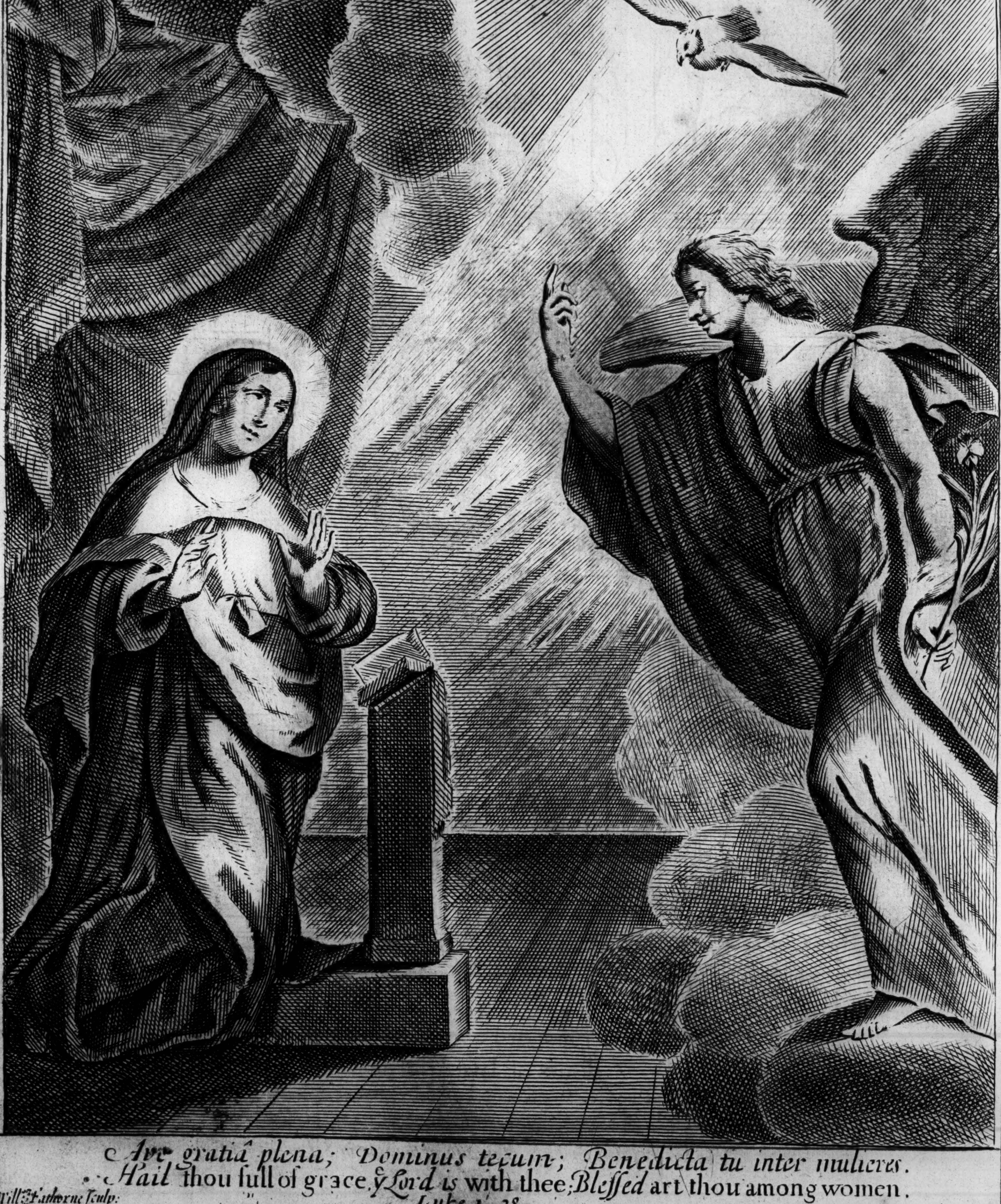
THE ANNUNTIATION.



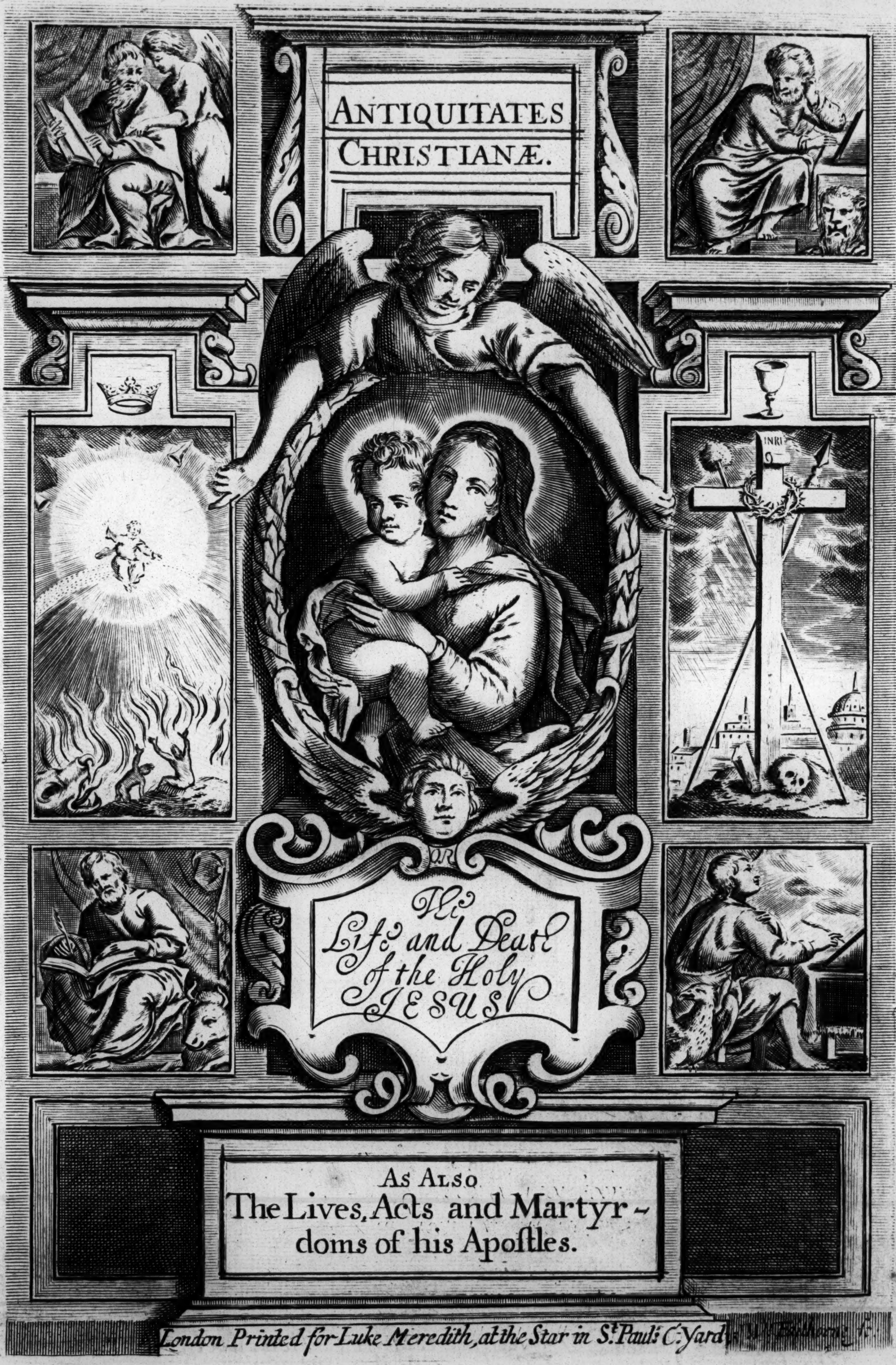
Ave gratiâ plena; Dominus tecum; Benedicta tu inter mulieres.

Hail thou full of grace, yͤ *Lord is* with thee; *Blessed* art thou among women.

Luke 1. 28.

Will. Faithorne sculp:

2.L.i.

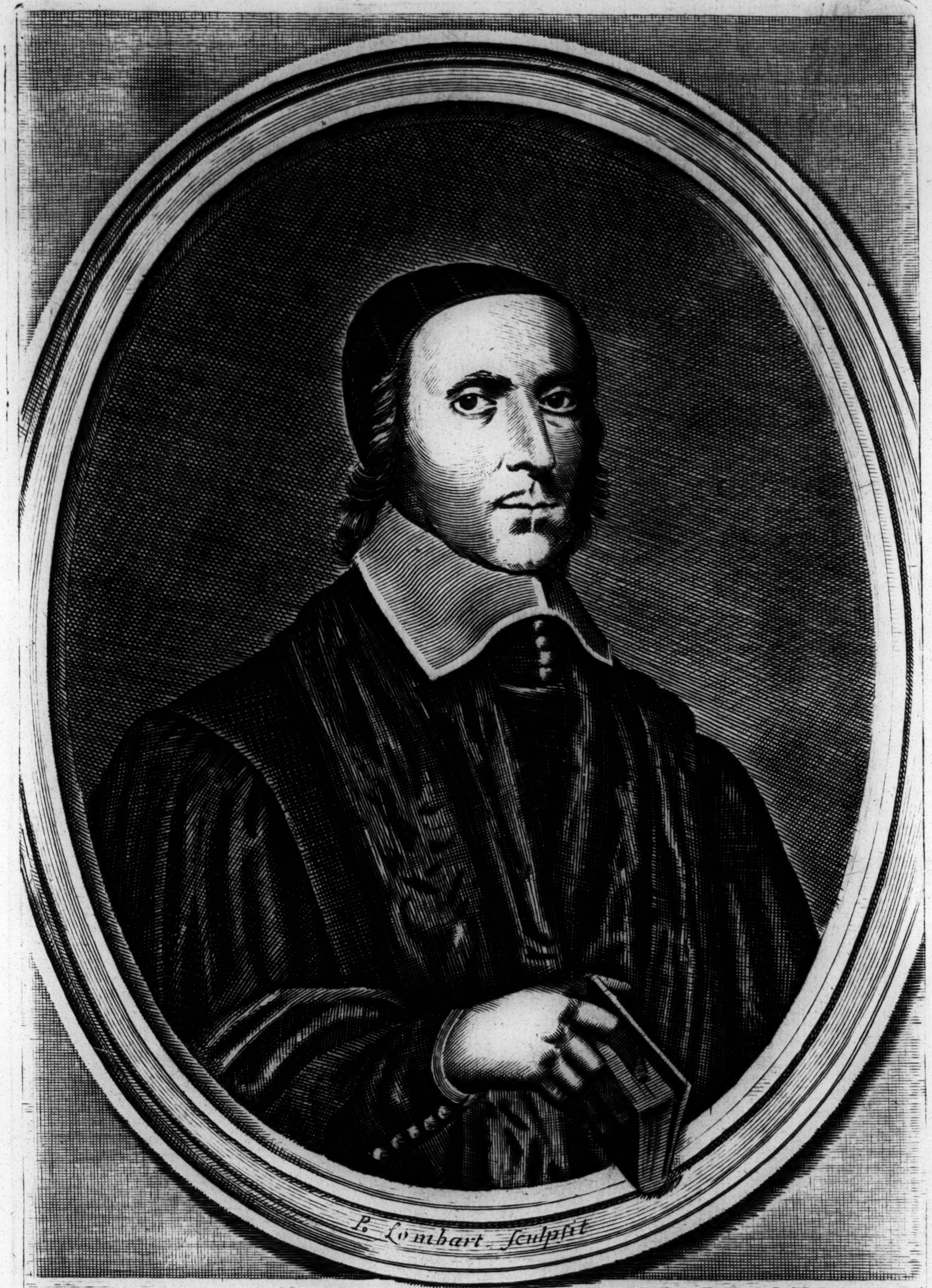


ANTIQUITATES CHRISTIANÆ.

The Life and Death of the Holy JESUS

As Also
The Lives, Acts and Martyr-
doms of his Apoſtles.

London Printed for Luke Meredith, at the Star in S^t. Paul's C: Yard.



P. Lombart sculpsit

NON MAGNA LOQVIMVR. SED VIVIMVS.
NIHIL OPINIONIS GRATIA. OMNIA
CONSCENTIÆ FACIAM

ANTIQUITATES CHRISTIANÆ:
OR, THE
HISTORY
OF THE
LIFE and DEATH
OF THE
HOLY JESUS:
AS ALSO THE
Lives, Acts and Martyrdoms
OF HIS
APOSTLES.

IN TWO PARTS.

The Firſt Part, containing *The LIFE of CHRIST*,
WRITTEN BY
JER. TAYLOR, late Lord Biſhop of *Down* and *Connor*.

The Second, containing *The LIVES of the APOSTLES*,
with an Enumeration, and ſome Brief Remarks upon their firſt Succeſſors
in the Five Great APOSTOLICAL CHURCHES,
BY
WILLIAM CAVE, D. D. Chaplain in Ordinary to His MAJESTY.

By whom alſo is added an *APPARATUS*, or Diſcourſe Introductory to the whole Work,
concerning the Three Great Diſpenſations of the Church, *Patriarchal*, *Moſaical*, and *Evangelical*.

The Ninth Edition.

Orig. *contr.* Celſ. *lib.* 1. *in Proœm. p.* 1, 2.

Ὁ μὲν Σωτὴρ καὶ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ψευδομαρτυρούμενος μὲν, ἐσιώπα· κατηγορούμενος δὲ, οὐδὲν ἀπεκρίνατο· πειθόμενος πάντα τὸν βίον ἑαυτοῦ, καὶ τὰς ἐν Ἰουδαίοις πράξεις, κρείττους γεγονέναι φωνῆς ἐλεγχούσης τὴν ψευδομαρτυρίαν, καὶ λέξεων ἀπολογουμένων πρὸς τὰς κατηγορίας. —— καὶ αὐτὸς μὲν καὶ νῦν σιωπᾷ πρὸς ταῦτα, καὶ οὐκ ἀποκρίνεται μὲν διὰ φωνῆς, ἀπολογεῖται δὲ ἐν τῷ βίῳ τῶν γνησίων ἑαυτοῦ μαθητῶν, κεκραγότι τὰ διαφέροντα, καὶ πάσης ψευδομαρτυρίας ὄντι κρείττονι, ἐλέγχων καὶ ἀνατρέπων τὰς ψευδοματυρίας καὶ κατηγορίας.

LONDON,
Printed by *J. Leake*, for *John Meredith*, in Truſt for *Royſton* and *Elizabeth Meredith*:
And are to be Sold by *S.* and *J. Sprint*, *B. Aylmer*, *H. Bonwicke*, *W. Rogers*, *C. Brome*,
T. Newborough, *J. Nicholſon*, *T. Chapman*, and *P. Monckton*, Bookſellers. M DCC III.

CMC
MVSEVM
BRITANNICVM

# THE GREAT EXEMPLAR OF Sanctity and Holy Life,
According to the Chriſtian Inſtitution;
Deſcribed in the
HISTORY OF THE LIFE and DEATH Of the Ever-Bleſſed JESUS CHRIST, THE SAVIOUR of the WORLD.

WITH
CONSIDERATIONS and DISCOURSES upon the ſeveral
Parts of the Story,
And PRAYERS fitted to the ſeveral MYSTERIES.

IN THREE PARTS.

The Ninth Edition.

BY
JER. TAYLOR, Chaplain in Ordinary to King *CHARLES* I.
and late Lord Biſhop of *Down* and *Conner*.

LONDON,
Printed for *John Meredith*, in Truſt for *Royſton* and
Elizabeth Meredith, MDCCII.

2

TO THE
RIGHT HONOURABLE
And moſt truly Noble LORD,
CHRISTOPHER
LORD HATTON,
Baron HATTON of *KIRBY*, &c.

My LORD,

WHEN Intereſt divides the Church, and the Calentures of Men breathe out in Problems and unactive Diſcourſes, each part in purſuance of its own portion follows that Propoſition which complies with and bends in all the flexures of its temporal ends; and while all ſtrive for Truth, they hug their own Opinions dreſſed up in her imagery, and they diſpute for ever, and either the Queſtion is indeterminable, or, which is worſe, men will never be convinced. For ſuch is the nature of Diſputings, that they begin commonly in Miſtakes, they proceed with Zeal and Fancy, and end not at all but in Schiſms and uncharitable names, and too often dip their feet in blood. In the mean time, he that gets the better of his adverſary, oftentimes gets no good to himſelf; becauſe, although he hath faſt hold upon the right ſide of the Problem, he may be an ill man in the midſt of his trium-

phant Diſputations. And therefore it was not here that God would have Man's Felicity to grow. For our condition had been extremely miſerable, if our final ſtate had been placed upon an uncertain hill, and the way to it had been upon the Waters, upon which no ſpirit but that of Contradiction and Diſcord did ever move. For the man ſhould have tended to an end of uncertain dwelling, and walked to it by ways not diſcernible, and arrived thither by chance; which, becauſe it is irregular, would have diſcompoſed the pleaſures of a Chriſtian Hope, as the very diſputing hath already deſtroyed Charity, and diſunited the continuity of Faith; and in the conſequent there would be no Vertue, and no Felicity. But God, who never loved that Man ſhould be too ambitiouſly buſie in imitating his Wiſdom, (and Man loſt Paradiſe for it,) is moſt deſirous we ſhould imitate his Goodneſs, and tranſcribe copies of thoſe excellent Emanations from His Holineſs, whereby as He communicates Himſelf to us in Mercies, ſo he propounds Himſelf imitable by us in Graces. And in order to this, God hath deſcribed our way plain, certain, and determined: and although He was pleaſed to leave us indetermined in the Queſtions of exteriour Communion, yet He put it paſt all queſtion that we are bound to be Charitable. He hath placed the Queſtion of the ſtate of Separation *in the dark, in hidden and undiſcerned regions: but He hath opened the windows of Heaven, and given great light to us, teaching how we are to demean our ſelves in the ſtate of* Conjunction. *Concerning the Salvation of the Heathens He was not pleaſed to give us account: but he hath clearly deſcribed the duty of Chriſtians, and tells upon what terms alone we ſhall be ſaved. And although the not enquiring into the ways of God, and the ſtrict rules of practice, have been inſtrumental to the preſerving them free from the ſerpentine enfoldings and labyrinths of Diſpute: yet God alſo with a great deſign of mercy hath writ his Commandments in ſo large Characters, and engraven them in ſuch Tables, that no Man can want the Records, nor yet skill to read* the hand-writing upon *this* wall, *if he underſtands what he underſtands, that is, what is placed in his own ſpirit. For God was therefore deſirous that Humane nature ſhould be perfected with Moral, not Intellectual Excellencies, becauſe theſe only are of uſe and compliance with our preſent ſtate and conjunction. If God had given to Eagles an appetite to ſwim, or to the Elephant ſtrong deſires to fly, He would have ordered that an abode in the Sea and the Air reſpectively*

reſpectively ſhould have been proportionable to their manner of living: for ſo God hath done to Man, fitting him with ſuch Excellencies which are uſeful to him in his ways and progreſs to Perfection. A man hath great uſe and need of Juſtice, and all the inſtances of Morality ſerve his natural and political ends; he cannot live without them, and be happy: but the filling the rooms of the Underſtanding with aiery and ineffective Notions, is juſt ſuch an Excellency as it is in a Man to imitate the voice of Birds; at his very beſt the Nightingale ſhall excel him, and it is of no uſe to that End which God deſigned him in the firſt intentions of Creation.

In purſuance of this Conſideration, I have choſen to ſerve the purpoſes of Religion, by doing aſſiſtance to that part of Theology which is wholly practical, that which makes us wiſer, therefore, becauſe it makes us better. And truly (my Lord) it is enough to weary the ſpirit of a Diſputer, that he ſhall argue till he hath loſt his voice, and his time, and ſometimes the Queſtion too, and yet no man ſhall be of his mind more than was before. How few turn Lutherans, *or* Calviniſts, *or* Roman Catholicks, *from the Religion either of their Country or Intereſt? Poſſibly two or three weak or intereſted, phantaſtick and eaſie, prejudicate and effeminate underſtandings paſs from Church to Church, upon grounds as weak as thoſe for which formerly they did diſſent; and the ſame Arguments are good or bad, as exteriour accidents or interiour appetites ſhall determine. I deny not but for great cauſes ſome Opinions are to be quitted: but when I conſider how few do forſake any, and when any do, oftentimes they chuſe the wrong ſide, and they that take the righter do it ſo by contingency, and the advantage alſo is ſo little; I believe that the triumphant perſons have but ſmall reaſon to pleaſe themſelves in gaining Proſelytes, ſince their purchaſe is ſo ſmall, and as inconſiderable to their triumph, as it is unprofitable to them who change for the worſe, or for the better upon unworthy motives. In all this there is nothing certain, nothing noble. But he that follows the work of God, that is, labours to gain Souls, not to a Sect and a Subdiviſion, but to the Chriſtian Religion, that is, to the Faith and Obedience of the Lord JESUS, hath a promiſe to be aſſiſted and rewarded: and all thoſe that go to Heaven are the purchace of ſuch undertakings, the fruit of ſuch culture and labours; for it is only a holy life that lands us there.*

And now (my LORD) *I have told you my Reaſons, I ſhall not be aſhamed to ſay that I am weary and toiled with rowing up and down in the ſeas of Queſtions which the Intereſts of Chriſtendom have commenced; and in many Propoſitions of which* (*I am heartily perſuaded*) *I am not certain that I am not deceived: and I find that men are moſt confident of thoſe Articles which they can ſo little prove, that they never made Queſtions of them. But I am moſt certain, that by living in the Religion and fear of God, in Obedience to the King, in the Charities and Duties of Communion with my Spiritual Guides, in Juſtice and Love with all the World in their ſeveral proportions, I ſhall not fail of that End which is perfective of humane nature, and which will never be obtained by Diſputing.*

Here therefore when I had fixed my thoughts, upon ſad apprehenſions that God was removing our Candleſtick (*for why ſhould he not, when men themſelves put the Light out, and pull the Stars from their Orbs, ſo haſtening the Day of God's Judgment?*) *I was deſirous to put a portion of the holy Fire into a Repoſitory, which might help to re-inkindle the Incenſe, when it ſhall pleaſe God Religion ſhall return, and all his Servants ſing* [In convertendo captivitatem Sion] *with a voice of Euchariſt.*

But now (my LORD) *although the reſults and iſſues of my Retirements and Study do naturally run towards You, and carry no excuſe for their forwardneſs, but the confidence that your Goodneſs rejects no emanation of a great affection; yet in this Addreſs I am apt to promiſe to my ſelf a fair interpretation, becauſe I bring you an inſtrument and auxiliaries to that Devotion whereby we believe you are dear to God, and know that you are to good men. And if theſe little ſparks of holy fire which I have heaped together do not give life to your prepared and already-enkindled Spirit; yet they will ſometimes help to entertain a Thought, to actuate a Paſſion, to employ and hallow a Fancy, and put the body of your Piety into fermentation, by preſenting you with the circumſtances and parts of ſuch Meditations which are ſymbolical to thoſe of your daily Office, and which are the* paſſe-temps *of your ſevereſt hours.* My LORD, *I am not ſo vain to think that in the matter of Devotion, and the rules of Juſtice and Religion,* (*which is the buſineſs of our life,*) *I can add any thing to your heap of excellent things: but I have known and felt comfort by reading, or hearing from other perſons, what I knew my ſelf; and it was unactive upon my ſpirit, till it* *was made vigorous and effective from without. And in this ſence I thought I might not be uſeleſs and impertinent.*

My LORD, *I deſigned to be inſtrumental to the Salvation of all perſons that ſhall read my Book: But unleſs (becauſe Souls are equal in their ſubſtance, and equally redeemed) we are obliged to wiſh the Salvation of all men, with the greateſt, that is, with equal deſires, I did intend in the higheſt manner I could to expreſs how much I am to pay to You, by doing the offices of that Duty which, although you leſs need, yet I was moſt bound to pay, even the duties and charities of Religion; having this deſign, that when Poſterity (for certainly they will learn to diſtinguiſh Things and Perſons) ſhall ſee your Honoured Name employed to ſeparate and reſcue theſe Papers from contempt, they may with the more confidence expect in them ſomething fit to be offered to ſuch a Perſonage.* My LORD, *I have my end, if I ſerve God, and You, and the needs and intereſts of Souls; but ſhall think my return full of reward, if you ſhall give me pardon, and put me into your Litanies, and account me in the number of your Relatives and Servants: For indeed* (my LORD) *I am moſt heartily,*

Your LORDSHIP's moſt Affectionate

and moſt Obliged Servant,

JER. TAYLOR.

was made vigorous and effective from without. And in this ſence I thought I might not be uſeleſs and impertinent.

My LORD, I deſigned to be inſtrumental to the Salvation of all perſons that ſhall read my Book: But unleſs (becauſe Souls are equal in their ſubſtance, and equally redeemed) we are obliged to wiſh the Salvation of all men, with the greateſt, that is, with equal deſires, I did intend in the higheſt manner I could to expreſs how much I am to pay to You, by doing the offices of that Duty which, although you leſs need, yet I was moſt bound to pay, even the duties and charities of Religion; having this deſign, that when Poſterity (for certainly they will learn to diſtinguiſh Things and Perſons) ſhall ſee your Honoured Name employed to ſeparate and reſcue theſe Papers from contempt, they may with the more confidence expect in them ſomething fit to be offered to ſuch a Perſonage. My LORD, I have my end, if I ſerve God, and You, and the needs and intereſts of Souls; but ſhall think my return full of reward, if you ſhall give me pardon, and put me into your Litanies, and account me in the number of your Relatives and Servants: For indeed (my LORD) I am moſt heartily

Your LORDSHIP's moſt Affectionate

and moſt Obliged Servant,

JER. TAYLOR

TO THE

READER.

THE deſign of the following *APPARATUS* is only to preſent the Reader with a ſhort Scheme of the ſtate of things in the preceding Periods of the Church, to let him ſee by what degrees and meaſures the *Evangelical* ſtate was introduc'd, and what Methods God in all Ages made uſe of to conduct Mankind in the paths of Piety and Vertue. In the Infancy of the World he taught men by the Dictates of Nature, and the common Notices of Good and Evil, (τὸ πρεσβύτατον νόμιμον, as *Philo* calls them, *the moſt ancient Law*,) by lively Oracles, and great Examples of Piety. He ſet forth the Holy *Patriarchs* (as *Chryſoſtom* obſerves) as Tutors to the reſt of Mankind, who by their Religious lives might train up others to the practice of Vertue, and as Phyſicians, be able to cure the minds of thoſe who were infected and over-run with Vice. Afterwards, (*ſays he*) having ſufficiently teſtified his care of their welfare and happineſs by many inſtances of a wiſe and benign Providence towards them, both in the Land of *Canaan* and in *Egypt*, He gave them Prophets, and by them wrought Signs and Wonders, together with innumerable other expreſſions of his bounty. At laſt, finding that none of theſe Methods did ſucceed, not Patriarchs, not Prophets, not Miracles, not daily Warnings and Chaſtiſements brought upon the World, He gave the laſt and higheſt inſtance of his love and goodneſs to Mankind, he ſent his only-begotten Son out of his boſom, τῶν ψυχῶν ϗ τῶν σωμάτων ἰατρὸν, *the great Phyſician both of Soul and Body*, who taking upon Him the form of a Servant, and being born of a Virgin, converſed in the World, and bore our ſorrows and infirmities, that by reſcuing Humane Nature from under the weight and burden of Sin, He might Exalt it to Eternal Life. A brief account of theſe things is the main intent of the following Diſcourſe, wherein the Reader will eaſily ſee, that I conſidered not what might, but what was fit to be ſaid, with reſpect to the end I deſigned it for. It was drawn up under ſome more diſadvantageous circumſtances than a matter of this nature did require; which were it worth the while to repreſent to the Reader, might poſſibly plead for a ſofter Cenſure. However, ſuch as it is, it is ſubmitted to the Readers Ingenuity and Candour.

Lib. de Abrah. pag. 350.

Homil. XXVII. *in Geneſ. Tom.* 2. *pag.* 285.

W. C.

Imprimatur.

THO. TOMKYNS.

Ex Ædib. *Lambeth.*
Feb. 25. 1674.

THE CONTENTS.

THE PREFACE, fol. I

An Exhortation to the Imitation of the Life of CHRIST, fol. (i)

SECT. I.

The Hiſtory of the Conception of JESUS, pag. 1
Conſideration upon the Annunciation of the Bleſſed MARY, *and the Conception of the Holy* JESUS, p. 3

SECT. II.

The Bearing of JESUS *in the Womb of the Bleſſed Virgin*, p. 7
Conſiderations concerning the Circumſtances of the Interval between the Conception and Nativity, p. 8

SECT. III.

The Nativity of our Bleſſed Saviour JESUS, p. 13
Conſiderations upon the Birth of our Bleſſed Saviour JESUS, p. 15
Diſcourſe 1. *Of Nurſing Children, in imitation of the Bleſſed Virgin-Mother*, p. 18

SECT. IV.

Of the great and glorious Accidents happening about the Birth of JESUS, p. 25
Conſiderations upon the Apparition of the Angels to the Shepherds, p. 28
Conſiderations upon the Epiphany of the Bleſſed JESUS *by a Star, and the Adoration of* JESUS *by the Eaſtern* Magi, p. 31

SECT. V.

Of the Circumciſion of JESUS, *and his Preſentation in the Temple*, p. 35
Conſiderations upon the Circumciſion of the Holy Child JESUS, p. 36
Diſcourſe 2. *Of the Vertue of Obedience*, p. 40
Conſiderations upon the Preſentation of JESUS *in the Temple*, p. 51
Diſcourſe 3. *Of Meditation*, p. 54

SECT. VI.

Of the Death of the Holy Innocents, or the Babes of Bethlehem, *and the Flight of* JESUS *into* Egypt, p. 65
Conſiderations upon the Death of the Innocents, and the Flight of the Holy JESUS *into* Egypt, p. 67

SECT. VII.

Of the younger years of JESUS, *and his Diſputation with the Doctors in the Temple*, p. 73
Conſiderations upon the Diſputation of JESUS *with the Doctors in the Temple*, p. 74

SECT. VIII.

Of the Preaching of John *the Baptiſt, preparative to the Manifeſtation of* JESUS, p. 77
Conſiderations upon the Preaching of John *the Baptiſt*, p. 78
Diſcourſe 4. *Of Mortification and corporal Auſterities*, p. 82

SECT. IX.

Of JESUS *being Baptized, and going into the Wilderneſs to be Tempted*, p. 93
Conſiderations upon the Baptizing, Faſting, and Temptations of the Holy JESUS *by the Devil*, p. 95
Diſcourſe 5. *Of Temptation*, p. 102
Diſcourſe 6. *Of Baptiſm*, p. 116
Of Baptizing Infants, p. 127

SECT. X.

Of the firſt Manifeſtation of JESUS, *by the Teſtimony of* John, *and a Miracle*, p. 151
Conſiderations touching the Vocation of five Diſciples, and of the firſt Miracle of JESUS, *done at* Cana *in* Galilee, p. 155
Diſcourſe 7. *Of Faith*, p. 159

SECT. XI.

Of CHRIST*'s going to* Jeruſalem *to the Paſſover the firſt time after his Manifeſtation*,

tion, and what followed till the expiration of the Office of John *the Baptiſt,* p. 167
Conſideration upon the firſt Journey of the Holy JESUS *to* Jeruſalem, *when he whipt the Merchants out of the Temple,* p. 169
Diſcourſe 8. *Of the Religion of Holy Places,* p. 171

SECT. XII.

Of JESUS*'s departure into* Galilee; *his manner of Life, Miracles and Preaching; his calling of Diſciples; and what happened until the ſecond Paſſover,* p. 181
Conſiderations upon the Intercourſe happening between the Holy JESUS *and the Woman of* Samaria, p. 187
Conſiderations upon CHRIST*'s firſt Preaching, and the Accidents happening about that time,* p. 193
Diſcourſe 9. *Of Repentance,* p. 197
Upon CHRIST*'s Sermon on the Mount, and of the Eight Beatitudes,* p. 221
Diſcourſe 10. *Upon that part of the Decalogue which the Holy* JESUS *adopted into the inſtitution and obligation of Chriſtianity,* p. 231
Of the three additional Precepts which CHRIST *ſuperinduced, and made parts of the Chriſtian Law,*
Diſcourſe 11. *Of* CHARITY, *with its parts, Forgiving, Giving, not Judging,* p. 232
Of Alms, p. 258
Diſcourſe 12. *Of the ſecond additional Precept of* CHRIST, (viz.) *of* PRAYER, p. 261
Diſcourſe 13. *Of the third additional Precept of* CHRIST, (viz.) *of the manner of* FASTING, p. 272
Diſcourſe 14. *Of the Miracles which* JESUS *wrought for confirmation of his Doctrine, during the whole time of his Preaching,* p. 277

SECT. XIII.

Of the Second Year of the Preaching of JESUS, p. 289
Diſcourſe 15. *Of the Excellency, Eaſe, Reaſonableneſs and Advantages of bearing* CHRIST*'s Yoke, and living according to his Inſtitution,* p. 295
Diſcourſe 16. *Of Certainty of Salvation,* p. 313

SECT. XIV.

Of the Third Year of the Preaching of JESUS, p. 319
Diſcourſe 17. *Of Scandal, or Giving and Taking Offence,* p. 328
Diſcourſe 18. *Of the Cauſes and Manner of the Divine Judgments,* p. 335

SECT. XV.

Of the Accidents happening from the Death of Lazarus, *until the Death and Burial of* JESUS, p. 345
Conſiderations of ſome preparatory Accidents before the entrance of JESUS *into his Paſſion,* p. 357
Conſiderations upon the Waſhing of the Diſciples Feet by JESUS, *and his Sermon of Humility,* p. 363
Diſcourſe 19. *Of the Inſtitution and Reception of the Holy Sacrament of the Lord's Supper,* p. 369
Conſiderations upon the Accidents happening on the Veſpers of the Paſſion, p. 383
Conſiderations upon the Scourging, and other Accidents happening from the Apprehenſion till the Crucifixion of JESUS, p. 389
Diſcourſe 20. *Of Death, and the due manner of Preparation to it,* p. 397
Conſiderations upon the Crucifixion of the Holy JESUS, p. 411

SECT. XVI.

Of the Reſurrection and Aſcenſion of JESUS, p. 419
Conſiderations upon the Accidents happening in the Interval after the Death of the Holy JESUS, *until his Reſurrection,* p. 423

AN
APPARATUS,
OR,
Diſcourſe Introductory
TO THE
Whole WORK,
CONCERNING
The Three Great Diſpenſations of the CHURCH,
Patriarchal, *Moſaical*, and *Evangelical*.

SECT. I.

Of the PATRIARCHAL Diſpenſation.

The Tradition of Elias. *The three great Periods of the Church. The Patriarchal Age. The Laws then in force natural or poſitive. Natural Laws what ; evinced from the teſtimony of natural Conſcience. The Seven Precepts of the Sons of* Noah. *Their reſpect to the Law of Nature. Poſitive Laws under that Diſpenſation. Eating Blood why prohibited. The myſtery and ſignification of it. Circumciſion when commanded and why. The Laws concerning Religion. Their Publick Worſhip what. Sacrifices in what ſence natural, and how far inſtituted. The manner of God's teſtifying his acceptance. What the place of their publick Worſhip. Altars and Groves, whence.* Abraham's Oak, *its long continuance, and deſtruction by* Conſtantine. *The Original of the* Druids. *The times of their religious Aſſemblies.* In proceſs of time, *Gen.* 4. *what meant by it. The Seventh Day whether kept from the beginning. The Miniſters of Religion, who. The Prieſt-hood of the firſt-born. In what caſes exerciſed by younger Sons. The ſtate of Religion ſucceſſively under the ſeveral Patriarchs. The condition of it in* Adam's *Family. The Sacrifices of* Cain *and* Abel, *and their different ſucceſs, whence.* Seth, *his great Learning and Piety. The face of the Church in the time of* Enoſh. *What meant by,* Then began men to call upon the name of the Lord. *No Idolatry before the Flood.* The Sons of God, *who. The great corruption of Religion in the time of* Jared. Enoch's *Piety, and* walking with God. *His tranſlation, what. The incomparable ſanctity of* Noah, *and his ſtrictneſs in an evil Age. The character of the men of that time. His Preſervation from the Deluge. God's Covenant with him,* Sem *or* Japhet *whether the Elder Brother. The confuſion of Languages when, and why.* Abraham's *Idolatry and converſion. His eminency for Religion noted in the ſeveral inſtances of it. God's Covenant with him concerning the* Meſſiah. *The Piety of* Iſaac *and* Jacob. Jacob's *bleſſing the twelve Tribes, and foretelling the* Meſſiah. *Patriarchs extraordinary under this Diſpenſation.* Melchiſedeck *who ; wherein a Type of* Chriſt. Job, *his Name, Country, Kindred, Quality, Religion, Sufferings ; when he lived. A reflection upon the Religion of the old World, and its agreement with Chriſtianity.*

GOD *who at ſundry times and in divers manners, ſpake in times paſt to the Fathers by the Prophets, hath in theſe laſt days ſpoken unto us by His Son.* Hebr. 1. 1, 2. For having created Man for the nobleſt purpoſes, to love, ſerve, and enjoy his Maker ; He was careful in all Ages, by various Revelations of His Will, to acquaint him with the notices of his duty ; and to *ſhew him what was good, and what the Lord did require of him :* till all other Methods proving weak and ineffectual for the recovery and the happineſs of humane nature, God was pleaſed to crown all the former diſpenſations with the Revelation of his Son. There is among the *Jews an ancient Tradition of the *Houſe* of *Elias, That the World ſhould laſt Six Thouſand Years,* which they thus compute, המשיח שני אלפים תהו שני אלפים תרה ושני אלפים ימות *Two Thouſand Years empty,* (little being recorded of thoſe firſt Ages of the World) *Two Thouſand Years the Law, and Two Thouſand the Days of the Meſſiah.* A Tradition, which if it miniſter to no other purpoſes, does yet afford us a very convenient diviſion of the ſeveral Ages and Periods of the Church, which may be conſidered under a three-fold Oeconomy, the *Patriarchal*, *Moſaical*, and *Evangelical* diſpenſation. A ſhort view of the two former will give us great advantage to ſurvey the latter, that new and better diſpenſation which God has made to the World.

* *Talm. Tract. Sanhedr. cap. Halec. & alibi. vid. Menaſſ. Ben. Iſr. de Reſurrect. lib. 3. c. 3. & Concil. Quaſt. xxx. in Geneſ.*

2. THE *Patriarchal* Age, ימי תהו as the *Jews* call it, *the days of emptineſs*, commenced from the beginning of the World, and laſted till the delivery of the Law upon Mount *Sinai*. And under this ſtate the Laws which God gave for the exerciſe of Religion, and the Government of his Church, were either Natural, or poſitive. Natural Laws are thoſe innate Notions and Principles, whether ſpeculative or practical, with which every Man is born into the World, thoſe common ſentiments of Vertue and Religion, thoſe *Principia juſti & decori*, Principles of fit and right, that naturally are upon the minds of Men, and are obvious to their Reaſon at firſt ſight, commanding what is juſt and honeſt, and forbidding what is evil and uncomely; and that not only in the general, that what is good is to be embraced, and what is evil to be avoided, but in the particular inſtances of duty according to their conformity or repugnancy to natural light, being converſant about thoſe things, that do not derive their value and authority from any arbitrary conſtitutions, but from the moral and intrinſick nature of the things themſelves. Theſe Laws, as being the reſults and dictates of right reaſon, are, eſpecially as to their firſt and more immediate emanations, the ſame in all Men in the World, and in all Times and Places, המצות שנתפרסמו בכל אומות as the *Jews* call them, Precepts that are evident among all Nations, indeed they are interwoven into Mens nature, inſerted into the texture and conſtitution of their minds, and do diſcover themſelves as ſoon as ever they arrive to the free uſe and exerciſe of their reaſon. That there are ſuch Laws and Principles naturally planted in Mens breaſts, is evident from the conſent of Mankind, and the common experience of the World. Whence elſe comes it to paſs, that all wicked Men even among the Heathens themſelves after the commiſſion of groſs ſins, ſuch as do more ſenſibly rouze and awaken conſcience, are filled with horrors and fears of puniſhment? but becauſe they are conſcious to themſelves of having violated ſome Law and Rule of Duty. Now what Law can this be? not the written and revealed Law, for this the Heathens never had: it muſt be therefore the inbred Law of Nature, that's born with them, and fixed in their minds, antecedently to any external revelation. *For when the Gentiles which have not the Law, do by nature* (by the light and evidence, by the force and tendency of their natural notions and dictates) *the things contained in the Law, theſe having not a Law, are a Law unto themſelves, which ſhew the work of the Law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts,* λογισμοὶ, the reaſonings of their minds, *in the mean while* (μεταξὺ ἀλλήλων, by turns) *accuſing or elſe excuſing one another*; that is, altho' they had not a written Law, as the *Jews* had of old, and we *Christians* have at this day, yet by the help of their natural Principles they performed the ſame actions, and diſcharged the ſame Duties that are contained in, and commanded by the written and external Law, ſhewing by their Practices that they had a Law (ſome common notions of good and evil) written in their hearts. And to this their very Conſciences bear witneſs, for according as they either obſerve or break theſe natural Laws, their Conſciences do either acquit or condemn them. Hence we find God in the very infancy of the World, appealing to *Cain* for the truth of this, as a thing ſufficiently plain and obvious, *Why art thou wroth, and why is thy countenance fallen? if thou doeſt well, ſhalt thou not be accepted,* שְׂאֵת *be lift up?* able to walk with a pleaſed and a cheerful countenance, the great indication of a mind ſatisfied in the conſcience of its duty: *but if thou doeſt not well, ſin lies at the door*; the puniſhments of ſin will be ready to follow thee, and Conſcience, as a Miniſter of vengeance, will perpetually purſue and haunt thee. By theſe Laws Mankind was principally governed in the firſt Ages of the World, there being for near Two Thouſand Years no other fixed and ſtanding Rule of Duty, than the dictates of this Law of Nature; thoſe Principles of Vice and Vertue, of Juſtice and Honeſty, that are written in the heart of every Man.

Rom. 2. 14, 15.

Gen. 4. 6, 7.

3. THE *Jews* very frequently tell us of ſome particular Commands, to the number of Seven, which they call מצות בני נוח *the Precepts of the Sons of Noah*, Six whereof were given to *Adam* and his Children, and the Seventh given to *Noah*, which they thus reckon up: The firſt was על עבודה זרה *concerning ſtrange worſhip*, that they ſhould not give Divine honour to Idols, or the gods of the Heathens, anſwerable to the two firſt Commands of the Decalogue, *Thou ſhalt have no other Gods but Me: Thou ſhalt not make unto thee any graven Image, nor the likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth; thou ſhalt not bow down thy ſelf to them, or ſerve them: for*, &c. From the violation of this Law it was that *Job*, one of the Patriarchs that lived under this diſpenſation, ſolemnly purges himſelf, when ſpeaking concerning the worſhip of the Celeſtial Lights, the great if not only Idolatry of thoſe early Ages, ſays he, *If I beheld the Sun when it ſhined, or the Moon walking in her brightneſs, and my heart hath been ſecretly inticed, or my mouth hath kiſſed my hand, this alſo were an iniquity to be puniſhed by the Judge, for I ſhould have denied the God that is above.* The ſecond על ברכת השם *concerning bleſſing*, or worſhipping, that they ſhould not blaſpheme the Name of God. This Law *Job* alſo had reſpect to, when he was careful to *ſanctifie* his Children, and to propitiate the Divine Majeſty for them every Morning, *for it may be* (ſaid he) *that my Sons have ſinned, and curſed God in their hearts.* The third was על שפיכות דמים *concerning the ſhedding of blood*, forbidding Man-ſlaughter; a Law expreſly renewed to *Noah* after the Flood, and which poſſibly *Job* aimed at, when he vindicates himſelf, that *he had not rejoiced at the deſtruction of him that hated him, or lift up himſelf when evil found him.* Nor was all effuſion of humane blood forbidden by this Law, capital puniſhments being in ſome caſes neceſſary for the preſervation of humane Society, but only that no Man ſhould ſhed the blood of an innocent perſon, or purſue a private revenge without the warrant of publick Authority. The fourth was על גלוי עריות *concerning the diſcloſing of uncleanneſs*, againſt filthineſs and adultery, unlawful marriages, and inceſtuous mixtures: *If mine heart* (ſays *Job* in his Apology) *hath been deceived by a Woman, or if I have laid wait at my neighbour's door; then let my wife grind*, &c. *for this is an heinous crime, yea, it is an iniquity to be puniſhed by the Judges.* The fifth was על הגזל *concerning theft* and rapine, the invading another Man's right and property, the violation of bargains and compacts, the falſifying a man's word or promiſe, the deceiving of another by fraud, lying, or any evil arts. From all which *Job* juſtifies himſelf, that *he had not walked with vanity, nor had his foot haſted to deceit, that his ſtep had not turned out of the way, nor his heart walked after his eyes, nor any blot cleaved to his hands.* And elſewhere he bewails it as the great iniquity of the Times, that *there were ſome that removed the Land-marks, that violently took away the Flocks and fed thereof, that drove away the Aſs of the Fatherleſs, and took the widow's Oxe for a pledge, that turned the Needy out of the way, and made the Poor of the Earth hide themſelves together*, &c. The ſixth was על הדינים *concerning judgments*, or the adminiſtration of Juſtice, that Judges and Magiſtrates ſhould be appointed in every place for the Order and Government of Civil Societies, the determination of Cauſes, and executing of Juſtice between Man and Man. And that ſuch there then were, ſeems evident from the עון פלילי which *Job* twice ſpeaks of in one Chapter, *that judged iniquity*, which the *Jews* expound, and we truly render, *an iniquity to be puniſhed by the Judges.* The ſeventh על אבר מן החי *concerning the member of any live creature*, that is, as God expreſſes it in the Precept to *Noah*, they might not *eat the blood, or the fleſh with the life thereof.* Whether theſe Precepts were by any ſolemn and external promulgation particularly delivered to the Ante-diluvian Patriarchs (as the *Jews* ſeem to contend) I will not ſay: for my part, I cannot but look upon them (the laſt only excepted) as a conſiderable part of Nature's Statute-law, as compriſing the greater ſtrokes and lineaments of thoſe natural dictates that are imprinted upon the Souls of Men. For what more comely and reaſonable, and more agreeable to the firſt notions of our minds, than that we ſhould worſhip and adore God alone, as the Author of our beings, and the Fountain of our happineſs, and not derive the luſtre of his incommunicable perfections upon any Creature; that we ſhould entertain great and honourable thoughts of God, and ſuch as become the Grandeur and Majeſty of his Being; that we ſhould abſtain from doing any wrong or injury to another, from invading his right, violating his privileges, and much more from making any attempt upon his life, the deareſt bleſſing in this World; that we ſhould be juſt and fair in our tranſactions, and *do to all men, as we would they ſhould do to us*; that we ſhould live chaſtely and temperately, and not by wild and extravagant luſts and ſenſualities offend againſt the natural modeſty of our minds; that Order and Government ſhould

Gem. Babyl. Tit. Sanhedr. *cap.* 7. *fol.* 56. *Maimon. Tr.* Melak, c. 9. & *alibi paſſim ap. Judæos. Vid.* Selden. *de Jur. N. & G. l.* 1. c. 10. & *de Synedr. Vol.* 1. *c.* 2. *p.* 8.

Job 31. 26, 27, 28.

Chap. 1. 6.

Chap. 31. 29.

Chap. 31. 9, 10, 11.

Ver. 5, — 7.

Chap. 24. 2, 3, 4, & ſequ.

Chap. 31. 11, — 28.

be maintained in the World, Juſtice advanced, and every Man ſecured in his juſt poſſeſſions? And ſo ſuitable did theſe Laws ſeem to the reaſon and underſtandings of Men, that the *Jews*, though the moſt zealous People under Heaven of their Legal Inſtitutions, received thoſe *Gentiles* who obſerved them as Proſelytes into their Church, though they did not oblige themſelves to Circumciſion, and the reſt of the *Moſaick* Rites. Nay, in the firſt Age of Chriſtianity, when the great controverſie aroſe between the *Jewiſh* and *Gentile*-Converts about the obligation of the Law of *Moſes* as neceſſary to ſalvation, the obſervation only of theſe Precepts, at leaſt a great part of them, was impoſed upon the *Gentile*-Converts as the beſt expedient to end the difference, by the *Apoſtolical* Synod at *Jeruſalem*.

4. BUT though the Law of Nature was the common Law by which God then principally governed the World, yet was not he wanting by Methods extraordinary to ſupply, as occaſion was, the exigencies and neceſſities of his Church, communicating his mind to them by dreams and viſions, and other ways of Revelation, which we ſhall more particularly remark, when we come to the *Moſaical* Oeconomy. Hence aroſe thoſe poſitive Laws which we meet with in this period of the Church, ſome whereof are more expreſly recorded, others more obſcurely intimated. Among thoſe that are more plain and obvious, two are eſpecially conſiderable, the prohibition for not eating *blood*, and the Precept of *Circumciſion*, the one given to *Noah*, the other to *Abraham*. The Prohibition concerning *Blood* is thus recorded, *Every moving thing that liveth ſhall be meat for you: but fleſh with the life thereof, which is the blood thereof, ſhall you not eat.* Gen. 9. 3, 4. The Blood is the *vehiculum* to carry the Spirits, as the Veins are the channels to convey the Blood; now the *animal* ſpirits give vital heat and activity to every part, and being let out, the blood preſently cools and the Creature dies. *Not fleſh with the blood, which is the life thereof*; that is, not fleſh while it is alive, while the blood and the ſpirits are yet in it. The myſtery and ſignification whereof was no other than this, that God would not have men train'd up to arts of cruelty, or whatever did but carry the colour and aſpect of a mercileſs and a ſavage temper, leſt ſeverity towards Beaſts ſhould degenerate into fierceneſs towards Men. It's good to defend the out-guards, and to ſtop the remoteſt ways that lead towards ſin, eſpecially conſidering the violent propenſions of humane nature to paſſion and revenge. Men commence bloody and inhumane by degrees, and little approaches in time render a thing in it ſelf abhorrent, not only familiar, but delightful. The *Romans* who at firſt entertained the People in the *Amphitheatre* only with wild Beaſts killing one another, came afterwards wantonly to ſport away the Lives of the *Gladiators*, yea, to caſt Perſons to be devoured by Bears and Lions, for no other end than the divertiſement and pleaſure of the People. He who can pleaſe himſelf in tearing and eating the parts of a living creature, may in ſhort time make no ſcruple to do violence to the life of Man. Beſides, eating Blood naturally begets a ſavage temper, makes the ſpirits rank and fiery, and apt to be eaſily inflamed and blown up into choler and fierceneſs. And that hereby God did deſign to bar our ferity, and to ſecure mercy and gentleneſs, is evident from what follows after: *and ſurely your blood of your lives will I require: at the hand of ever beaſt will I require it, and at the hand of Man, at the hand of every Man's brother will I require the life of Man; whoſo ſheddeth Man's blood, by Man ſhall his blood be ſhed.* The life of a Beaſt might not be wantonly ſacrificed to Men's humours, therefore not Man's; the life of Man being ſo ſacred, and dear to God, that if kill'd by a Beaſt, the Beaſt it ſelf was to die for it; if by Man, that Man's life was to go for retaliation, *by man ſhall his blood be ſhed*; where by *man* we muſt neceſſarily underſtand the ordinary Judge and Magiſtrate, or כית רינ שלמחו as the *Jews* call it, *the lower Judicature*, with reſpect to that Divine and Superiour Court, the immediate Judgment of God himſelf. By which means God admirably provided for the ſafety and ſecurity of man's life, and for the order and welfare of humane ſociety: and it was no more than neceſſary, the remembrance of the violence and oppreſſion of the *Nephilim* or *Giants* before the Flood being yet freſh in memory, and there was no doubt but ſuch *mighty Hunters*, men of robuſt bodies, of barbarous and inhumane tempers would afterwards ariſe. Levit. 17. 11. This Law againſt eating Blood was afterwards renewed under the *Moſaick* Inſtitution, but with this peculiar ſignification, *for the life of the fleſh is in the blood, and I have given it to you upon the Altar, to make an atonement for your ſouls; for it is the blood that maketh an atonement for the ſoul:* that is, the blood might not be eaten, not only for the former reaſon, but becauſe God had deſigned it for particular purpoſes, to be the great Inſtrument of Expiation, and an eminent type of the

Ῥώμης πρὸς πράξεις ἐγειρούσης, καὶ ἰλιάδος κακῶν ἡ ἄψυχος καὶ λιτὴ τροφὴ, καὶ πᾶσιν εὐπόριστος ἀφαιρεῖται ἡμᾶς, εἰρήνην παρασκευάζουσα τῷ τὰ σωτήρια ἡμῶν ἐκποριζόντι λογισμῷ. οὐ γὰρ ἐκ τῶν μαζοφάγων, φησὶν ὁ Διογένης, οἱ κλέπται καὶ οἱ πολέμιοι· ἀλλ' ἐκ τῶν κρεοφάγων οἱ συκοφάνται καὶ τύραννοι. *Porphyr. de Abſtin. lib.* 1. *ſect.* 47. *p.* 39.

Ib. V. 5, 6.

the Blood of the Son of God, who was to die as the great expiatory Sacrifice for the World: Nay, it was re-eſtabliſhed by the Apoſtles in the infancy of Chriſtianity, and obſerved by the Primitive Chriſtians for ſeveral Ages, as we have elſewhere obſerved.

5. THE other Precept was concerning *Circumciſion*, given to *Abraham* at the time of God's entring into Covenant with him. *God ſaid unto Abraham, Thou ſhalt keep my Covenant*, &c. *This is my Covenant which ye ſhall keep between me and you, and thy Seed after thee, every Man child among you ſhall be circumciſed: and ye ſhall circumciſe the fleſh of your fore-skin, and it ſhall be a token of the Covenant betwixt me and you.* God had now made a Covenant with *Abraham* to take his Poſterity for his peculiar People, and that out of them ſhould ariſe the promiſed *Meſſiah*: and as all federal compacts have ſome ſolemn and external rites of ratification, ſo God was pleaſed to add *Circumciſion*, as the ſign and ſeal of this Covenant, partly as it had a peculiar fitneſs in it to denote the promiſed Seed, partly that it might be a diſcriminating badge of *Abraham*'s Children (that part whom God had eſpecially choſen out of the reſt of Mankind) from all other People. On *Abraham*'s part it was a ſufficient argument of his hearty compliance with the terms of this Covenant, that he would ſo chearfully ſubmit to ſo unpleaſing and difficult a ſign as was impoſed upon him. For Circumciſion could not but be both painful and dangerous in one of his Years, as it was afterwards to be to all new-born Infants: whence *Zipporah* complained of *Moſes*, commanding her to circumciſe her Son, that he was חתן דמים *an husband of bloods*, a cruel and inhumane Husband. And this, the * *Jews* tell us, was the reaſon why Circumciſion was omitted during their Forty Years Journey in the Wilderneſs, it was משום חולשא דאורחא *by reaſon of the trouble and inconveniency of the way*; God mercifully diſpenſing with the want of it, leſt it ſhould hinder their travelling, the ſoreneſs and weakneſs of the circumciſed Perſon not comporting with hard and continual Journeys. It was to be adminiſtred the *eighth day*, not ſooner, the tenderneſs of the Infant not well till then complying with it, beſides that the Mother of a Male-child was reckoned legally impure till the *ſeventh* Day; nor later, probably becauſe the longer it was deferred, the more unwilling would Parents be to put their Children to pain, of which they would every Day become more ſenſible, not to ſay the ſatisfaction it would be to them, to ſee their Children ſolemnly entred into Covenant. Circumciſion was afterwards incorporated into the Body of the *Jewiſh* Law, and entertained with a mighty Veneration, as their great and ſtanding Privilege, relied on as the main Baſis and Foundation of their confidence, and hopes of acceptance with Heaven, and accounted in a manner equivalent to all the other Rites of the *Moſaick* Law.

Gen. 17. 9, 10, 11.

* *Talm. Tract. Jebam. cap.* 8.

Vid. Maimonid. Mor. Nevoch. part. 3. *c.* 49. *p.* 506.

6. BUT beſides theſe two, we find other poſitive Precepts, which though not ſo clearly expreſſed, are yet ſufficiently intimated to us. Thus there ſeems to have been a Law, that none of the Holy Line, none of the Poſterity of *Seth* ſhould marry with Infidels, or thoſe corrupt and idolatrous Nations which God had rejected, as appears in that it's charged as a great part of the ſin of the old World, that *the Sons of God* matched with the *Daughters of Men*, as alſo from the great care which *Abraham* took that his Son *Iſaac* ſhould not take a Wife of the *Daughters* of the *Canaanites* among whom he dwelt. There was alſo מצות יבום *Jus Leviratus*, whereby the next Brother to him who died without Iſſue was obliged to marry the Widow of the Deceaſed, and *to raiſe up ſeed unto his Brother*, the contempt whereof coſt *Onan* his Life: together with many more particular Laws which the ſtory of thoſe times might ſuggeſt to us. But what is of moſt uſe and importance to us, is to obſerve what Laws God gave for the adminiſtration of his Worſhip, which will be beſt known by conſidering what Worſhip generally prevailed in thoſe early Times; wherein we ſhall eſpecially remark the nature of their Publick Worſhip, the Places where, the Times when, and the Perſons by whom it was adminiſtred.

Gen. 6. 2, 3.

7. IT cannot be doubted but that the holy Patriarchs of thoſe days were careful to inſtruct their Children, and all that were under their charge (their Families being then very vaſt and numerous) in the Duties of Religion, to explain and improve the natural Laws written upon their minds, and acquaint them with thoſe Divine Traditions, and poſitive Revelations which they themſelves had received from God: this being part of that great character which God gave of *Abraham*, *I know him, that he will command his Children, and his Houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment.* To this they joined Prayer and Invocation, than which no duty is more natural and neceſſary; more natural, becauſe it fitly expreſſes that great reverence and veneration which we have for the Divine Majeſty, and that propenſity that is in Mankind

Gen. 18. 19.

to make known their wants: none more neceſſary, becauſe our whole dependance being upon the continuance and conſtant returns of the Divine power and goodneſs, 'tis moſt reaſonable that we ſhould make our daily addreſſes to him, *in whom we live, move, and have our being.* Nor were they wanting in returns of praiſe, and ſolemn celebrations of the goodneſs of Heaven, both by entertaining high and venerable thoughts of God, and by actions ſuitable to thoſe honourable ſentiments which they had of him. In theſe acts of Worſhip they were careful to uſe geſtures of the greateſt reverence and ſubmiſſion, which commonly was Proſtration. *Abraham bowed himſelf towards the ground:* Gen. 18. 2. and when God ſent the *Iſraelites* the happy news of their deliverance out of *Egypt*, *they bowed their heads and worſhipped.* Exod. 4. 31. A poſture which hath ever been the uſual mode of adoration in thoſe *Eaſtern* Countries unto this day. But the greateſt inſtance of the Publick Worſhip of thoſe times was *Sacrifices*; a very early piece of Devotion, in all probability taking its riſe from *Adam*'s fall. They were either *Euchariſtical*, expreſſions of thankfulneſs for bleſſings received; or *expiatory*, offered for the remiſſion of ſin. Whether theſe Sacrifices were firſt taken up at Mens arbitrary pleaſure, or poſitively inſtituted and commanded by God, might admit of a very large enquiry. But to me the caſe ſeems plainly this, that as to Euchariſtical Sacrifices, ſuch as Firſt-fruits, and the like oblations, Mens own Reaſon might ſuggeſt and perſuade them, that it was fit to preſent them as the moſt natural ſignifications of a thankful mind. And thus far there might be Sacrifices in the ſtate of Innocence: for Man being created under ſuch excellent circumſtances as he was in *Paradiſe*, could not but know that he owed to God all poſſible gratitude and ſubjection; obedience he owed him as his ſupreme Lord and Maſter, gratitude, as his great Patron and Benefactor, and was therefore obliged to pay to him ſome Euchariſtical Sacrifices, as a teſtimony of his grateful acknowledgment, that he had both his being and preſervation from him. But when ſin had changed the ſcene, and Mankind was ſunk under a ſtate of guilt, he was then to ſeek for a way how to pacifie God's anger: and this was done by Bloody and expiatory ſacrifices, which God accepted in the ſinners ſtead. And as to theſe, it ſeems reaſonable to ſuppoſe that they ſhould be founded upon a poſitive inſtitution, becauſe pardon of ſin being a matter of pure grace and favour, whatever was a means to ſignifie and convey that, muſt be appointed by God himſelf, firſt revealed to *Adam*, and by him communicated to his Children. The Deity propitiated by theſe atonements was wont to teſtifie his acceptance of them by ſome external and viſible ſign; Thus *Cain* ſenſibly perceived that God had reſpect to *Abel*'s Sacrifice, and not to his: though what this ſign was, it is not eaſie to determine. Moſt probably it was *fire* from Heaven coming down upon the Oblation, and conſuming it: For ſo it frequently was in the Sacrifices of the *Moſaick* diſpenſation, and ſo we find it was in that famous Sacrifice of *Abraham*, *a Lamp of Fire paſſed between the parts of the Sacrifice.* Gen. 15. 17. Thus when 'tis ſaid, *God had reſpect to Abel and to his offering*, *Theodotion* renders it, ἐνεπύρισεν, *he burnt it*; and to this cuſtom the *Pſalmiſt* alludes in that Petition, *Remember all thy offerings, and accept thy burnt-ſacrifice*, ועולתך ירשנה *let thy burnt-offering be reduced into aſhes.* Pſal. 20. 3.

Καὶ ἐγένετο μεθ' ἡμέρας ἤνεγκε Κάϊν ἀπὸ τῶν καρπῶν τῆς γῆς θυσίαν τῷ Κυρίῳ.] σκόπει πῶς τῷ συνειδότι τὴν γνῶσιν ἐναπέθετο τῆς φύσεως ὁ δημιουργός· Τίς γὰρ ἂν εἰπέ μοι τοῦτον ὡδήγησε πρὸς τὴν τοιαύτην ἔννοιαν; οὐδεὶς ἕτερος, ἀλλ' ἡ ἐν τῷ συνειδότι γνῶσις ἤνεγκε, φησὶν ἀπὸ τῶν καρπῶν τῆς γῆς θυσίαν τῷ κυρίῳ· ᾔδει γὰρ καὶ ἠπίστατο, ὅτι προσήκει καθάπερ δεσπότῃ τῶν οἰκείων κτημάτων προσάγειν τι τῶν γενῶν· οὐκ ἐπειδὴ αὐτὸς δεῖται, ἀλλ' ἵνα τὴν οἰκείαν εὐγνωμοσύνην ἐπιδείξηται αὐτὸς τῆς τοιαύτης εὐεργεσίας ἀπολαύων. *Chryſoſt. Homil.* XVIII. *in Geneſ. p.* 173. *Tom.* 2.

8. WHERE it was that this Publick Worſhip was performed, is next to be enquired into. That they had fixed and determinate Places for the diſcharge of their religious Duties, thoſe eſpecially that were done in common is greatly probable, Nature and the reaſon of things would put them upon it. And this moſt think is intended in that phraſe, where it is ſaid of *Cain* and *Abel*, that *they brought their oblations*, that is, (as *Aben Ezra* and others expound it) אל שקום שקבץ לתפלתי *to the place ſet apart for divine worſhip.* *Apud P. Fag. in Gen.* 4. And this probably was the reaſon, why *Cain*, though vexed to the heart to ſee his Brother preferred before him, did not preſently ſet upon him, the ſolemnity and religion of the Place, and the ſenſible appearances of the Divine Majeſty having ſtruck an awe into him, but deferred his murdrous intentions till they came into the Field, and there fell upon him. For their Sacrifices they had *Altars*, whereon they offered them, contemporary no doubt with Sacrifices themſelves, though we read not of them till after the Flood, when *Noah* built an Altar unto the Lord, and offered burnt-offerings upon it: Gen. 8. 20. ſo *Abraham*, immediately after his being called to the worſhip of the true God, in *Sichem* built an *Altar* unto the Lord, who appeared unto him; and removing thence, to a Mountain *Eaſtward*, he built another Altar, and called on the Name of the Lord, as indeed he did almoſt in every place where he came. Gen. 12. 7, 8. *vid.* chap. 13. 4—18. Thus alſo when he dwelt at *Beerſheba* in the Plains of *Mamre*, he *planted a Grove there*, and Gen. 21. 33.

called upon the Name of the Lord the everlaſting God. This, no doubt, was the common Chapel or *Oratory*, whither *Abraham* and his numerous Family, and probably thoſe whom he gained to be Proſelytes to his Religion, were wont to retire for their publick adorations, as a place infinitely advantageous for ſuch Religious purpoſes. And indeed the Ancient Devotion of the World much delighted in Groves, in Woods and Mountains, partly for the conveniency of ſuch Places, as better compoſing the thoughts for divine contemplations, and reſounding their joint-praiſes of God to the beſt advantage, partly becauſe the ſilence and retiredneſs of the Place was apt to beget a kind of ſacred dread and horrour in the mind of the Worſhipper. Hence we find in *Ophrah*, where *Gideon*'s Father dwelt, an *Altar* to *Baal*, and a *Grove* that was by it; and how common the ſuperſtitions and idolatries of the Heathen-world were in Groves and High-places, no Man can be ignorant, that is never ſo little converſant either in prophane or ſacred ſtories. For this reaſon that they were ſo much abuſed to idolatry, God commanded the *Iſraelites* to deſtroy their *Altars, break down their Images, and cut down their Groves*: and that *they ſhould not plant a Grove of any Trees near unto the Altar of the Lord*, leſt he ſhould ſeem to countenance what was ſo univerſally proſtituted to falſe-worſhip and idolatry. But to return to *Abraham*. He *planted a Grove*, אשל a *Tree*, which the Ancients generally make to have been a large ſpreading *Oake*; and ſome foundation there is for it in the ſacred Text; for the place where *Abraham* planted it is called *the Plain of Mamre*, or, as in the *Hebrew*, *he dwelt* באלני ממרא *among the Oakes of Mamre*, and ſo the *Syriack* renders it ܒܝܬ ܒܠܘܛܐ *The Houſe of the Oake*: The name whereof, * *Joſephus* tells us, was *Ogyges*; and it is not a conjecture to be deſpiſed, ‖ that *Noah might* probably inhabit in this place, and either give the name to it, or at leaſt derive his from it, *Ogyges* being the name by which he is uſually deſcribed in foreign Writers. This very *Oake*, * St. *Hierom* aſſures us, and ‖ *Euſebius* intimates as much, was yet ſtanding till the time of *Conſtantine*, and worſhipped with great ſuperſtition. And * *Sozomen* tells us more particularly, that there was a famous *Mart* held there every Summer, and a *Feaſt* celebrated by a general confluence of the neighbouring Countries, and Perſons of all Religions, both *Chriſtians*, *Jews* and *Gentiles*, διαφόρως δὲ ταῖς θρησκείαις τιμῶσι τοῦτον τὸν χῶρον, every one doing honour to this Place according to the different Principles of their Religion: but that *Conſtantine* being offended that the place ſhould be prophaned with the ſuperſtitions of the *Jews*, and the idolatry of the *Gentiles*, wrote with ſome ſeverity to *Macarius* the Biſhop of *Jeruſalem*, and the Biſhops of *Paleſtine*, that they ſhould deſtroy the Altars and Images, and deface all Monuments of Idolatry, and reſtore the Place to its ancient Sanctity. Which was accordingly done, and a Church erected in the place, where God was purely and ſincerely worſhipped. From this Oake, the ordinary place of *Abraham*'s Worſhip and Devotion, the Religion of the *Gentiles* doubtleſs derived its Oakes and Groves, and particularly the *Druids*, the great and almoſt only Maſters and Directors of all Learning and Religion among the Ancient *Britains*, hence borrowed their Original; who are ſo notoriouſly known to have lived wholly under Oakes and in Groves, and there to have delivered their Doctrines and Precepts, and to have exerciſed their Religious and myſterious Rites, that hence they fetched their denomination, either from Δρῦς (as the Ancients generally thought) or more probably from the old *Celtick* word *Deru*, both ſignifying *an Oake*, and which the *Welſh*, the Deſcendants of the ancient *Britains*, ſtill call **Derw** at this day. But of this enough.

Judg. 6. 25.

Exod. 34. 13.
Deut. 16. 21.

Gen. 13. 18.

Παρὰ τὴν δρῦν τὴν Μαμβρῆ. LXX. *Ita Verſ. Samaritana: nec aliter Arabs in Geneſ.* 18. 1.

* *Antiquit. Jud. l.* 1. *c.* 11. *p.* 19.

‖ *Vid. Dick. Delph Phœnic. c.* 12. *p.* 137. & *Append. p.* 38.

* *De loc. Hebr. in voce Arboch.*

‖ ἡ δρῦς Ἀβραὰμ θεωρεῖται, &c. *Euſeb.* περὶ τοπικ. ὀνομ. *in voc.* Ἀρκώ.

* *Hiſt. Eccl. l.* 2. *c.* 4. *p.* 447.

9. FROM the *Place* where, we proceed to the *Times* when they uſually paid their Devotions. And ſeeing Order is neceſſary in all undertakings, and much more in the actions of Religion, we cannot think that Mankind was left at a roving uncertainty in a matter of ſo great importance, but that they had their ſtated and ſolemn times of Worſhip: eſpecially when we find among all Nations, even the moſt rude and unpoliſhed Heathens, times peculiarly ſet apart for the honour of their gods, and the publick ſolemnities of Religion. And ſo no queſtion it was in the more early Ages of the World, they had fix'd and appropriate Seaſons, when they met together to do homage unto God, and to offer up their joint-acknowledgments to Heaven. Thus we read of *Cain*, that he brought his Oblation *in proceſs of time*, מקץ ימים *at the end of days*, at one of thoſe fixed and periodical returns, when they uſed to meet in the Religious Aſſemblies, the word קץ denoting not ſimply an end, but a determinate and an appointed end. I know many with great zeal and eagerneſs contend, that the *Sabbath* or Seventh Day from the Creation was ſet apart, and univerſally obſerved as the time of Publick Worſhip, and that from

Gen. 4. 3.

from the beginning of the World. But alas, the foundation upon which this opinion is built, is very weak and ſandy, having nothing to rely on, but one place where it is ſaid, Gen. 2. 3. that *God reſting on the Seventh Day from all his Works, bleſſed the Seventh Day and ſanctified it.* Which words are reaſonably thought to have been ſet down by *Moſes* by way of *Prolepſis*, as it was in his time, if they relate at all to the *Sabbath*, and are not rather to be underſtood of God's bleſſing and ſanctifying the Seventh Day, as having then compleated all his Works in the creating of Man, and in whom, as in the crown and glory of the Creation, he would ſanctifie himſelf. For that it ſhould be meant of a Weekly *Sabbath*, hath as little countenance from this Text, as it hath from the practice of thoſe times, there being no foot-ſteps or ſhadow of any ſuch *Sabbath* kept through all the Patriarchal periods of the Church, till the times of *Moſes*, which beſides the evidence of the ſtory, is univerſally owned by the Ancient *Jews*, and very many of the Fathers do expreſly aſſert it.

10. THE laſt circumſtance concerns the *Perſons* by whom the Publick Worſhip was adminiſtred. Impoſſible it is that any Society ſhould be regularly managed, where there are not ſome peculiar perſons to ſuperintend, direct, and govern the affairs of it. And God who in all other things is a God of Order, is much more ſo in matters of Religion: and therefore, no doubt, from the beginning appointed thoſe, whoſe care and buſineſs it ſhould be to diſcharge the publick parts of Piety and Devotion in the name of the reſt. Now the Prieſthood in thoſe times was veſted in the Heads of Tribes, and in the *firſt-born* of every Family. To the Patriarch or Head of every Tribe it belonged to bleſs the Family, to offer Sacrifice, to intercede for them by Prayer, and to miniſter in other ſolemn acts of Religion. And this Office hereditarily deſcended to the firſt-born, who had power to diſcharge it during the life of his Father; for it was not neceſſary, that he who was Prieſt by virtue of his primogeniture, ſhould be alſo the eldeſt of the Houſe. *Jacob*, who ſucceeded in his Brother's right, offered Sacrifices in the life of his Father *Iſaac*, and *Abraham* was a Prieſt, though *Sem* the Head of the Family, and ten degrees removed from him in a direct line, was then alive, yea, ſurvived *Abraham* (as ſome learned Men think) near Forty Years. Every firſt-born had three great Prerogatives, a double portion of the Paternal Inheritance, a Lordſhip and Principality over his Brethren, and a right to the Prieſthood, to inſtruct them in the knowledge of Divine things, and to manage the common Offices of Religion. So that in thoſe times there was a particular Prieſthood in every Family, the adminiſtration whereof was uſually appropriate to the firſt-born. Thus *Noah*, *Abraham*, and *Iſaac* offered Sacrifices, and *Job* (who lived about that time, or not long after) both for his Children and his Friends. Thus *Eſau* was a Prieſt by his primogeniture, and that *goodly Rayment* of her Son *Eſau* which *Rebekah* put upon *Jacob*, when he went in to his Father, is by many not improbably underſtood of the Sacerdotal Veſtments, wherein as firſt-born he was wont to execute his Office. Of theſe Exod. 19. 22. Prieſts we are to underſtand that place, *Let the Prieſts which come near to the Lord ſanctifie themſelves.* This could not be meant of the *Levitical* Prieſts, (the *Aaronical* Order not being yet inſtituted) and therefore muſt be underſtood of the Prieſthood of the firſt born, and ſo *Solomon Jarchi*'s Gloſs expounds it. Thus when *Moſes* had built Exod. 24. 5. an Altar at the foot of the Mountain, he *ſent young men of the children of Iſrael, which offered burnt-offerings, and ſacrificed peace-offerings unto the Lord.* Where for *young men*, the *Chaldee* Paraphraſe and the *Hieruſalem Targum* have בוכרי בני ישראל *the firſt-born of the children of Iſrael*; ſo has that of *Jonathan*, who expreſly adds this reaſon, *for unto that very Hour the worſhip remained among the firſt-born, the Tabernacle of the Covenant not being yet made, nor the Aaronical Prieſthood ſet up.* So when *Jacob* bequeathed his bleſſing to *Reuben*, *Reuben, thou art my firſt-born, my might, and the beginning of my* Gen. 49. 3. *ſtrength, the excellency of dignity, and the excellency of power*, the ſame *Jewiſh* Paraphraſts tell us, that there were three things in this bleſſing conveyed and confirmed to *Reuben*, the *Birth right*, the *Kingdom*, and the *Prieſthood*, but that for his enormous and unnatural ſin they were transferred to others, the Primogeniture to *Joſeph*, the Kingdom to *Judah*, and the Prieſthood to *Levi*. But though the Sacerdotal function ordinarily belonged to the firſt-born, yet was it not ſo wholly inveſted in them, but that it might in ſome caſes be exerciſed by younger Brothers, eſpecially when paſſing into other Families, and themſelves becoming Heads of Tribes and Families. *Abraham*, we know, was not a firſt-born, and it's highly probable that *Sem* himſelf was not *Noah*'s eldeſt Son; *Moſes* was a Prieſt, yea, כהן הכהנים as the *Jews* call him, *the Prieſt of Prieſts*, and yet was but *Amram*'s ſecond Son, and *Aaron*'s younger Brother. So that the caſe in ſhort ſeemed to lie thus: The Patriarch or ſurviving Head of every Tribe was a kind of High-Prieſt over all the Families that were deſcended from him, the firſt-born in every Family was the or-

dinary Prieſt, who might officiate in his Father's ſtead, and who after his deceaſe ſucceeded in his room, the younger Brethren, when leaving their Father's houſe, and themſelves becoming heads of Families, and their ſeats removed too far diſtant to make uſe of the ordinary Prieſthood, did themſelves take the office upon them, and exerciſe it over all thoſe that were under them, and ſprung from them, though the main honour and dignity was reſerved for the Prieſt-hood of the firſt-born. Thus *Abraham*, though but a ſecond Son, yet when become the head of a great Family, and removed into another Country, became a Prieſt, and that not only during the life of his Father, but of *Sem* himſelf, the grand ſurviving Patriarch of that time. I obſerve no more concerning this, than that this right of the firſt-born was a prime honour and privilege, and therefore the reaſon (ſay the * *Jews*) why *Jacob* was ſo greatly deſirous of the birth-right, was becauſe in thoſe days the Prieſthood was entail'd upon it. And for this chiefly no doubt it was that *Eſau* is called βέβηλος, *a profane perſon*, for ſelling his birth-right for a meſs of Pottage, becauſe thereby he made ſo light of the ſacred honour of the Prieſthood, the venerable office of miniſtring before God.

* *Bereſ. Rabba fol.* 71. *col.* 1. *ap. Selden, de ſucceſ. ad leg. Ebr. c.*5. *p* 45.

Heb. 12. 16.

11. HAVING thus ſeen what were the Laws, what the Worſhip of thoſe times, it remains briefly to conſider what was the face of the Church, and the ſtate of Religion under the ſeveral Patriarchs of this Oeconomy. Not to meddle with the ſtory either of the Creation or Apoſtacy of *Adam*, no ſooner was he fallen from that innocent and happy ſtate wherein God had placed him, but Conſcience began to ſtir, and he was ſenſible that God was angry, and ſaw it neceſſary to propitiate the offended Deity by Prayer and Invocation, by Sorrow and Repentance, and probably by offering Sacrifice; a conjecture that hath at leaſt ſome countenance from thoſe *Coats of Skins* wherewith God cloathed our firſt Parents, which ſeem likely to have been the Skins of Beaſts ſlain for Sacrifice; for that they were not kill'd for Food is evident, becauſe fleſh was not the ordinary diet (if it was at all) of thoſe firſt Ages of the World. And God might purpoſely make choice of this ſort of covering, to put our firſt Parents in mind of their great degeneracy, how deep they were ſunk into the *animal* life, and by gratifying brutiſh and ſenſual appetites at ſo dear a rate, how like they were become to the Beaſts that periſh. And if this were ſo, it poſſibly might give birth to that Law of *Moſes*, that every Prieſt that offered any man's burnt-offering, ſhould have to himſelf *the Skin* of the burnt-offering which he had offered. But however this was, 'tis certain that *Adam* was careful to inſtruct his Children in the knowledge of Divine things, and to maintain Religion and the Worſhip of God in his Family. For we find *Cain* and *Abel* bringing their *oblations*, and that at a certain time, though they had a different ſucceſs. I omit the Traditions of the *Eaſt*, that the cauſe of the difference between *Cain* and *Abel* was about a Wife, and that they ſought to decide the caſe by Sacrifice; and that when *Abel*'s ſacrifice was accepted, *Cain* out of envy and indignation fell upon his brother, ſtruck his head with a ſtone, and ſlew him. The Preſent they brought was according to their different ways and inſtitutions of life: *Cain* as an *Husbandman* brought of the *fruit of the ground*, *Abel* as a *Shepherd* brought of the *firſtlings* of his Flock, and of the Fat thereof: But the one was accepted, and the other rejected. The cauſe whereof certainly was not that the one was little and inconſiderable, the other large and noble; the one only a dry oblation, the other a burnt-offering; or that *Cain* had entertained a conceived prejudice againſt his Brother: the true cauſe lay in the different temper and diſpoſition of their minds; *Abel* had great and honourable thoughts of God, and therefore brought of the beſt that he had; *Cain* mean and unworthy apprehenſions, and accordingly took what came firſt to hand: *Abel* came with a grateful ſence of the goodneſs of Heaven, with a mind piouſly and heartily devoted to the Divine Majeſty, and an humble reliance upon the Divine acceptance; *Cain* brought his oblation indeed, but look'd no further, was not careful to offer up himſelf *a living ſacrifice, holy and acceptable to God*, as being *the moſt reaſonable ſervice*, too confidently bearing up himſelf, as we may ſuppoſe, upon the prerogative of his primogeniture. By which means *Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs, that he was righteous, God teſtifying of his gifts.* For *He had reſpect unto Abel, and to his offering: But unto Cain, and to his offering he had not reſpect.* And if in that fire, by which God teſtified his reſpect by conſuming one Oblation, and not the other, there was (as the *Jews* ſay) ſeen the face of a *Lion*, it doubtleſs prefigured the late promiſed *Meſſiah*, *The Lion of the Tribe of Judah*, our great Expiatory Sacrifice, of whom all other ſacrifices were but types and ſhadows, and in whom all our oblations are rendred grateful unto God, *The odour of a ſweet ſmell, a ſacifice acceptable and well-pleaſing unto God.*

Gen. 3. 21.

Levit. 7. 8.

Ἡ διαφορὰ τῆς γνώμης λοιπὸν καὶ τῆς προαιρέσεως ἡ ῥαθυμία τοῦ μὲν εὐπρόσδεκτον ἐποίησε τὴν προσαγωγὴν, τοῦ δὲ ἀπόβλητον. *Chryſoſt. Homil.* XVIII. *in Geneſ.* p. 174.

Heb. 11. 4.

Gen. 4. 4, 5.

12. *ABEL* being taken away by his envious and enraged Brother, God was pleaſed to repair the loſs by giving his Parents another Son, whom they called *Seth*, and he accordingly proved a very Vertuous and Religious Man. He was (if we may believe the Ancients) a great Scholar; the firſt Inventer of Letters, and Writing, an accurate *Aſtronomer*, and taught his Children the knowledge of the Stars, who having heard from their Grand-father *Adam*, that the World was to be twice deſtroyed, once by Fire, and again by Water, (if the Story be true which *Joſephus* without any great warrant reports) wrote their Experiments and the principles of their Art upon two *Pillars*, one of Brick, the other of Stone, that if the one periſhed, the other might remain, and convey their notions to poſterity; one of which *Pillars*, *Joſephus* adds, was ſaid to be ſtanding in *Syria* in his time. But that which rendred *Seth* moſt renowned, was his piety and devotion; a good man he was, one who aſſerted and propagated Religion and the true worſhip of God, as he had received it from his Father *Adam*, notwithſtanding the declenſions and degeneracy, and poſſibly oppoſitions of his Brother *Cain* and his party. The *Eaſtern* Writers, both *Jews* and *Arabians*[*], confidently aſſure us, that *Seth* and his retinue withdrew from *Cain*, who dwelt in the Valley, where he had killed his Brother *Abel*, into a very high Mountain (on the top whereof their Father *Adam* was buried) ſo high, if we could believe them, that they could hear the *Angels* ſinging *Anthems*, and did daily join in with that heavenly Choir. Here they wholly devoted themſelves to the daily worſhip of God, and obtained a mighty name and veneration for the holineſs and purity of their lives. When *Seth* came to lie upon his death-bed, he ſummoned his Children, their Wives and Families together, bleſſed them, and as his Laſt Will commanded them to worſhip God, adjuring them by the blood of *Abel* (their uſual and ſolemn Oath) that they ſhould not deſcend from the holy Mount, to hold any correſpondence or commerce with *Cain* or his wicked faction. And then breathed his laſt. A command, ſay my Authors, which they obſerved for ſeven generations, and then came in the promiſcuous mixtures.

Antiquit. Jud. l. 1. *c.* 3. *p.* 8.

[*] *Vid. Teſtimonia eorum citat. ap. Hotting. Smeg. Orient. cap.* 8. *p.* 226. *& ſequ.*

13. TO *Seth* ſucceeded his Son *Enos*, who kept up the glory and purity of Religion, and the honour of the holy Line. Of his time it is particularly recorded, *then began men to call upon the name of the Lord.* The ambiguity of the word הוחל ſignifying ſometimes to *prophane*, ſometimes to *begin*, hath begotten various apprehenſions among learned men concerning this place, and led them not only into different, but quite contrary ſences. The words are by ſome rendred thus, *Then men prophaned in calling upon the name of the Lord*; which they thus explain, that at that time when *Enos* was born, the true worſhip and ſervice of God began to ſink and fail, corruption and idolatry mightily prevailing by reaſon of *Cain*'s wicked and apoſtate Family; and that as a ſad memorial of this corrupt and degenerate Age, holy *Seth* called his Son's name *Enoſh*, which not only ſimply ſignifies a man, but a poor, calamitous, miſerable man. And this way go many of the *Jews*, and ſome Chriſtian Writers of great name and note. Nay, *Maimonides*, one of the wiſeſt and ſobereſt of all the *Jewiſh* Writers, begins his *Tract* about [*]*Idolatry* בימי אנוש *from the times of Enoſh*, referring to this very paſſage; he tells us, that men did then grievouſly err, and that the minds of the wiſe men of thoſe days were grown groſs and ſtupid; yea, that *Enos* himſelf was מן הטועים *among thoſe that erred*, and that their Idolatry conſiſted in this, That they worſhipped the Stars and the Hoſt of Heaven. ‖ Others there are who expreſly aſſert, that *Enoſh* was the firſt that invented *Images, to excite the ſpirit of the Creatures*, שיתפללו לאלוה באמצעותם *that by their mediation men might invocate and call upon God.* But how infirm a foundation this Text is to build all this upon, is evident. For beſides, what [*] ſome have obſerved, that the Hebrew phraſe is not tolerably reconcileable with ſuch a ſence, if it were, yet העיקר חסר as one of the ‖ *Rabbins* has well noted, that there wants a foundation for any ſuch expoſition, no mention being made in *Moſes* his ſtory of any ſuch falſe gods as were then worſhipped, no footſteps of Idolatry appearing in the World till after the Flood. Nor indeed is it reaſonable to ſuppoſe, that the Creation of the World being yet freſh in memory, and Divine Traditions ſo lately received from *Adam*, and God frequently communicating himſelf to men, that the caſe being thus, men could in ſo ſhort a time be fallen under ſo great an apoſtaſie, as wholly to forget and renounce the true God, and give divine honours to ſenſeleſs and inanimate Creatures; I can hardly think that the *Cainites* themſelves ſhould be guilty of this, much leſs *Enoſh* and his Children. The meaning of the words then is plainly this, That in *Enoſh* his time the holy Line being greatly multiplied, they applied themſelves to the worſhip of God in a more publick and remarkable manner, either by framing themſelves into more diſtinct Societies for the exerciſe of publick Worſhip, or by

Gen. 4. 26.

[*] *De Idol. c.* 1. *ſect.* 1.

‖ *Vid. ap. Hotting. loc. cit. p.* 230.

[*] *Dyonyſ. Voſſ. not. in Maimon. p.* 4. *Heideg. de Hiſt. Patr. exerc.* 6. *p.* 223.

‖ *R. Eliez. Maaſ. Bereſ. c.* 22. *ibid.*

meeting at more fixed and ſtated times, or by invocating God under more ſolemn and peculiar rites than they had done before. And this probably they did the rather, to obviate that torrent of profaneneſs and impiety, which by means of the Sons of *Cain* they ſaw flowing in upon the World. This will be further confirmed, if we take the words as by ſome they are rendred, *then men began to be called by the Name of the Lord*, that is, the difference and ſeparation that was between the Children of *Seth* and *Cain* every day ripening into a wider diſtance, the Poſteriy of *Seth* began to take to themſelves a diſtinctive title, that the World might the better diſtinguiſh between thoſe who kept to the Service of God, and thoſe who threw off Religion, and let looſe the reins to diſorder and impiety. And hereof we meet with clear intimation in the ſtory of thoſe times, when we read of בני אלהים *the ſons of God* (who doubtleſs were the pious and devout Poſterity of *Seth*, calling themſelves after the Name of the Lord, whom they conſtantly and ſincerely worſhipped, notwithſtanding the fancy of *Joſephus*, and the Fathers, that they were Angels, or that of the *Jewiſh* Paraphraſts, that they were בני רבלביא the ſons of Great Men and Princes) in oppoſition to the בני ארם *the ſons of men*, the impure and debauched Poſterity of *Cain*, who made light of Religion, and were wholly govern'd by earthly and ſenſual inclinations. And the matching of theſe *ſons of God* with the *daughters of men*, that is, thoſe of the Family of *Cain*, and the fatal conſequences of thoſe unhappy marriages, was that which provoked God to deſtroy the World. I have no more to add concerning *Enoſh*, than that we are told, that dying he gave the ſame commands to his Children, which he had received of his Father, That they ſhould make Religion their great care and buſineſs, and keep themſelves pure from ſociety and converſe with the Line of *Cain*.

Gen. 6. 2.

14. AFTER *Enoſh* was his Son *Kenan*, who, as the *Arabian* * Hiſtorian informs us, ruled the people committed to him by a wiſe and excellent government, and gave the ſame charge at his death that had been given to him. Next *Kenan* comes *Mahaleleel*, who carries devotion and piety in his very name, ſignifying, *one that praiſes God*, of whom they ſay, that he trained up the People in ways of juſtice and piety, bleſſed his Children at his death, and having charged them to ſeparate from the *Cainites*, appointed his Son *Jared* to be his Succeſſor; whoſe name denotes a *deſcent*, probably either becauſe of the notable decreaſe and declenſion of piety in his time, or becauſe in his days ſome of the *Sethites* deſcended from the holy Mountain to mix with the Poſterity of *Cain*. For ſo the * *Oriental* Writers inform us, that a great noiſe and ſhout coming up from the Valley, an hundred of the holy Mountaineers agreed to go down to the Sons of *Cain*, whom *Jared* endeavoured to hinder by all the arts of counſel and perſuaſion. But what can ſtop a mind bent upon an evil courſe? down they went, and being raviſhed with the beauty of the *Canaanite*-women, promiſcuouſly committed folly and lewdneſs with them; from whence ſprang a race of Giants, men of vaſt and robuſt Bodies, but of more vicious and ungovernable tempers, who made their Will their Law, and Might the ſtandard and rule of Equity. Attempting to return back to the holy Mount, Heaven had ſhut up their way, the ſtones of the Mountain burning like fire when they came upon them; which whether the Reader will have faith enough to believe, I know not. *Jared* being near his death, adviſed his Children to be wiſe, by the folly of their Brethren, and to have nothing to do with that profane generation. His Son *Enoch* followed in his ſteps, a man of admirable ſtrictneſs and piety, and peculiarly exemplary for his innocent and holy converſation, it being particularly noted of him, that *he walked with God*: He ſet the Divine Majeſty before him, as the guide and pattern, the ſpectator and rewarder of his actions, in all his ways endeavoured to approve himſelf to his All-ſeeing eye, by doing nothing but what was grateful and acceptable to him; he was the great inſtance of vertue and goodneſs in an evil Age, and by the even tenor and conſtancy of a holy and a religious life ſhewed his firm belief and expectation of a future ſtate, and his hearty dependance upon the Divine goodneſs for the rewards of a better life. And God, who is never behind-hand with his ſervants, crowned his extraordinary obedience with an uncommon reward. *By faith Enoch was tranſlated, that he ſhould not ſee death; and was not found, becauſe God had tranſlated him: for before his tranſlation he had this teſtimony, that he pleaſed God.* And what that faith was, is plain by what follows after, a belief of God's Being and his Bounty, *Without faith it is impoſſible to pleaſe Him: For he that cometh to God, muſt believe that He is, and that He is a rewarder of them that diligently ſeek Him.* What this tranſlation was, and whither it was made, whether into that Terreſtrial Paradiſe out of which *Adam* was expelled and baniſhed, and whereunto *Enoch* had deſired of God he might be tranſlated, as ſome fanſie; or whether placed among the Stars,

* *Elmacin. ap. Hotting.* p. 233.

Id. ibid. p. 234.

* *Elmac.* & *Patric. apud Hotting. ubi ſupr.* p. 235.

Gen. 5. 24.

Hebr. 11. 5,

6.

as others, or carried into the higheſt Heavens, as others will have it, were nice and uſeleſs ſpeculations. 'Tis certain he was taken out of theſe mutable Regions, and ſet beyond the reach of thoſe miſeries and misfortunes, to which a preſent ſtate of ſin and mortality does betray us; tranſlated, probably, both Soul and Body, that he might be a *type* and *ſpecimen* of a future Reſurrection, and a ſenſible demonſtration to the World that there is a reward for the righteous, and another ſtate after this, wherein good Men ſhall be happy for ever. I paſs by the fancy of the *Jews* as vain and frivolous, that though *Enoch* was a good Man, yet was he very mutable and inconſtant, and apt to be led aſide, and that this was the reaſon why God tranſlated him ſo ſoon, leſt he ſhould have been debauched by the charms and allurements of a wicked World. He was an eminent Prophet, and a fragment of his Prophecy is yet extant in S. *Jude's* Epiſtle, by which it appears, that wickedneſs was then grown rampant, and the manners of men very corrupt and vicious, and that he as plainly told them of their faults, and that Divine vengeance that would certainly overtake them. Of *Methuſelah* his Son nothing conſiderable is upon Record, but his great Age, living full DCCCCLXIX Years, (the longeſt proportion which any of the Patriarchs arrived to) and died in that very Year wherein the Flood came upon the World.

15. FROM his Son *Lamech*, concerning whom we find nothing memorable, we proceed to his Grand-child *Noah*, by the very impoſition of whoſe Name his Parents preſaged that he would be a *refreſhment* and comfort to the World, and highly inſtrumental to remove that *curſe* which God by an univerſal Deluge was bringing upon
Gen. 5. 29. the Earth, *He called his name Noah, ſaying, This ſame ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the Lord hath curſed*; he was one in whom his Parents did *acquieſce* and reſt ſatisfied, that he would be eminently uſeful and ſerviceable to the World. Indeed he proved a perſon of incomparable ſanctity and integrity, *a Preacher of righteouſneſs* to others, and who as carefully practiſed it himſelf.
Gen. 6. 9. He *was a juſt man, and perfect in his generation, and he walked with God.* He did not warp and decline with the humour of the Age he lived in, but maintained his ſtation, and kept his Line. *He was upright in his Generation.*. 'Tis no thanks to be religious, when it is the humour and faſhion of the Times: the great trial is, when we live in the midſt of a corrupt generation. It is the crown of vertue to be good, when there are all manner of temptations to the contrary, when the greateſt part of Men go the other way, when vertue and honeſty are laughed and drolled on, and cenſured as an over-wiſe and affected ſingularity; when luſt and debauchery are accounted the modes of Gallantry, and pride and oppreſſion ſuffered to ride in proſperous triumphs without control. Thus it was with *Noah*, he contended with the Vices of the Age, and dared to own God and Religion, when almoſt all Mankind beſides himſelf had rejected and thrown them off. For in his time wickedneſs openly appeared with a brazen Forehead, and violence had covered the face of the Earth, the promiſcuous mixtures of the Children of *Seth* and *Cain* had produced *Giants* and mighty Men, men ſtrong to do evil, and who had as
Antiqu. Jud. l. 1. c. 4. p. 8. much will as power, ὑβρισταὶ παῖδες, καὶ παντὸς ὑπερόπται καλοῦ διὰ τὴν ἐπὶ τῇ δυνάμει πεποίθησιν, as *Joſephus* deſcribes them, *a race of men inſolent and ungovernable, ſcornful and injurious, and who bearing up themſelves in the confidence of their own ſtrength, deſpiſed all juſtice and equity, and made every thing truckle under their extravagant luſts and appetites.* The very ſame character does *Lucian* give of the men of this Age, ſpeaking of the times
De Doc. Syria. p. 882. Tom. 2. of *Deucalion* (their *Noah*) and the Flood, ὑβρισταὶ κάρτα ἐόντες (ſays he) ἀθέμιστα ἔργα ἔπρασσον· οὔτε γὰρ ὅρκια ἐφύλασσον, οὔτε ξείνους ἐδέχοντο, οὔτε ἱκετέων ἠνείχοντο, ἀνθ' ὧν σφίσι ἡ μεγάλη συμφορὴ ἀπίκετο. αὐτίκα γὰρ ἡ γῆ πολλὸν ὕδωρ ἐκδιδοῖ, &c. Men exceedingly ſcornful and contumelious, and guilty of the moſt unrighteous and enormous actions, violating all Oaths and Covenants, throwing off kindneſs and hoſpitality, and rejecting all addreſſes and ſupplications made to them. For which cauſe great miſeries overtook them: For Heaven and Earth, Seas and Rivers conſpired together to pour out mighty Floods upon the World; which ſwept all away, but *Deucalion* only, who for his prudence and piety was left to repair Mankind. And ſo he goes on with the relation conſonant to the accounts of the Sacred Story. This infection had ſpread it ſelf over all parts, and was become ſo general and epidemical, that *all fleſh had corrupted their ways*, and ſcarce any beſides *Noah* left to keep up the face of a Church, and the profeſſion of Religion. Things being come to this paſs, quickly alarm'd the Divine Juſtice, and made the World riſe for vengeance; the patience of God was now tired out, and he reſolved to make Mankind feel the juſt effects of his incenſed ſeverity. But yet in the midſt of judgment he remembers mercy: he tells them, that though he would not ſuffer his patience to be eternally proſtituted to the wanton humours of wicked men, yet that

he would bear with them CXX Years longer in order to their reformation. So loth is God to take advantage of the ſins of men, *not willing that any ſhould periſh, but that all ſhould come unto repentance.* In the mean time righteous *Noah* found favour with Heaven (a good man hath a peculiar guardianſhip and protection in the worſt of times,) and God orders him to *prepare an Ark for the ſaving of his Houſe.* An Hundred Years was this Ark in building, not but that it might have been finiſhed in a far leſs time, but that God was willing to give them ſo long a ſpace for wiſe and ſober conſideration, *Noah* preaching all the while, both by his doctrine and his practice, that they would break off their ſins by repentance, and prevent their ruine. But *they that are filthy, will be filthy ſtill*; the hardened World perſiſted in their impieties, till the wrath of God came upon them to the uttermoſt, and *deſtroy'd the World of the ungodly.* God ſhut up *Noah*, his Wife, his three Sons and their Wives into the Ark, together with proviſions, and ſo many Creatures of every ſort as were ſufficient not only for food, but for reparation of the kind, (Miracles muſt not be expected, where ordinary means may be had) and then *opened* the *Windows* of Heaven, and *broke up* the *Fountains* of the Deep, and brought in the Flood that ſwept all away. Twelve months *Noah* and his Family continued in this floating habitation; when the Waters being gone, and the Earth dried, he came forth, and the firſt thing he did, was to erect an *Altar*, and offer up an Euchariſtical Sacrifice to God for ſo remarkable a deliverance (ſome of the *Jews* tell us, that coming out of the Ark he was bitten by a *Lion*, and rendred unfit for Sacrifice, and that therefore *Sem* did it in his room) he did not concern himſelf for food, or a preſent habitation, but immediately betook himſelf to his devotion. God was infinitely pleaſed with the pious and grateful ſenſe of the good man, and openly declared that his diſpleaſure was over, and that he would no more bring upon the World ſuch effects of his ſeverity as he had lately done, and that the ordinances of Nature ſhould duly perform their conſtant motions, and regularly obſerve their periodical revolutions. And becauſe Man was the principal Creature in this lower World, he reſtored to him his Charter of Dominion and Sovereignty over the Creatures, and by enacting ſome Laws againſt Murder and Cruelty, ſecured the peace and happineſs of his life: and then eſtabliſhed a *Covenant* with *Noah* and all Mankind, that He would no more drown the World; for the ratification and enſurance whereof he placed the *Rainbow* in the Clouds, as a perpetual ſign and memorial of his Promiſe. *Noah* after this betook himſelf to Husbandry, and planting Vineyards, and being unwarily overtaken with the fruit of the Vine, became a ſcorn to *Cham* one of his own Sons, while the two others piouſly covered their Father's ſhame. Awakeing out of his ſleep, and knowing what had been done, he prophetically curſed *Cham* and his Poſterity; bleſſed *Sem*, and in *Japhet* foretold the calling of the *Gentiles* to the worſhip of God, and the knowledge of the *Meſſiah*, that God ſhould *enlarge Japhet, and that he ſhould dwell in the tents of Shem.* He died in the DCCCCL^th^ Year of his Age, having ſeen both Worlds, that before the Flood, and that which came after it.

16. *SEM* and *Japhet* were the two good Sons of *Noah*, in the aſſigning whoſe Primogeniture, though the Scripture be not poſitive and decretory, yet do the moſt probable reaſons appear for *Japhet*, eſpecially if we compute their Age. *Sem* was an Gen. 11. 10.
Hundred Years old two Years after the Flood, (for then he begat *Arphaxad*) now the Flood happened juſt in the DC^th^ Year of *Noah*'s Age; whence it follows that *Sem* was 7. 11.
born when his Father was Five Hundred and Two Years old. But *Noah* being expreſly ſaid to have begotten Sons in the Five Hundredth Year of his Age, plain it is that 5. 32.
there muſt be one Son at leaſt two years elder than *Sem*, which could be no other than *Japhet*, *Cham* being acknowledged by all the Younger Brother. And hence it is that *Sem* is called, the Brother יפת הגדול *of Japhet the Greater*, or as we render it, *the* 10. 21.
Elder. They were both pious and devout Men, having been brought up under the religious Inſtitutions, not only of their Father *Noah*, but their Grand-father *Lamech*, and their Great-Grand-father *Methuſelah*, who had for ſome Hundreds of Years converſed with *Adam.* The Holy Story records nothing concerning the ſtate of Religion in their days, and little heed is to be given to the *Eaſtern* Writers, when they tell us of *Sem*, that according to the command of his Father he took the Body of *Adam*, which *Noah* had ſecretly hidden in the Ark, and joining himſelf to *Melchiſedeck*, they went and buried it in the heart of the Earth, an *Angel* going before, and conducting them to the place, with a great deal more, with little truth, and to as little purpoſe. As for the Patriarchs born after the Flood, little notice is taken of them beſides the bare mention of their names, *Arphaxad, Salah, Eber.* Of this laſt they ſay, that he was a great Prophet, that *Elmac. & Patricid. ubi ſupr. p. 285.*
he inſtituted Schools and Seminaries for the advancement and propagation of Religion: and there was great reaſon for him to beſtir himſelf, if it be true, what the *Arabian* Hiſtorians

ſtorians tell us, that now Idolatry began mightily to prevail, and men generally carved to themſelves the *Images* of their Anceſtors, to which upon all occaſions they addreſſed themſelves with the moſt ſolemn veneration, the *Dæmons* giving anſwers through the Images which they worſhipped. *Heber* was the Father of the *Jewiſh* Nation, who from him are ſaid to have derived the title of *Hebrews*, Ἕβερος, ἀφ' οὗ τοὺς Ἰουδαίους Ἑβραίους ἀρχῆθεν ἐκάλουν, as *Joſephus* tells us, (though there want not thoſe who aſſign other reaſons of the name) and that the *Hebrew* Language was preſerved in his Family, which till his time had been the Mother-tongue, and the common Language of the World. To *Eber* ſucceeded his Son *Peleg*, a name given him out of a Prophetical foreſight of that memorable *diviſion* that happened in his time. For now it was that a company of bold daring perſons combining themſelves under the conduct and command of *Nimrod*, reſolved to erect a vaſt and ſtupendous Fabrick, partly to raiſe themſelves a mighty reputation in the World, partly to ſecure themſelves from the Invaſion of an after-deluge, and probably as a place of retreat and defence, the better to enable them to put in practice that oppreſſion and tyranny which they deſigned to exerciſe over the World. But whatever it was, God was diſpleaſed with the attempt; and to ſhew how eaſily he can baffle the ſubtilleſt Counſels, and in a moment ſubvert the firmeſt projects, on a ſudden he confounded the Language of theſe fooliſh Builders, ſo that they were forced to deſiſt from their vain and ambitious deſign, as not being able to underſtand and converſe with one another. To *Peleg* ſucceeded his Son *Rehu*, to *Rehu Serug*, to him *Nachor*, to *Nachor Terah*, who dwelt in *Ur of the Chaldæans*, where converſing with thoſe Idolatrous Nations, he laps'd himſelf into the moſt groſs Idolatry. So apt are men *to follow a multitude to do evil*, ſo fatally miſchievous is ill company, and a bad example. But the beſt way to avoid the plague, is to remove out of the houſe of infection. Away goes *Terah* to *Haran*, where, by repentance, he is ſaid to have recovered himſelf out of the *ſnare of the Devil*.

Antiq. Jud. l. 1. *c.* 7. *p.* 15.

17. *ABRAHAM* the ſecond Son of *Terah* ſucceeds in the Patriarchal Line. In his minority he was educated in the Idolatries of his Father's houſe, who, they ſay, was a maker of Statues and Images: And the *Jews* * tell us many pleaſant ſtories of *Abraham*'s going into the ſhop in the abſence of his Father, his breaking the *Images*, and jeering thoſe that came to buy, or worſhip them; of his Father's carrying him to *Nimrod* to be puniſhed, his witty anſwers, and miraculous eſcapes. But God, who had deſigned him for higher and nobler purpoſes, called him at length out of his Father's houſe, fully diſcovered Himſelf to him, and by many ſolemn promiſes and federal compacts peculiarly engaged him to Himſelf. He was a man entirely devoted to the honour of God, and had conſecrated all his ſervices to the intereſt's of Religion, ſcarce any duty either toward God or men for which he is not eminent upon record. Towards God, how great was his zeal and care to promote his Worſhip? erecting Altars almoſt in every place, whereon he publickly offered his prayers and ſacrifice. His love to God wholly ſwallowed up the love and regard that he had to his deareſt intereſts, witneſs his entire reſignation of himſelf, his chearful renouncing all the concernments of his Eſtate and Family, and eſpecially his readineſs to ſacrifice his only ſon, the ſon of his old age, and which is above all, the ſon of the promiſe, when God by way of trial required it of him. How vigorous and triumphant was his faith, eſpecially in the great promiſe of a ſon, which he firmly embraced againſt all humane probabilities to the contrary? *Againſt hope he believed in hope, and being ſtrong in faith, gave glory to God.* How hearty was his dependence upon the Divine Providence, when called to leave his Father's houſe, and to go into a ſtrange Country, how chearfully did he *obey and go out, though he knew not whither he went?* How unconquerable was his patience, how even the compoſure of his mind in all conditions? in fifteen ſeveral journeys that he undertook, and ten difficult temptations which he underwent, he never betrayed the leaſt murmuring or hard thought of God. Towards others he ſhewed the greateſt tenderneſs and reſpect, the moſt meek and compaſſionate temper, a mind inflamed with a deſire of peace and concord: Admirable his juſtice and equity in all his dealings, his great hoſpitality and bounty towards ſtrangers, and for that end (ſay the *Jews*) he got him an houſe near the entring into *Haran*, that he might entertain ſtrangers as they went in, or came out of the City, at his own table; as indeed he ſeems to have had that moſt excellent and divine temper of mind, an univerſal love and charity towards all men. But his greateſt charity appeared in the care that he took of the Souls of men. *Maimonides* tells us, that he kept a publick School of Inſtitution, whither he gathered men together, and inſtructed them in that truth, which he himſelf had embraced, and he gives us an account by what methods of reaſoning and information he uſed to convince

* *Schalch. Hakk, p.*8. *citante Hotting. Smeg. Orient. c.* 8. *p.* 291. *confer. Maimon. Mor. Nevoch. p.* 3. *c.* 29. *p.* 421.

Mor. Nevoch. part. 2. *c.* 39. *p.* 301.

convince and perſuade them. But whatever he did towards others, we are ſure he did it towards thoſe that were under his own charge. He had a numerous family, and a vaſt retinue, and he was as careful to inform them in the knowledge of the True God, and to inſtruct them in all the duties of Religion. 'Tis the character which God himſelf gave of him, *I know Abraham, that he will command his children, and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment.* And ſo he did, his houſe being a School of piety, wherein Religion was both taught and practiſed, many reclaimed from the errours and idolatries of the times, and all his domeſticks and dependants ſolemnly dedicated to God by Circumciſion. Therefore when 'tis ſaid, that he *brought with him all the ſouls which they had gotten in Haran,* the Paraphraſe of Gen. 12. 5. *Onkelos* renders it, ית נפשתא דשעבידו לאוריתא בחרן *the ſouls which they had ſubjected to the Law in Haran*; *Jonathan's Targum*, and much at the ſame rate that of *Jeruſalem*, נפשתא דיגיירו the Souls which they had *made proſelytes in Haran,* or as *Solomon Jarchi* expreſſes it, a litttle more after the *Hebrew* mode, the Souls which they had gathered, בתחת כנפי השכינה *under the wings of the Divine Majeſty*; and he further adds, that *Abraham* proſelyted the men, and *Sarah* the women. So when elſewhere we read of his *trained ſervants*, ſome of the *Jewiſh* Maſters expound it by חניכים למצות thoſe that were *initiated and trained up in the knowledge of the Law.* Such being the temper of this Gen. 14. 14. holy man, God was pleaſed frequently to converſe with him, and to impart his mind to him, acquainting him with the ſecret counſels and purpoſes of his Providence, whence he is ſtyled *the friend of God.* But that which ſhewed him to be moſt dear to Heaven, was the Covenant which God ſolemnly made with him, wherein binding *Abraham* and his ſeed to a ſincere and univerſal obedience, he obliged himſelf to become *their God*, to be his *ſhield* and *his exceeding great reward*, to take his Poſterity for his peculiar People, to encreaſe their number, and to enlarge their power, to ſettle them in a rich and a pleaſant Country (a type of that heavenly and better Country that is above) and which was the crown of all, that *in his ſeed all the Nations of the Earth ſhould be bleſſed*, that is, the promiſed *Meſſiah* ſhould proceed out of his loins, who ſhould be a common bleſſing to Mankind, in whom both *Jew* and *Gentile* ſhould be juſtified and ſaved, and he by that means become (ſpiritually) *the Father of many Nations.* This Covenant was ratified and enſured on God's part by a ſolemn oath: *For when God made* Heb. 6. 13, 14. *promiſe to Abraham, becauſe he could ſwear by no greater, he ſware by himſelf, ſaying, Surely bleſſing I will bleſs thee, and multiplying I will multiply thee.* On *Abraham*'s part it was ſealed with the Sacrament of *Circumciſion*, which God inſtituted as a peculiar federal rite, to diſtinguiſh *Abraham's* poſterity from all other people. *Abraham* died in the CLXXVth year of his Age, and was buried in the Sepulchre which himſelf had purchaſed of the Sons of *Heth.* Contemporary with *Abraham* was his Nephew *Lot*, a *juſt man*, but *vexed with the filthy converſation of the wicked*; for dwelling in the midſt 2 Pet. 2. 7, 8. of an impure and debauched generation, *In ſeeing and hearing he vexed his righteous ſoul from day to day with their unlawful deeds.* This endeared him to Heaven, who took a particular care of him, and ſent an Angel on purpoſe to conduct him and his family out of *Sodom*, before he let looſe that fatal vengeance that overturned it.

18. ABRAHAM being dead, *Iſaac* ſtood up in his ſtead, the Son of his Parents old age, and the fruit of an extraordinary promiſe. Being delivered from being a ſacrifice, he frequented (ſay the *Jews*) the School of *Sem*, wherein he was educated in the knowledge of Divine things till his marriage with *Rebeccah.* But however that was, he was a good man, we read of his *going out to meditate* or *pray in the field at even-tide*, and Gen. 24. 63. elſewhere we find him publickly ſacrificing and calling upon God. In all his diſtreſſes God ſtill appeared unto him, animated him againſt his fears, and encouraged him to go on in the ſteps of his Father, renewing the ſame Promiſes to him which he had made to *Abraham.* Nay, ſo viſible and remarkable was the Intereſt which he had in Heaven, that *Abimelech* King of the *Philiſtines* and his Courtiers thought it their wiſeſt courſe to confederate with him for this very reaſon, becauſe *they ſaw certainly that the* Gen. 26 28, 29. *Lord was with him, and that he was the bleſſed of the Lord.* Religion is the trueſt intereſt, and the wiſeſt portion; 'tis the ſureſt protection, and the ſafeſt refuge. *When a man's ways pleaſe the Lord, he maketh even his enemies to be at peace with him.* *Iſaac* dying in the CLXXXth year of his life, the Patriarchate devolved upon his Son *Jacob*, by virtue of the Primogeniture which he had purchaſed of his Brother *Eſau*, and which had been confirmed to him by the grant and bleſſing of his Father (though ſubtilly procured by the artifice and policy of his Mother) who alſo told him, that *God Almighty would bleſs and multiply him, and his ſeed after him, and that the bleſſing of Abraham ſhould come upon them.* He entirely devoted himſelf to the fear and ſervice of God, kept up

his worſhip, and vindicated it from the incroachments of Idolatry, he erected Altars at every turn, and zealouſly purged his houſe from thoſe *Teraphim* or Idols which *Rachel* had brought along with her out of *Laban*'s houſe, either to prevent her Father's enquiring at them which way *Jacob* had made his eſcape, or to take away from him the inſtruments of his Idolatry, or poſſibly that ſhe might have wherewith to propitiate *Antiq. Jud. l. 1. c. 19. p. 31.* and pacifie her Father, in caſe he ſhould purſue and overtake them, as *Joſephus* thinks, though ſurely then ſhe would have produced them, when ſhe ſaw her Father ſo zealous to retrieve them. He had frequent Viſions and Divine condeſcenſions, God appearing to him, and ratifying the Covenant that he had made with *Abraham*, and changing his name from *Jacob* to *Iſrael*, as a memorial of the mighty prevalency which he had with Heaven. In his later time he removed his family into *Egypt*, where God had prepared his way by the preferment of his Son *Joſeph* to be *Viceroy* and Lord of that vaſt and fertile Country, advanced to that place of ſtate and grandeur by many ſtrange and unſearchable methods of the Divine Providence. By his two Wives, the Daughters of his Uncle *Laban*, and his two Handmaids, he had twelve Sons, who afterwards became founders of the Twelve Tribes of the *Jewiſh* Nation; to whom, upon his death-bed, he bequeathed his bleſſings, conſigning their ſeveral portions, and the particular Fates of every Tribe, among whom that of *Judah* is moſt remarkable, to whom it was Gen. 49. 10. foretold, that the *Meſſiah* ſhould ariſe out of that Tribe, that the Regal Power and Political Sovereignty ſhould be annexed to it, and remain in it till the *Meſſiah* came, at whoſe coming the *Sceptre ſhould depart, and the Law-giver from between his knees*: And thus all their own Paraphraſts, both *Onkelos*, *Jonathan*, and he of *Jeruſalem* do expound it, that there ſhould *not want Kings or Rulers of the houſe of Judah, nor Scribes to teach the Law of that Race*, עד זמן דייתי מלכא משיחא דדיליה היא מלכותא *until the time that Meſſiah the King ſhould come, whoſe the Kingdom is*. And ſo it accordingly came to paſs, for at the time of Chriſt's Birth, *Herod*, who was a ſtranger, had uſurped the Throne, debaſed the Authority of their great *Sanhedrim*, murdered their Senators, diveſted them of all Judiciary Power, and kept them ſo low, that they had *not power left to put a man to death*. *And unto him ſhall the gathering of the people be*: A Prophecy exactly accompliſhed, when in the firſt Ages of Chriſtianity the Nations of the World flocked to the ſtandard of *Chriſt* at the publication of the Goſpel. *Jacob* died CXLVII years old, and was buried in *Canaan*, in the Sepulchre of his Fathers: After whoſe deceaſe his Poſterity for ſome hundreds of years were afflicted under the *Egyptian* yoke. Till God remembring the Covenant he had made with their Fathers, powerfully reſcued them from the Iron Furnace, and conducted them through the Wilderneſs into the Land of Promiſe, where he framed and ordered their Commonwealth, appointed Laws for the government of their Church, and ſetled them under a more fixed and certain Diſpenſation.

19. HITHERTO we have ſurveyed the ſtate of the Church in the conſtant ſucceſſion of the *Patriarchal* Line. But if we ſtep a little further into the Hiſtory of thoſe Times, we ſhall find that there were ſome extraordinary Perſons without the Pale of that holy Tribe, renowned for the worſhip of God, and the profeſſion of Religion: among whom two are moſt conſiderable, *Melchiſedeck* and *Job*. *Melchiſedeck* was King of *Salem* in the Land of *Canaan*, and *Prieſt of the moſt high God*. The ſhort Account which the Scripture gives of him, hath left room for various fancies and conjectures. The opinion that has moſt generally obtained, is, that *Melchiſedeck* was *Sem*, one of the Sons of *Noah*, who was of a great age, and lived above LXX years after *Abraham*'s coming into *Canaan*, and might therefore well enough meet him in his triumphant return from his conqueſt over the Kings of the Plain. But notwithſtanding the univerſal authority which this opinion aſſumes to it ſelf, it appears not to me with any tolerable probability, partly becauſe *Canaan*, where *Melchiſedeck* lived, was none of thoſe Countries which were allotted to *Sem* and to his Poſterity, and unlikely it is that he ſhould be Prince in a foreign Country: partly, becauſe thoſe things which the Scripture reports concerning *Melchiſedeck*, do no ways agree to *Sem*, as that *he was without Father and Mother, without genealogy*, &c. whenas *Moſes* does moſt exactly deſcribe and record *Sem* and his Family, both as to his Anceſtors, and as to his Poſterity. That therefore which ſeems moſt probable in the caſe, is, that he was one of the *Reguli*, or petty Kings (whereof there were many) in the Land of *Canaan*, but a pious and devout Man, and a Worſhipper of the True God, as there were many others in thoſe days among the Idolatrous Nations; he being extraordinarily raiſed up by God from among the *Canaanites*, and brought in without mention of Parents, Original or End, without any Predeceſſor or Succeſſor in his Office, that he might be a fitter Type of the Royal

and Eternal Prieſthood of *Chriſt*. And for any more particular account concerning his perſon, it were folly and raſhneſs over-curiouſly to enquire after what God ſeems induſtriouſly to have concealed from us. The great character under which the Scripture takes notice of him, is his relation to our bleſſed Saviour, who is more than once ſaid to *be a Prieſt*, *κατὰ τάξιν*, *after the order*, in the ſame way and manner that *Melchiſedeck* was, or (as the Apoſtle explains himſelf) *after the ſimilitude of Melchiſedeck*. Our Lord Hebr. 7. 17. was ſuch a Prieſt as *Melchiſedeck* was, there being a nearer ſimilitude and conformity between them, than ever was between any other Prieſts whatſoever. A ſubject which St. *Paul* largely and particularly treats of. Paſſing by the minuter inſtances of the parallel, taken from the name of his perſon, *Melchiſedeck*, that is, *King of righteouſneſs*, and his title to his Kingdom, *King of Salem*, that is, *of Peace*; we ſhall obſerve three things eſpecially wherein he was a type of *Chriſt*. Firſt, in the peculiar qualification of his perſon, ſomething being recorded of him uncommon to the reſt of men, and that is, that he was *without father*, *without mother*, and *without deſcent*. Hebr. 7. 3. Not that *Melchiſedeck*, like *Adam*, was immediately created, or in an inſtant dropt down from Heaven, but that he hath no Kindred recorded in the ſtory, which brings him in without any mention of Father or Mother, οὐκ ἴσμεν ποτὲ τίνα πατέρα ἔχεν, ἢ τίνα μητέρα, as *Chryſoſtom* gloſſes, we know not what Father or Mother he had: He was *Homil.* 12. *in Heb.* p. 1838. (ſays St. *Paul*) ἀγενεαλόγητος, *without genealogy*, without having any *pedigree* extant upon record, whence the ancient *Syriack* Verſion truly expreſſes the ſence of the whole paſſage thus, *Whoſe neither Father nor Mother are written*, ܒܫܪ̈ܒܬܐ *among the generations*, that is, the genealogies of the ancient Patriarchs. And thus he eminently typified *Chriſt*, of whom this is really true: He is without Father in reſpect of his humane nature, begotten only of a pure Virgin; without Mother in reſpect of his Divinity, being begotten of his Father before all worlds, by an eternal and ineffable generation. Secondly, *Melchiſedeck* typified our Saviour in the duration and continuance of his office: for ſo 'tis ſaid of him, that he was *without deſcent*, *having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a Prieſt continually*. By which we are not to underſtand that *Melchiſedeck* never died; for being a man, he was ſubject to the ſame common Law of mortality with other men: But the meaning is, that as he is ſaid to be *without Father and Mother*, becauſe the Scripture ſpeaking of him makes no mention of his Parents, his genealogy and deſcent: So he is ſaid to *abide a Prieſt for ever*, *without any beginning of days*, *or end of life*, becauſe we have no account of any that either preceded, or ſucceeded him in his office, no mention of the time either when he took it up, or laid it down. And herein how lively and eminent a type of *Chriſt*, the true *Melchiſedeck*, who as to his Divine Nature was without beginning of days from Eternal Ages, and who either in the execution or virtue of his office abides for ever. There is no abolition, no tranſlation of his office, no expectation of any to ariſe that ſhall ſucceed him in it: *He was made a Prieſt not after the Law of a carnal Commandment*, a tranſient and mutable diſpenſation, *but after the power of an endleſs life*. Thirdly, *Melchiſedeck* was a type of *Chriſt* in his excellency above all other Prieſts. St. *Paul*'s great deſign is to evince the preheminence and precedency of *Melchiſedeck* above all the Prieſts of the *Moſaick* miniſtration, yea, above *Abraham* himſelf, the Founder and Father of the *Jewiſh* Nation, from whom they reckoned it ſo great an honour to derive themſelves. And this the Apoſtle proves by a double inſtance: Firſt, that *Abraham*, in whoſe loins the *Levitical* Prieſts then were, paid *tithes* to *Melchiſedeck*, when he *gave him the tenth of all his ſpoils*, as due to God and his Miniſters, thereby confeſſing himſelf and his poſterity inferiour to him. *Now conſider* Hebr. 7. 4, 5, 6, *&c.* *how great this man was, unto whom even the Patriarch Abraham gave the tenth of the ſpoils.* Secondly, that *Melchiſedeck* conferred upon *Abraham* a ſolemn benediction, it being a ſtanding part of the Prieſts office to bleſs the People. And this was an undeniable argument of his ſuperiority. *He whoſe deſcent is not counted from them* (the legal Prieſts) *received tithes of Abraham, and bleſſed him that had the promiſes: And without all contra-* *Ibid.* ver. 6, 7. *diction the leſs is bleſſed of the better.* Whereby it evidently appears, that *Melchiſedeck* was greater than *Abraham*, and conſequently than all the *Levitical* Prieſts that deſcended from him. Now herein he admirably prefigured and ſhadowed out our bleſſed Saviour, a perſon peculiarly choſen out by God, ſent into the World upon a nobler and a more important errand, owned by more ſolemn and mighty atteſtations from Heaven, than ever was any other perſon; his office incomparably beyond that of the legal Oeconomy, his perſon greater, his undertaking weightier, his deſign more ſublime and excellent, his oblation more valuable and meritorious, his prayers more prevalent and ſucceſsful, his office more durable and laſting, than ever any whoſe buſineſs it was to intercede and mediate between God and man.

20. THE other extraordinary Perſon under this Oeconomy is *Job*, concerning whom two things are to be enquired into, Who he was, and when he lived. For the firſt, we find him deſcribed by his Name, his Country, his Kindred, his Quality, his Religion, and his Sufferings, though in many of them we are left under great uncertainties, and to the ſatisfaction only of probable conjectures. For his Name, among many conjectures two are eſpecially conſiderable, though founded upon very different reaſons, one that it is from איוב ſignifying one that *grieves* or groans, myſtically preſaging thoſe grievous miſeries and ſufferings that afterwards came upon him; the other, more probably, from יאב to *love*, or to *deſire*, noting him the deſire and delight of his Parents, earneſtly prayed for, and affectionately embraced with the tendereſt endearments. His Country was *the Land of Uz*, though where that was, is almoſt as much diſputed, as about the Source of *Nilus*: Some will have it *Armenia*, others *Paleſtine*, or the Land of *Canaan*; and ſome of the *Jewiſh* Maſters aſſure us, that בירת מדרשו *his School*, or place of inſtitution, was at *Tiberias*, and nothing more commonly ſhewed to Travellers than *Job's Well* in the way betwen *Ramah* and *Jeruſalem*; others place it in *Syria* near *Damaſcus*, ſo called from *Uz*, the ſuppoſed Founder of that City; others, a little more Northward at *Apamea*, now called *Hama*, where his houſe is ſaid to be ſhewed at this day: Moſt make it to be part of *Idumæa* near *Mount Seir*, or elſe *Arabia*, the Deſart (probably it was in the confines of both) this part of *Arabia* being neareſt to the *Sabæans* and *Chaldæans*, who invaded him, and moſt applicable to his dwelling among the *Sons of the Eaſt*, to the ſituation of his friends who came to viſit him, and beſt correſponding with thoſe frequent *Arabiſms* diſcernible both in the Language and Diſcourſes of *Job* and his Friends; not to ſay that this Country produced perſons exceedingly addicted to Learning and Contemplation, and the ſtudies of natural Philoſophy, whence the Wiſe-men who came out of the *Eaſt* to worſhip *Chriſt* are thought by many to have been *Arabians*. For his Kindred and his Friends, we find four taken notice of, who came to viſit him in his diſtreſs; *Eliphaz* the *Temanite*, the Son probably of *Teman*, and Grand-child of *Eſau* by his eldeſt Son *Eliphaz*, the Country deriving its name *Teman* from his Father, and was ſituate in *Idumæa* in the borders of the Deſart *Arabia*: *Bildad the Shuhite*, a deſcendant in all likelihood of *Shuah*, one of the Sons of *Abraham* by his Wife *Keturah*, whoſe ſeat was in this part of *Arabia*: *Zophar the Naamathite*, a Country lying near thoſe parts: And *Elihu the Buzite*, of the Off-ſpring of *Buz* the Son of *Nahor*, and ſo nearly related to *Job* himſelf. He *was the ſon of Barachel, of the kindred of Ram*, who was the head of the Family, and his habitation was in the parts of *Arabia* the *Deſart* near *Euphrates*, or at leaſt in the Southern part of *Meſopotamia* bordering upon it. As for *Job* himſelf, he is made by ſome a *Canaanite*, of the Poſterity of *Cham*; by others to deſcend from *Sem* by his Son *Amram*, whoſe eldeſt Son's name was *Uz*; by moſt from *Eſau*, the Father of the *Idumæan* Nations; but moſt probably either from *Nahor*, *Abraham's* Brother, whoſe Sons were *Huz*, *Buz*, *Cheſed*, &c. or from *Abraham* himſelf by ſome of the Sons which he had by his Wife *Keturah*, whereby an account is moſt probably given, how *Job* came to be imbued with thoſe ſeeds of Piety and true Religion, for which he was ſo eminently remarkable, as deriving them from thoſe Religious principles and inſtructions which *Abraham* and *Nahor* had bequeathed to their Poſterity. His Quality, and the circumſtances of his external ſtate, were very conſiderable, a man rich and honourable: *His ſubſtance was ſeven thouſand Sheep, and three thouſand Camels, and five hundred yoke of Oxen, and five hundred She-Aſſes, and a very great houſhold*, ſo that he was *the greateſt of all the men of the Eaſt*; himſelf largely deſcribes the great honour and proſperity of his fortunes, that *he waſhed his ſteps in Butter, and the rock poured out rivers of oil: when he went out to the gate through the City, and prepared his ſeat in the ſtreet, the young men ſaw him, and hid themſelves, the aged aroſe and ſtood up, the Princes refrained talking, and laid their hand on their mouth*, &c. *He delivered the poor that cried, and the fatherleſs and him that had none to help him, the bleſſing of him that was ready to periſh came upon him*, &c. *He brake the jaws of the wicked, and pluckt the ſpoil out of their teeth*, &c. Indeed, ſo great was his ſtate and dignity, that it has led many into a perſuaſion, that he was King of *Idumæa*, a powerful and mighty Prince; a fancy that has received no ſmall encouragement from the common but groundleſs confounding of *Job* with *Jobab* King of *Edom*, of the race of *Eſau*. For the ſtory gives no intimation of any ſuch royal dignity, to which *Job* was advanced, but always ſpeaks of him as a private perſon, though exceeding wealthy and proſperous, and thereby probably of extraordinary power and eſtimation in his

Country. Nay, that he might not want fit Companions in his Regal capacity, three of his friends are made Kings as well as he, the LXX Tranſlators themſelves ſtyling *Eliphaz* King of the *Temanites*, *Bildad* of the *Suchites*, and *Zophar* King of the *Minæans*, though with as little, probably leſs reaſon than the former.

21. BUT whatever his condition was, we are ſure he was no leſs eminent for Piety and Religion, he *was a man perfect and upright, one that feared God, and eſchewed evil.* Though living among the Idolatrous *Gentiles*, he kept up the true and ſincere worſhip of God, daily offered up Sacrifices and Prayers to Heaven, piouſly inſtructed his Children and Family, lived in an entire dependence upon the Divine Providence, in all his diſcourſes expreſſed the higheſt and moſt honourable ſentiments and thoughts of God, and ſuch as beſt became the Majeſty of an Infinite Being; in all tranſactions he was juſt and righteous, compaſſionate and charitable, modeſt and humble, indeed by the character of God himſelf, who knew him beſt, *There was none like him in the earth, a perfect and an upright man, fearing God, and eſchewing evil:* his mind was ſubmiſſive and compliant, his patience generous and unſhaken, great even to a Proverb, *You have heard of the patience of Job.* And enough he had to try it to the utmoſt, if we conſider what ſufferings he underwent; thoſe evils which are wont but ſingly to ſeize upon other men, all centred and met in him. Plundred in his Eſtate by the *Sabæan* and *Chaldæan* Free-booters (whoſe ſtanding livelihood were ſpoils and robberies) and not an Oxe or Aſs left of all the Herd, not a Sheep or a Lamb either for Food or Sacrifice: Undone in his Poſterity, his Seven Sons and Three Daughters being all ſlain at once by the fall of one Houſe: blaſted in his credit and good name, and that by his neareſt friends, who traduced and challenged him for a diſſembler and an hypocrite: ruined in his health, being ſmitten with *ſore boils* from the crown of the head to the ſole of the foot, till his Body became a very Hoſpital of Diſeaſes: tormented in his mind with ſad and uncomfortable reflections, *The arrows of the Almighty being ſhot within him, the poiſon whereof drank up his ſpirit, the terrours of God ſetting themſelves in array againſt him.* All which were aggravated and ſet home by *Satan*, the grand Engineer of all thoſe torments, and all this continuing for at leaſt Twelve months (ſay the *Jews*) probably for a much longer time; and yet endured with great courage and fortitude of mind, till God put a period to this tedious Trial, and crowned his ſufferings with an ample reſtitution. We have ſeen who this excellent Perſon was, we are next to enquire when he lived. And here we meet with almoſt an infinite variety of opinions, ſome making him contemporary with *Abraham*, others with *Jacob*, which had he been, we ſhould doubtleſs have found ſome mention of him in their ſtory, as well as we do of *Melchiſedeck:* others again refer him to the time of the Law given at Mount *Sinai*, and the *Iſraelites* travels in the Wilderneſs: others, to the times of the *Judges*, after the ſettlement of the *Iſraelites* in the Land of Promiſe; nay, ſome, to the reign of *David* and *Solomon*; and I know not whether the Reader will not ſmile at the fancy of the *Turkiſh Chronologiſts*, who make *Job Major-domo* to *Solomon*, as they make *Alexander the Great* the General of his Army. Others go further, and place him among thoſe that were carried away in the *Babyloniſh* Captivity, yea, in the time of *Ahaſuerus*, and make his fair Daughters to be of the number of thoſe beautiful young Virgins that were ſought for for the King, Follies that need no confutation. 'Tis certain that he was elder than *Moſes*, his Kindred and Family, his way of ſacrificing, the Idolatry riſe in his time, evidently placing him before that Age; beſides that there are not the leaſt footſteps in all his Book of any of the great things done for the *Iſraelites* deliverance, which we can hardly ſuppoſe ſhould have been omitted, being examples ſo freſh in memory, and ſo appoſite to the deſign of that Book. Moſt probable therefore it is, that he lived about the time of the *Iſraelitiſh* Captivity in *Egypt*, though whether, as ſome *Jews* will have it, born that very Year that *Jacob* came down into *Egypt*, and dying that Year that they went out of *Egypt*, I dare not peremptorily affirm. And this, no queſtion, is the reaſon why we find nothing concerning him in the Writings of *Moſes*, the Hiſtory of thoſe Times being crouded up into a very little room, little being recorded even of the *Iſraelites* themſelves for near Two Hundred Years, more than in general, that they were heavily oppreſſed under the *Egyptian* Yoke. More concerning this great and good Man, and the things relating to him, if the Reader deſire to know, he may among others conſult the elaborate Exercitations of the younger *Spanhemius* in his *Hiſtoria Jobi*, where the largeſt curioſity may find enough to ſatisfie it.

Vid. Maimonid. Mor. Nevoch. part. 3. c. 22. p. 395.

Aug. Busbequ. de Legat. Turcic. Epiſt. 1. p. 94.

22. AND now for a concluſion to this Oeconomy, if we reflect a little upon the ſtate of things under this period of the World, we ſhall find that the Religion of thoſe early Ages was plain and ſimple, unforced and natural, and highly agreeable to the

common dictates and notions of mens minds. They were not educated under any foreign Inſtitutions, nor conducted by a Body of numerous Laws and written Conſtitutions, but were αὐτήκοοι καὶ αὐτομαθεῖς (as *Philo* ſays of them) tutor'd and inſtructed by the dictates of their own minds, and the Principles of that Law that was written in their hearts, following the order of Nature and right Reaſon, as the ſafeſt and moſt ancient Rule. By which means (as one of the Ancients obſerves) ἐλεύθερον καὶ ἀνειμένον εὐσεβείας κατώρθουν τρόπον, βίῳ μὲν τῷ κατὰ τὴν φύσιν κεκοσμημένοι, they maintained a free and uninterrupted courſe of Religion, conducting their lives according to the rules of Nature; ſo that having purged their minds from luſt and paſſion, and attained to the true knowledge of God, they had no need of external and written Laws. Their Creed was ſhort and perſpicuous, their notions of God great and venerable, their devotion and piety real and ſubſtantial, their worſhip grave and ſerious, and ſuch as became the Grandeur and Majeſty of the Divine Being, their Rites and Ceremonies few and proper, their obedience prompt and ſincere, and indeed the whole conduct of their converſation diſcovering it ſelf in the moſt eſſential and important duties of the humane life. According to this ſtandard it was that our bleſſed Saviour mainly deſigned to reform Religion in its moſt excellent Inſtitutions, to retrieve the piety and purity, the innocency and ſimplicity of thoſe firſt and more uncorrupted Ages of the World, to improve the Laws of Nature, and to reduce Mankind from ritual obſervances to natural and moral duties, as the moſt vital and eſſential parts of Religion, and was therefore pleaſed to charge Chriſtianity with no more than two poſitive Inſtitutions, *Baptiſm* and the *Lord's Supper*, that men might learn, that the main of Religion lies not in ſuch things as theſe. Hence *Euſebius* undertakes at large to prove the faith and manners of the Holy Patriarchs, who lived before the times of *Moſes*, and the belief and practice of *Chriſtians* to be ἕνα καὶ τὸν αὐτὸν, one and the ſame. Which he does not only aſſert and make good in general, but deduce from particular inſtances, the examples of *Enoch*, *Noah*, *Abraham*, *Melchiſedeck*, *Job*, &c. whom he expreſly proves to have believed and lived, ἄντικρυς χριστιανικῶς, *altogether after the manner of Chriſtians:* Nay, that they had the *name* alſo as well as the thing, ὥστε καὶ τῆς τοῦ Χριστοῦ προσηγορίας ἡμῖν ὁμοίως ἐκοινώνουν, as he ſhews from that place (which he proves to be meant of *Abraham*, *Iſaac* and *Jacob*) μὴ ἅπτεσθε τῶν Χριστῶν μου, *Touch not my Chriſtians, mine Anointed, and do my Prophets no harm.* And in ſhort, that as they had the ſame common Religion, ſo they had the common bleſſing and reward.

Phil. lib. de Abrah. p. 350.

Euſeb. Præparat. Evangel. lib. 7. *c.* 6. *p.* 304.

Demonſtrat. Evangel. lib. 1. *c.* 5. & 6. *p.* 9, 10, *&c.* & *loc. ſupr. cit.*

SECT.

SECT. II.

Of the MOSAICAL Diſpenſation.

Moſes *the Miniſter of this Oeconomy. His miraculous preſervation. His learned and noble education. The Divine temper of his mind. His conducting the* Iſraelites *out of* Egypt. *Their arrival at Mount* Sinai. *The Law-giver, and how. Moral Laws; the Decalogue whether a perfect* Compendium *of the Moral Law. The Ceremonial Law, what. Reduced to their proper Heads. Such as concerned the matter of their Worſhip. Sacrifices, and the ſeveral kinds of them. Circumciſion. The Paſſover, and its typical relation. The Place of Publick Worſhip. The Tabernacle and Temple, and the ſeveral parts of them, and their typical aſpects conſidered. Their ſtated Times and Feaſts, weekly, monthly, annual. The* Sabbatical *Year. The Year of* Jubilee. *Laws concerning the Perſon miniſtring; Prieſts, Levites; the High-Prieſt, how a type of Chriſt. The deſign of the* Ceremonial *Law, and its abolition. The Judicial Laws, what. The Moſaical Law how divided by the Jews into affirmative and negative Precepts, and why. The ſeveral ways of Divine revelation.* Urim and Thummim, *what, and the manner of its giving Anſwers.* Bath Col. *Whether any ſuch way of revelation among the* Jews. *Revelation by Dreams. By Viſions. The Revelation of the Holy Spirit, what.* Moſes *his way of Prophecy wherein exceeding the reſt. The pacate way of the ſpirit of Prophecy. This ſpirit when it ceaſed in the* Jewiſh *Church. The ſtate of the Church under this Diſpenſation briefly noted. From the giving of the Law till* Samuel. *From* Samuel *till* Solomon. *Its condition under the ſucceeding Kings till the Captivity. From thence till the coming of Chriſt. The ſtate of the* Jewiſh *Church in the time of Chriſt more particularly conſidered. The prophanations of the Temple. The corruption of their Worſhip. The abuſe of the Prieſthood. The depravation of the Law by falſe gloſſes. Their* Oral *and unwritten Law. Its original and ſucceſſion according to the mind of the* Jews. *Their unreaſonable and blaſphemous preferring it above the written Law. Their religious obſerving the* Traditions of the Elders. *The Vow of* Corban, *what. The ſuperſeding Moral Duties by it. The Sects in the* Jewiſh *Church. The* Phariſees, *their denomination, riſe, temper and principles.* Sadduces, *their impious Principles, and evil lives. The* Eſſenes, *their original, opinions, and way of life. The* Herodians, *who. The* Samaritans, Karræans. *The Sect of the* Zealots. *The* Roman *Tyranny over the* Jews.

1. THE Church, which had hitherto lyen diſperſed in private Families, and had often been reduced to an inconſiderable number, being now multiplied into a great and a populous Nation, God was pleaſed to enter into Covenant, not any longer with particular Perſons, but with the Body of the People, and to govern the Church by more certain and regular ways and methods than it had hitherto been. This Diſpenſation began with the delivery of the Law, and continued till the final period of the *Jewiſh* ſtate, conſiſting only *of meats and drinks, and divers waſhings, and carnal Ordinances, impoſed on them until the time of reformation.* In the ſurvey whereof we ſhall chiefly conſider what Laws were given for the government of the Church, by what methods of Revelation God communicated his mind and will to them, and what was the ſtate of the Church, eſpecially towards the concluſion of this Oeconomy.

2. THE great Miniſter of this Diſpenſation was *Moſes* the Son of *Amram*, of the Houſe of *Levi*, a Perſon whoſe ſignal preſervation when but an Infant preſaged him to be born for great and generous undertakings. *Pharaoh* King of *Egypt*, deſirous to ſuppreſs the growing numbers of the *Jewiſh* Nation, had afflicted and kept them under with all the rigorous ſeverities of tyranny and oppreſſion. But this not taking its effect, he made a Law, that all *Hebrew* Male-children ſhould be drowned as ſoon as born, knowing well enough how to kill the root, if he could keep any more branches from ſpringing up. But the wiſdom of Heaven defeated his crafty and barbarous deſigns. Among others that were born at that time was *Moſes*, a *goodly* Child, and whom his Mother was infinitely deſirous to preſerve; but having concealed him, till the ſaving of his might endanger the loſing her own life, her affection ſuggeſted to her this little ſtratagem, ſhe prepared an *Ark* made of Paper-reeds, and pitched within, and ſo putting him aboard this little Veſſel, threw him into the River *Nilus*, committing him to the mercy of the waves,

and the conduct of the Divine Providence. God, who wiſely orders all events, had ſo diſpoſed things, that *Pharaoh*'s Daughter (whoſe Name, ſay the *Jews*, was *Bithia*; *Thermuth*, ſays *Joſephus*; ſay the *Arabians*, *Sibhoun*) being troubled with a diſtemper that would not endure the hot Bathes, was come down at this time to waſh in the *Nile*, where the cries of the tender Babe ſoon reached her ears. She commanded the Ark to be brought aſhore, which was no ſooner opened, but the mournful oratory of the weeping Infant ſenſibly ſtruck her with compaſſionate reſentments: And the *Jews* add, that ſhe no ſooner touched the Babe, but ſhe was immediately healed, and cried out that he was an holy Child, and that ſhe would ſave his life; for which (ſay they) ſhe obtained the favour to *be brought under the wings of the Divine Majeſty*, and to be called the daughter of God. His Siſter *Miriam*, who had all this while beheld the ſcene afar off, officiouſly profered her ſervice to the Princeſs to call an *Hebrew* Nurſe, and accordingly went and brought his Mother. To her care he was committed with a charge to look tenderly to him, and the promiſe of a reward. But the hopes of that could add but little, where nature was ſo much concerned. Home goes the Mother joyful and proud of her own pledge, and the royal charge, carefully providing for his tender years. His infant ſtate being paſt, he was reſtored to the Princeſs, who adopted him for her own Son, bred him up at Court, where he was poliſhed with all the arts of a noble and ingenuous education, inſtructed in the modes of civility and behaviour, in the methods of policy and government, *Learned in all the wiſdom of the Egyptians*, whoſe renown for wiſdom is not only once and again taken notice of in Holy Writ, but their admirable skill in all liberal Sciences, Natural, Moral and Divine, beyond the rate and proportion of other Nations, is ſufficiently celebrated by foreign Writers. To theſe accompliſhments God was pleaſed to add a Divine temper of mind, a great zeal for God, not able to endure any thing that ſeemed to claſh with the intereſts of the Divine honour and glory; a mighty courage and reſolution in God's ſervice, whoſe edge was not to be taken off either by threats or charms: *He was not afraid of the King's commandment, nor feared the wrath of the King; for he endured as ſeeing him that is inviſible.* His contempt of the World was great and admirable, ſlighting the honours of *Pharaoh*'s Court, and the fair probabilities of the Crown, the treaſures and pleaſures of that rich, ſoft and luxurious Country, out of a firm belief of the inviſible rewards of another world: *He refuſed to be called the ſon of Pharaoh's daughter, chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon: Eſteeming the reproach of Chriſt greater riches than the treaſures in Egypt, for he had reſpect unto the recompence of reward.* *Joſephus* relates, that when but a child he was preſented by the Princeſs to her Father, as one whom ſhe had adopted for her ſon, and deſigned for his ſucceſſor in the Kingdom, the King taking him up into his arms, put his Crown upon his head, which the child immediately pull'd off again, and throwing it upon the ground, trampled it under his feet. An action which however look'd upon by ſome Courtiers then preſent, ὡς οἰωνὸν ἐπὶ τῇ βασιλείᾳ φέρων, as portending a fatal *Omen* to the Kingdom, did however generouſly preſage his generous contempt of the grandeur and honours of the Court, and thoſe plauſible advantages of Sovereinty that were offered to him. His patience was inſuperable, not tired out with the abuſes and diſappointments of the King of *Egypt*, with the hardſhips and troubles of the Wilderneſs, and which was beyond all, with the croſs and vexatious humours of a ſtubborn and unquiet generation. He was of a moſt calm and treatable diſpoſition, his ſpirit not eaſily ruffled with paſſion; he who in the cauſe of God and Religion could be bold and fierce as a Lion, was in his own patient as a Lamb, God himſelf having given this character of him, *That he was the meekeſt man upon the Earth.*

Antiq. Jud. l. 2. c. 5. p. 56.

R. Eliez. c. 48. apud Hotting. Smeg. Orient. c. 8. p. 402.

Hebr. 11. 27.

Ver. 24, 25, 26.

Loc. ſupr. cit. p. 57.

3. THIS great Perſonage thus excellently qualified, God made choice of him to be the Commander and conducter of the *Jewiſh* Nation, and his Embaſſador to the King of *Egypt*, to demand the enfranchiſement of his People, and free liberty to go ſerve and worſhip the God of their Fathers. And that he might not ſeem a mere pretender to Divine revelation, but that he really had an immediate commiſſion from Heaven, God was pleaſed to furniſh him with extraordinary Credentials, and to ſeal his Commiſſion with a power of working Miracles beyond all the Arts of *Magick*, and thoſe tricks for which the *Egyptian* Sorcerers were ſo famous in the World. But *Pharaoh* unwilling to part with ſuch uſeful Vaſſals, and having oppreſſed them beyond poſſibility of reconcilement, would not hearken to the propoſal, but ſometimes downright rejected it, otherwhiles ſought by ſubtil and plauſible pretences to evade and ſhift it off; till by many aſtoniſhing Miracles, and ſevere Judgments, God extorted at length a grant from him. Under the conduct of *Moſes* they ſet forwards, after at leaſt

two hundred years ſervitude under the *Egyptian* yoke; and though *Pharaoh*, ſenſible of his errour, with a great Army purſued them, either to cut them off, or bring them back, God made way for them through the midſt of the Sea, the Waters becoming like a wall of Braſs on each ſide of them; till being all paſſed to the other ſhore, thoſe inviſible cords which had hitherto tied up that liquid Element, burſting in ſunder, the waters returned and overwhelmed their enemies that purſued them. Thus God by the ſame ſtroke can protect his friends, and puniſh his enemies. Nor did the Divine Providence here take its leave of them, but became their conſtant guard and defence in all their journeys, waiting upon them through their ſeveral ſtations in the wilderneſs; the moſt memorable whereof was that at Mount *Sinai in Arabia*: The place where God delivered *them the pattern in the Mount*, according to which the form both of their Church and State was to be framed and modelled. In order hereunto *Moſes* is called up into the Mount, where by Faſting and Prayer he converſed with Heaven, and received the body of their Laws. Three days the people were by a pious and devout care to ſanctifie and prepare themſelves for the promulgation of the Law, they might not come near their Wives, were commanded to waſh their cloaths, as an emblem and repreſentation of that cleanſing of the heart, and that inward purity of mind, wherewith they were to entertain the Divine Will. On the third day in the morning God deſcended from Heaven with great appearances of Majeſty and terrour, with *thunders* and *lightnings*, with *black clouds* and *tempeſts*, with *ſhouts* and *the loud noiſe of a trumpet*, (which trumpet, ſay the *Jews*, was made of the *horn* of that *Ram* that was offered in the room of *Iſaac*) with *fire* and *ſmoak* on the top of the Mount, aſcending up like *the ſmoak of a Furnace*: the Mountain it ſelf greatly quaking, the people trembling; *nay, ſo terrible was the ſight, that Moſes* (who had ſo frequently, ſo familiarly converſed Heb. 12. 21.
with God) *ſaid, I exceedingly fear and quake.* All which pompous trains of terrour and magnificence God made uſe of at this time, to excite the more ſolemn attention to his Laws, and to beget a greater reverence and veneration for them in the minds of the people, and to let them ſee how able he was to call them to account, and by the ſevereſt penalties to vindicate the violation of his Law.

4. THE *Code* and digeſt of thoſe Laws, which God now gave to the *Jews* as the terms of that National Covenant that he made with them, conſiſted of three ſorts of Precepts, *Moral*, *Eccleſiaſtical* and *Political*; which the *Jews* will have intimated by thoſe three words that ſo frequently occur in the Writings of *Moſes*, *Laws*, *Statutes* and *Judgments*. By תורות *Laws*, they underſtand the Moral Law, the notices of good and evil naturally implanted in mens minds: By חקים or *Statutes*, Ceremonial Precepts, inſtituted by God with peculiar reference to his Church: By משפטים or *Judgments*, Political Laws concerning Juſtice and Equity, the order of humane Society, and the prudent and peaceable managery of the Commonwealth. The *Moral* Laws inſerted into this Code are thoſe contained in the *Decalogue*, עשרת הדברים as they are called, *the ten words* that were written upon two Tables of Stone. Theſe Deut. 4. 13.
were nothing elſe but a ſummary Comprehenſion of the great Laws of Nature, engraven at firſt upon the minds of all men in the World; the moſt material part whereof was now conſigned to writing, and incorporated into the body of the *Jewiſh* Law. I know the *Decalogue* is generally taken to be a compleat *Syſtem* of all natural Laws: But whoever impartially conſiders the matter, will find that there are many inſtances of Duty ſo far from being commanded in it, that they are not reducible to any part of it, unleſs hook'd in by ſubtilties of wit, and drawn thither by forc'd and unnatural inferences. What proviſion, except in one caſe or two, do any of thoſe Commandments make againſt Neglects of Duty? Where do they oblige us to do good to others, to love, aſſiſt, relieve our enemies? Gratitude and thankfulneſs to Benefactors is one of the prime and eſſential Laws of Nature, and yet no where that I know of (unleſs we will have it implied in the Preface to the Law) commanded or intimated in the *Decalogue*: With many other caſes, which 'tis naturally evident are our Duty, whereof no footſteps are to be ſeen in this *Compendium*, unleſs hunted out by nice and ſagacious reaſonings, and made out by a long train of Conſequences, never originally intended in the Commandment, and which not one in a thouſand are capable of deducing from it. It is probable therefore that God reduc'd only ſo many of the Laws of Nature into writing, as were proper to the preſent ſtate and capacities of that People to whom they were given, ſuperadding ſome, and explaining others by the Preaching and Miniſtery of the Prophets, who in their ſeveral Ages endeavoured to bring men out of the ſhades and thickets, into clear light and noon-day, by clearing up mens obligations to thoſe natural and eſſential duties, in the practice whereof humane nature was to be advanced

ced unto its juſt accompliſhment and perfection. Hence it was that our Lord, who *came not to deſtroy the Law, but to fulfil* and perfect *it*, has explained the obligations of the natural Law more fully and clearly, more plainly and intelligibly, rendred our duty more fixed and certain, and extended many inſtances of obedience to higher meaſures, to a greater exactneſs and perfection, than ever they were underſtood to have before. Thus he commands a free and univerſal charity, not only that we love our friends and relations, but that we *love our enemies, bleſs them that curſe us, do good to them that hate us, and pray for them that deſpitefully uſe and perſecute us:* He hath forbidden malice and revenge with more plainneſs and ſmartneſs; obliged us not only to live according to the meaſures of ſobriety, but extended it to *ſelf-denial*, and *taking up the Croſs*, and laying down our lives, whenever the honour of God, and the intereſt of Religion calls for it; he not only commands us to do no wrong, but when we have done it, to make reſtitution; not only to retrench our irregular appetites, but *to cut off our right hand, and pluck out our right eye, and caſt them from us*, that is, mortifie and offer violence to thoſe vicious inclinations, which are as dear to us, as the moſt uſeful and neceſſary parts and members of our body. Beſides all this, had God intended the *Decalogue* for a perfect ſummary of the Laws of Nature, we cannot ſuppoſe that he would have taken any but ſuch into the collection, whereas the Fourth Commandment concerning the *Seventh Day* is unqueſtionably Typical and Ceremonial, and has nothing more of a natural and eternal obligation in it, than that God ſhould be ſerved and honoured both with publick and private worſhip, which cannot be done without ſome portions of time ſet apart for it: But that this ſhould be done juſt at ſuch a time, and by ſuch proportions, upon the Seventh rather than the Sixth or Eighth Day, is no part of natural Religion. And indeed the reaſons and arguments that are annexed to it, to enforce the obſervance of it, clearly ſhew that it is of a later date and of another nature than the reſt of thoſe Precepts in whoſe company we find it, though it ſeems at firſt ſight to paſs without any peculiar note of diſcrimination from the reſt. As for the reſt, they are Laws of eternal Righteouſneſs, and did not derive their value and authority from the divine ſanction which God here gave them at Mount *Sinai*, but from their own moral and internal goodneſs and equity, being founded in the nature of things, and the eſſential and unchangeable differences of good and evil. By which means they always were, always will be obligatory and indiſpenſible, being as Eternal and Immutable as the Nature of God Himſelf.

15. THE ſecond ſort of Laws were *Ceremonial*, Divine Conſtitutions concerning Ritual obſervances, and matters of Eccleſiaſtical cognizance and relation, and were inſtituted for a double end, partly for the more orderly government of the Church, and the more decent adminiſtration of the Worſhip of God; partly that they might be types and figures of the Evangelical ſtate, *ſhadows of good things to come*, viſible and ſymbolical repreſentments of the *Meſſiah*, and thoſe great bleſſings and privileges which he was to introduce into the World; which doubtleſs was the reaſon why God was ſo infinitely punctual and particular in His directions about theſe matters, giving orders about the minuteſt circumſtances of the Temple-miniſtration, becauſe every part of it had a glance at a future and better ſtate of things. The number of them was great, and the obſervation burdenſome, the whole Nation groaning under the ſervility of that yoke. They were ſuch as principally related to God's Worſhip, and may be reduced either to ſuch as concerned the worſhip it ſelf, or the circumſtances of time, place and perſons that did attend it. Their Worſhip conſiſted chiefly in three things, Prayers, Sacrifices and Sacraments. *Prayers* were daily put up together with their Offerings, and though we have very few Conſtitutions concerning them, yet the conſtant practice of that Church, and the particular forms of Prayer yet extant in their Writings, are a ſufficient evidence. *Sacrifices* were the conſtant and moſt ſolemn part of their Exod. 29. publick worſhip; yea, they had their עלת תמיד *their continual burnt-offering*, a Lamb offered Morning and Evening with a meaſure of Flour, Oil and Wine, the charge whereof was defrayed out of the Treaſury of the Temple. The reſt of their Sacrifices may be conſider'd either as they were *Expiatory* or *Euchariſtical*; Expiatory were thoſe that were offered as an atonement for the ſins of the people, to pacifie the Divine diſpleaſure, and to procure his pardon, which they did by virtue of their Typical relation to that great Sacrifice which the Son of God was in the fulneſs of time to offer up for the ſins of the World. They were either of a more general relation, for the expiation of ſin in general, whole burnt-offerings, which were entirely (the Skin and the entrails only excepted) burnt to aſhes; or of a more private and particular concernment, deſigned for the redemption of particular offences, whereof there were two

ſorts: חשאת or *the ſin-offering*, for involuntary offences committed through errour or ignorance, which according to the condition and capacity of the Perſon were either for the *Prieſt*, or the *Prince*, or the whole Body of the *People*, or a *private* Perſon. The other אשם or the *treſpaſs-offering*, for ſins done wittingly, ſtudied and premeditated tranſgreſſions, and which the man could not pretend to be the effects of ſurprize or chance. *Euchariſtical* Sacrifices were teſtimonies of gratitude to God for mercies received, whereof three ſorts eſpecially, 1. מנחא or *the meat-offering*, made up of things without life, oil, fine flour, incenſe, *&c.* which the Worſhipper offered as a thankful return for the daily preſervation and proviſions of life, and therefore it conſiſted only of the fruits of the ground. 2. זבח שלומים or *the peace-offering*; this was done either out of a grateful ſenſe of ſome bleſſing conferred, or as a voluntary offering to which the perſon had obliged himſelf by a vow in expectation of ſome ſafety or deliverance which he had prayed for: In this Sacrifice God had his part, the fat which was the only part of it burnt by fire, the Prieſt his, as the inſtrument of the miniſtration, the Offerer his, that he might have wherewith to *rejoyce before the Lord*. 3. תודה *a thankſgiving-offering*, or a Sacrifice of praiſe, it was a mix'd kind of Sacrifice, conſiſting of living Creatures, and the fruits of the Earth, which they might offer at their own will, but it muſt be eaten the ſame day, and none of it left until the morrow. What other proviſions we meet with concerning ceremonial uncleanneſſes, firſt-fruits, the firſt-born, tenths, *&c.* are conveniently reducible to ſome of theſe heads which we have already mentioned. The laſt part of their Worſhip concerned their *Sacraments*, which were two, *Circumciſion*, and the *Paſchal Supper*. Circumciſion was the federal Rite annexed by God as a Seal to the Covenant which he made with *Abraham* and his Poſterity, and accordingly renewed and taken into the Body of the *Moſaical* conſtitutions. It was to be adminiſtred the eighth day, which the *Jews* underſtand not of ſo many days compleat, but the current time, ſix full days, and part of the other. In the room of this, *Baptiſm* ſucceeds in the *Chriſtian* Church. The *Paſſover*, which was the eating of the *Paſchal Lamb*, was inſtituted as an annual Memorial of their ſignal and miraculous deliverance out of *Egypt*, and as a typical repreſentation of our ſpiritual Redemption by *Chriſt* from the bondage of ſin, and that Hell that follows it. It was to be celebrated with a Male-lamb without *blemiſh*, taken out of the *Flock*, to note *the Lamb of God that takes away the ſins of the World*, who was *taken* from *among men, a Lamb without blemiſh and without ſpot, holy, harmleſs, and ſeparate from ſinners*. The Door-poſts of the Houſe were to be *ſprinkled* with the *blood* of the *Lamb*, to ſignifie our ſecurity from the Divine vengeance by the *blood of ſprinkling*. The Lamb was to be *roaſted* and eaten whole, typifying the great ſufferings of our bleſſed Saviour, who was to paſs through the *fire* of Divine wrath, and to be *wholly* embraced and entertained by us in all his Offices, as King, Prieſt, and Prophet. None but thoſe that were *clean* and circumciſed might eat of it, to ſhew that only true Believers, holy and good men can be partakers of *Chriſt*, and the merits of his Death: It was to be eaten ſtanding, with their *Loins girt*, and their ſtaff in their hand, to put them in mind what haſte they made out of the houſe of bondage, and to intimate to us what preſent diligence we ſhould uſe to get from under the empire and tyranny of ſin and *Satan*, under the conduct and aſſiſtance of *the Captain of our Salvation*. The eating of it was to be mixed with *bitter herbs*, partly as a memorial of that *bitter* ſervitude which they underwent in the Land of *Egypt*, partly as a type of that repentance and bearing of the croſs (duties difficult and unpleaſant) which all true Chriſtians muſt undergo. Laſtly, it was to be eaten with *unleavened* bread, all manner of leaven being at that time to be baniſhed out of their Houſes with the moſt critical diligence and curioſity, to repreſent what infinite care we ſhould take to cleanſe and purifie our hearts, *to purge out the old leaven, that we may be a new lump:* and that ſince *Chriſt our Paſſover is ſacrificed for us, therefore we ſhould keep the Feaſt* (the Feſtival com- 1 Cor. 5. 7, 8. memoration of his Death) *not with old leaven, neither with the leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth.*

6. THE Places of their Publick Worſhip were either the *Tabernacle* made in the Wilderneſs, or the *Temple* built by *Solomon*, between which in the main there was no other difference, than that the Tabernacle was an ambulatory Temple, as the Temple was a ſtanding Tabernacle, together with all the rich coſtly Furniture that was in them. The parts of it were three, the *holieſt of all*, whither none entred but the High-Prieſt, and that but once a Year, this was a type of Heaven; the *holy place*, whither the Prieſts entred every day to perform their ſacred miniſtrations; and the *outward Court*, whither the People came to offer up their Prayers and Sacrifices. In the *Sanctum Sanctorum*, or *holieſt of all*, there was the *Golden Cenſer*, typifying the Merits and Interceſſion of

Chriſt; the *Ark of the Covenant*, as a repreſentation of him who is the *Mediator* of the Covenant between God and man; the *Golden Pot of Manna*, a type of our Lord, the true *Manna, the Bread that came down from Heaven*; the *Rod of Aaron that budded*, ſignifying the branch of the Root of *Jeſſe*, that though our Saviour's Family ſhould be reduced to a ſtate of ſo much meanneſs and obſcurity, as to appear but like the *trunk* or Iſa. 11. 1, 10. Rom. 15. 12. ſtump of a Tree, yet *there ſhould come forth a rod out of this ſtem of Jeſſe, and a branch grow out of his roots, which ſhould ſtand for an Enſign of the People, and in him ſhould the Gentiles truſt*. And within the Ark were the *two Tables of the Covenant*, to denote him, *in whom are hid all the treaſures of wiſdom and knowledge*, and who is the end and perfection of the Law: Over it were the *Cherubims of glory ſhadowing the Mercy-ſeat*, who looking towards each other, and both to the Mercy-ſeat, denoted the two Teſtaments, or Diſpenſations of the Church, which admirably agree, and both direct to *Chriſt* the Mediator of the Covenant. The *Propitiatory*, or Mercy-ſeat, was the Golden Covering to the Ark, where God veiling His Majeſty, was wont to manifeſt His Preſence, to give Anſwers, and ſhew Himſelf reconciled to the People, herein eminently prefiguring our bleſſed Saviour, who interpoſes between us and the Divine Majeſty, *whom God hath ſet forth to be a Propitiation, through faith in his blood, for the remiſſion of ſins*: ſo that now *we may boldly come to the Throne of Grace, and find mercy to help us*. Within the *Sanctuary*, or the Holy Place, was the *Golden Candleſtick* with Seven Branches, repreſenting Chriſt, who is *the Light of the World*, and who *enlightens every one that comes into the World*, and Rev. 4. 5. before whoſe *Throne* there are ſaid to be *ſeven Lamps of Fire, which are the ſeven Spirits of God*: The *Table*, compaſſed about with a Border and a Crown of Gold, denoting the Miniſtry; and the *Shew-bread* ſet upon it, ſhadowing out Chriſt, *the Bread of Life*, who by the Miniſtery of the Goſpel is offered to the World: here alſo was the *Golden Altar of Incenſe*, whereon they burnt the ſweet Perfumes Morning and Evening, to ſignifie to us that our Lord is the true Altar, by whom all our Prayers and Services are rendred Pſal. 141. 2. *the odour of a ſweet ſmell acceptable unto God*; to this the *Pſalmiſt* refers, *Let my prayer be ſet forth before thee as incenſe, and the lifting up of my hands as the Evening Sacrifice*. The third part of the Tabernacle, as alſo of the Temple, was the *Court of Iſrael*, wherein ſtood the *Brazen Altar*, upon which the Holy Fire was continually preſerved, by which the Sacrifices were conſumed, one of the Five great Prerogatives that were wanting in the ſecond Temple. Here was the *Brazen Laver*, with its Baſis, made of the brazen Looking-Glaſſes of the Women that aſſembled at the Door of the Tabernacle, wherein the Prieſts waſhed their Hands and their Feet, when going into the Sanctuary, and both they and the people when about to offer Sacrifice; to teach us to purifie our hearts, and to *cleanſe our ſelves from all filthineſs of fleſh and ſpirit*, eſpecially when we approach to Pſal. 26. 6. offer up our ſervices to Heaven; hereunto *David* alludes, *I will waſh mine hands in innocency, ſo will I compaſs thine Altar, O Lord*. *Solomon*, in building the Temple, made an addition of a fourth Court, the *Court of the Gentiles*, whereinto the unclean *Jews* and *Gentiles* might enter, and in this was the *Corban* or Treaſury, and it is ſometimes in the New Teſtament called *the Temple*. To theſe Laws concerning the Place of Worſhip we may reduce thoſe that relate to the holy Veſſels and Utenſils of the Tabernacle and the Temple, Candleſtick, Snuffers, Diſhes, &c. which alſo had their proper myſteries and ſignifications.

7. THE ſtated *times* and ſeaſons of their Worſhip are next to be conſidered, and they were either Daily, Weekly, Monthly, or Yearly. Their *Daily* Worſhip was at the time of the Morning, and the Evening Sacrifice; their *Weekly* Solemnity was the *Sabbath*, which was to be kept with all imaginable care and ſtrictneſs, they being commanded to reſt in it from all ſervile labours, and to attend the Duties and Offices of Religion, a type of that *reſt that remains for the people of God*. Their *Monthly* Feſtivals were the *New-Moons*, wherein they were to blow the Trumpets over their Sacrifices and Oblations, and to obſerve them with great expreſſions of joy and triumph, in a thankful reſentment of the bleſſings which all that Month had been conferred upon them. Their *Annual* Solemnities were either ordinary or extraordinary; *Ordinary* were thoſe that returned every Year, whereof the firſt was the *Paſſover*, to be celebrated upon the Fourteenth Day of the firſt Month, as a Memorial of their great deliverance out of *Egypt*: The ſecond, *Pentecoſt*, called alſo the *Feaſt of Weeks*, becauſe juſt ſeven Weeks, or fifty Days after the *Paſſover*: Inſtituted it was partly in memory of the promulgation of the Law, publiſhed at Mount *Sinai* fifty days after their celebration of the Paſſover in *Egypt*, partly as a thankſgiving for the in-gathering of their Harveſt, which uſually was fully brought in about this time. The third was the *Feaſt of Tabernacles*, kept upon the Fifteenth Day of the Seventh Month for the ſpace of Seven Days together; at

which time they dwelt in Booths made of green Boughs, as a *memento* of that time when they ſojourned in Tents and Tabernacles in the *Wilderneſs*, and a ſenſible demonſtration of the tranſitory duration of the preſent life, that *the earthly houſe of our Tabernacle muſt be diſſolved*, and that therefore *we ſhould ſecure a building of God, an houſe not made with hands, Eternal in the Heavens.* Theſe were the three great ſolemnities, wherein all the Males were obliged to appear at *Jeruſalem*, and to preſent themſelves and their offerings in teſtimony of their homage and devotion unto God: Beſides which they had ſome of leſſer moment, ſuch as their *Feaſt of Trumpets*, and that of *Expiation*. The *annual* Feſtivals *extraordinary* were thoſe that recurr'd but once in the periodical return of ſeveral years; ſuch was the *Sabbatical Year*, wherein the Land was to lie fallow, and to reſt from ploughing and ſowing, and all manner of cultivation: and this was to be every ſeventh year, typifying the Eternal *Sabbatiſm* in Heaven, where good men ſhall *reſt from their labours, and their works ſhall follow them.* But the great *Sabbatical* Year of all was that of *Jubilee*, which returned at the end of ſeven ordinary *Sabbatick* Years, that is, every fiftieth year, the approach whereof was proclaimed by the ſound of Trumpets; in it ſervants were releaſed, all debts diſcharged, and mortgaged Eſtates reverted to their proper heirs. And how evidently did this ſhadow-out the ſtate of the Goſpel, and our Lord's being ſent *to preach good tidings to the meek, to bind up the broken-hearted, to preach liberty to the captives, and the opening of the priſon to them that are bound, to proclaim the acceptable year of the Lord, that they might lift up their heads, becauſe their redemption drew nigh?*

Iſa. 61. 1, 2.
Luke 4. 18.

8. LASTLY, They had Laws concerning the *perſons* by whom their publick Worſhip was adminiſtred; and here there was appointed an High-Prieſt, who had his proper offices and rules of duty, his peculiar attire and conſecration; ordinary Prieſts, whoſe buſineſs was to inſtruct the people, to pray and offer ſacrifice, to bleſs the congregation, and judge in caſes of *Leproſy*, and ſuch like; at their Ordination, they were to be choſen before all the people, to be ſprinkled with the water of Expiation, their Hair ſhaved, and their Bodies waſhed, afterwards anointed, and Sacrifices to be offered for them, and then they might enter upon their Prieſtly Miniſtrations. Next to theſe were the *Levites*, who were to aſſiſt the Prieſts in preparing the Sacrifices, to bear the Tabernacle (while it laſted) and lay up its Veſſels and Utenſils, to purifie and cleanſe the Veſſels and Inſtruments, to guard the Courts and Chambers of the Temple, to watch weekly in the Temple by their turns, to ſing and celebrate the praiſes of God with Hymns and Muſical Inſtruments, and to join with the Prieſts in judging and determining ceremonial cauſes; they were not to be taken into the full diſcharge of their Function till the thirtieth, nor to be kept at it beyond the fiftieth year of their age; God mercifully thinking it fit to give them then a writ of eaſe, whoſe ſtrength might be preſumed ſufficiently impaired by truckling for ſo many years under ſuch toilſom and laborious miniſtrations. Though the Levitical Prieſts were types of *Chriſt*, yet it was the High-Prieſt, who did eminently typifie him, and that in the unity and ſingularity of his office; for though many Orders and Courſes of inferiour Prieſts and Minſters, yet was there but one High-Prieſt, *There is one Mediator between God and man, the man Chriſt Jeſus*; in the qualification neceſſary to his election, as to place he was to be taken out of the Tribe of *Levi*; as to his perſon which was to be every ways perfect and comely, and the manner of his Conſecration; in his ſingular capacity, that he alone might enter into the *holy of holies*, which he did once every year upon the great day of Expiation, with a mighty pomp and train of Ceremonies, killing Sacrifices, burning incenſe, ſprinkling the blood of the Sacrifice before and upon the Mercy-ſeat, going within the veil, and making an atonement within the holy place. All which immediately referred to *Chriſt*, who *by the ſacrifice of himſelf*, and *through the veil of his own fleſh entred*, not into the holy place made with hands, but *into Heaven it ſelf, now to appear in the preſence of God for us.* All which might be repreſented more at large, but that I intend not a diſcourſe about theſe matters.

9. BESIDES the Laws which we have hitherto enumerated, there were ſeveral other particular Commands, Ritual Conſtitutions about Meats and Drinks, and other parts of humane life. Such was the difference they were to make between the Creatures, ſome to be clean, and others unclean; ſuch were ſeveral ſorts of pollution and uncleanneſs, which were not in their own nature ſins, but Ceremonial defilements; of this kind were ſeveral proviſions about Apparel, Diet, and the ordering Family-affairs, all evidently of a Ceremonial aſpect, but too long to be inſiſted on in this place. The main deſign of this Ceremonial Law was to point out to us the Evangelical ſtate, *The Law had only a ſhadow of good things to come, and not the very image of*

Hebr. 10. 1.

the things themſelves, the body was Chriſt, and therefore though *the Law came by Moſes*, yet *grace and truth* (the truth of all thoſe types and figures) *came by Chriſt*. It was time for *Moſes* to reſign the Chair, when once this great Prophet was come into the World. Ceremonies could no longer be of uſe, when once the Subſtance was at hand: well may the Stars diſappear at the riſing of the Sun: the *Meſſiah being cut off, ſhould cauſe the Sacrifice and the Oblation to ceaſe*. At the time of *Chriſt's* death the *veil of the Temple* from top to bottom rent in ſunder, to ſhew that his death had revealed the myſteries, and deſtroyed the foundations of the legal Oeconomy, and put a period to the whole Temple miniſtration. Nay, the *Jews* themſelves confeſs, that forty years before the deſtruction of the Temple (a date that correſponds exactly with the death of *Chriſt*) the *Lot did no more go up into the right hand of the Prieſt* (this is meant of his diſmiſſion of the Scape-goat) *nor the ſcarlet Ribbon*, uſually laid upon the forehead of the Goat, *any more grow white*, (this was a ſign that the Goat was accepted for the remiſſion of their ſins) *nor the Evening Lamp burn any longer*, and that *the gates of the Temple opened of their own accord*. By which as at once they confirm what the Goſpel reports of the opening of the *Sanctum Sanctorum* by the ſciſſure of the veil; ſo they plainly confeſs, that at that very time their Sacrifices and Temple ſervices began to ceaſe and fail: As indeed the reaſon of them then ceaſing, the things themſelves muſt needs vaniſh into nothing.

John. 1. 17.

Jom. cap. 4. fol. 39. ap. Buxtorf. Recenſ. Oper. Talm. p. 218.

10. THE third ſort of Laws given to the *Jews* were *Judicial* and Political, theſe were the Municipal Laws of the Nation, enacted for the good of the State, and were a kind of appendage to the ſecond Table of the Decalogue, as the Ceremonial Laws were of the firſt. They might be reduced to four general heads; ſuch as reſpected men in their private and domeſtick capacities, concerning Husbands and Wives, Parents and Children, Maſters and Servants; ſuch as concerned the Publick and the Commonwealth, relating to Magiſtrates and Courts of Juſtice, to Contracts and matters of right and wrong, to Eſtates and Inheritances, to Executions and Puniſhments, *&c.* ſuch as belonged to ſtrangers, and matters of a foreign nature, as Laws concerning Peace and War, Commerce and Dealing with perſons of another Nation; or laſtly, ſuch as ſecured the honour and the intereſts of Religion, Laws againſt Apoſtates and Idolaters, Wizards, Conjurers and falſe-Prophets, againſt Blaſphemy, Sacrilege, and ſuch like; all which not being ſo proper to my purpoſe, I omit a more particular enumeration of them. Theſe Laws were peculiarly calculated for the *Jewiſh* State, and that while kept up in that Country wherein God had placed them, and therefore muſt needs determine and expire with it. Nor can they be made a pattern and ſtandard for the Laws of other Nations; for, though proceeding from the wiſeſt Lawgiver, they cannot reaſonably be impoſed upon any State or Kingdom, unleſs where there is an equal concurrence of circumſtances, as there were in that people, for whom God enacted them. They went off the Stage with the *Jewiſh* Polity, and if any parts of them do ſtill remain obligatory, they bind not as *Judicial* Laws, but as branches of the Law of Nature, the reaſon of them being immutable and eternal. I know not whether it may here be uſeful to remark what the *Jews* ſo frequently tell us of, that the entire body of the *Moſaick* Law conſiſts of DCXIII Precepts, intimated (ſay they) in that place where 'tis ſaid, *Moſes commanded us a Law*, where the Numeral letters of the word תורה׃ or *Law* make up the Number of DCXI; and the two that are wanting to make up the compleat number, are the two firſt Precepts of the Decalogue, which were not given by *Moſes* to the People, but immediately by God himſelf. Others ſay that there are juſt DCXIII letters in the Decalogue, and that every letter anſwers to a Law: But ſome that have had the patience to tell them, aſſure us that there are two whole words conſiſting of ſeven letters ſupernumerary, which in my mind quite ſpoils the computation. Theſe DCXIII Precepts they divide into CCXLVIII *Affirmative*, according to the number of the parts of man's body (which they make account are juſt ſo many) to put him in mind to ſerve God with his bodily powers, as if every member of his body ſhould ſay to him, עשה׃ בי מצוה *make uſe of me to fulfil the command*; and into CCCLXV *Negative*, according to the number of the days of the year, that ſo every day may call upon a man, and ſay to him, לא תעשה בי עברה׃ *Oh, do not in me tranſgreſs the Command*: Or as others will have it, they anſwer to the *Veins* or *Nerves* in the body of man; that as the compleat frame and compages of man's body is made up of CCXLVIII Members, and CCCLXV Nerves, and the Law of ſo many affirmative, and ſo many negative Precepts, it denotes to us, that the whole perfection and accompliſhment of man lies in an accurate and diligent obſervance of the Divine Law. Each of theſe diviſions they reduce under twelve *houſes*, anſwerable to the twelve

Deut. 33. 4.

Anth. Tzeror. Hammor ap. Voſſ. de leg. Div. cap. 23. p. 338.

R. Moyſes Tract. de Numb. prae. ap. Voſſ. ib.

Vid. Menaſſ. Ben-Iſrael de Reſurr. lib. 2. c. 18.

Tribes of *Iſrael*. In the Affirmative Precepts the firſt houſe is that of *Divine Worſhip*, conſiſting of XX Precepts; the ſecond, the *Houſe of the Sanctuary*, containing XIX; the third, the *Houſe of Sacrifices*, wherein are LVII; the fourth, that of *Cleanneſs and Pollution*, containing XVIII; the fifth, of *Tithes and Alms*, under which are XXXII; the ſixth, of *Meats and Drinks*, containing VII; the ſeventh, of the *Paſſover*, concerning Feaſts, containing XX; , the eighth of *Judgment*, XIII; the ninth, of *Doctrine*, XXV; the tenth, of *Marriage*; and concerning Women, XII; the eleventh, of *Judgments* criminal, VIII; the twelfth, of *Civil Judgments*, XVII. In the Negative Precepts, the firſt Houſe is concerning the *worſhip of the Planets*, containing XLVII Commands; the ſecond, of *ſeparation from the Heathens*, XIII; the third, concerning *the reverence due to holy things*, XXIX; the fourth, of *Sacrifice*, and *Prieſthood*, LXXXII; the fifth, of *Meats*, XXXVIII; the ſixth, of *Fields* and *Harveſt*, XVIII; the ſeventh, of *Doctrine*, XLV; the eighth, of *Juſtice*, XLVII; the ninth, of *Feaſts*, X; the tenth, of *Purity* and *Chaſtity*, XXIV; the eleventh, of *Wedlock*, VIII; the twelfth, concerning the *Kingdom*, IV. A method not contemptible, as which might miniſter to a diſtinct and uſeful explication of the whole Law of *Moſes*.

II. THE next thing conſiderable under the *Moſaical* Oeconomy, was the methods of the Divine revelation, by what ways God communicated his mind to them, either concerning preſent emergences or future events, and this was done, πολυμερῶς ϗ πολυτρόπως, as the Apoſtle tells us, *at ſundry times*, or by ſundry degrees and parcels, and *in divers manners*, by various methods of revelation, whereof three moſt conſiderable, the *Urim and Thummim*, the *audible Voice*, and the *ſpirit of Prophecy*, imparted in Dreams, Viſions, &c. We ſhall make ſome brief remarks upon them, referring the Reader, who deſires fuller ſatisfaction herein, to thoſe who purpoſely treat about theſe matters. The *Urim and Thummim* was a way of revelation peculiar to the High-Prieſt; *Thou ſhalt put on the breaſt-plate of Judgment, the Urim and the Thummim, and they ſhall* Exod. 28. 30. *be upon Aaron's heart, when he goeth in before the Lord, and Aaron ſhall bear the judgment of the children of Iſrael upon his heart before the Lord continually*. Thus *Eleazar* the Prieſt Numb. 27. 21. is commanded to *ask counſel after the Judgment of Urim before the Lord*. What this *Urim and Thummim* was, and what the manner of receiving anſwers by it, is difficult, if not impoſſible to tell, there being ſcarce any one difficulty that I know of in the *Bible* that hath more exerciſed the thoughts either of *Jewiſh* or *Chriſtian* Writers. Whether it was ſome addition to the High-Prieſt's Breaſt-plate made by the hand of ſome curious Artiſt, or whether only thoſe two words engraven upon it, or the great Name *Jehovah* carved and put within the foldings of the Breaſt-plate, or whether the twelve ſtones reſplendent with light, and completed to perfection with the Tribes names therein, or whether ſome other myſterious piece of artifice immediately fram'd by the hand of Heaven, and given to *Moſes*, when he delivered him the two Tables of the Law, is vain and endleſs to enquire, becauſe impoſſible to determine. Nor is the manner of its giving anſwers leſs uncertain: whether at ſuch times the freſh and orient luſtre of the ſtones ſignified the anſwer in the Affirmative, while their dull and dead colour ſpake the Negative; or whether it was by ſome extraordinary protuberancy and thruſting forth of the letters engraven upon the ſtones, from the conjunction whereof the Divine Oracle was gathered; or whether probably it might be, that when the High-Prieſt enquired of God, with his Breaſt-plate upon him, God did either by a lively voice, or by immediate ſuggeſtions to his mind, give him a diſtinct and perſpicuous anſwer, illuminating his mind with the *Urim*, or the light of the knowledge of his will in thoſe caſes, and ſatisfying his doubts and ſcruples with the *Thummim* of a perfect and complete determination of thoſe difficulties that were propounded to him, thereby enabling him to give a ſatisfactory and infallible anſwer in all the particulars that lay before him. And this ſeveral of the *Jews* ſeem to intend, when they make this way of revelation one of the degrees of the *Holy Ghoſt*, and ſay, that no ſooner did the High-Prieſt put on the *Pectoral*, and had the caſe propounded to him, but that he was immediately cloathed with the Holy Spirit. But 'tis to little purpoſe to hunt after that, where fancy and conjecture muſt decide the caſe. Indeed, among the various conjectures about this matter, none appears with greater probability, than the opinion of thoſe who conceive the *Urim* and *Thummim* to have been a couple of *Teraphim*, or *Chriſtoph. Caſtr. de Vaticin. l.* 3. *cap.* 3. little Images (probably formed in humane ſhape) put within the hollow foldings of the Pontifical Breaſt-plate, from whence God by the miniſtry of an Angel vocally anſwered thoſe interrogatories which the High-Prieſt made: Nothing being more common even in the early Ages of the World, than ſuch *Teraphim* in thoſe *Eaſtern* Countries, uſually placed in their Temples, and whence the *Dæmon* was wont oracularly to determine the caſes brought before him. And as God permitted the *Jews* the uſe of Sacrifices, which had been notoriouſly abuſed to Superſtition and Idolatry in the heathen World, ſo he might indulge them theſe *Teraphim* (tho' now converted to a ſacred uſe) that ſo he might by degrees wean them from the Rites of the *Gentile* World, to which they had ſo fond an inclination. And this probably was the reaſon, why when *Moſes* is ſo particular in deſcribing the other parts of the Sacerdotal ornaments, nothing at all is ſaid of this, becauſe a thing of common uſe among the Nations, with whom they had converſed, and notoriouſly known among themſelves. And ſuch we may ſuppoſe the Prophet intended, when he threatned the *Jews*, that they *ſhould abide without a Sacrifice, without an Image* or Altar, *without an Ephod, and without a Teraphim.* A notion very happily improved by an ingenious Pen, whoſe acute conjectures, and elaborate diſſertations about this matter juſtly deſerve commendation even from thoſe who differ from it. It ſeems to have been a kind of political Oracle, and to be conſulted only in great and weighty caſes, as the Election of Supreme Magiſtrates, making War, &c. and only by Perſons of the higheſt rank, none being permitted (ſay the *Jews*) to enquire of it, אלא למלך ולבית דין ולמי שהצבור צריך בו unleſs in a caſe wherein the King, or the *Sanhedrim*, or the whole Congregation was concerned.

Hoſ. 3. 4.

Joan. Spencer. Diſſertat. de Urim & Thum. Edit. Cantabr. 1670. 8.

Cod. Jom. c. 7. *ſect.* 5. *p.* 167.

12. A SECOND way of Divine Revelation was by an *audible voice*, accompanied many times with *Thunder*, deſcending as it were from Heaven, and directing them in any emergency of affairs. This the *Jewiſh* Writers call בת קול the *daughter* or Echo of a *Voice*, which they confeſs to have been the loweſt kind of revelation, and to have been in uſe only in the times of the ſecond Temple, when all other ways of Prophecy were ceaſed. But notwithſtanding their common and confident aſſertions whether ever there was any ſuch ſtanding way of revelation as this, is juſtly queſtionable (nay, it is peremptorily deemed by one incomparably verſed in the *Talmudick* Writings, who adds, That if there were any ſuch thing at any time, it was done by *Magick* Arts, and diabolical deluſions) partly, becauſe it is only delivered by *Jewiſh* Writers, whoſe faith and honeſty is too well known to the World to be truſted in ſtories that make ſo much for the honour of their Nation, not to mention their extravagant propenſion to lyes and fabulous reports; partly, becauſe by their own confeſſion God had withdrawn all his ſtanding Oracles and ordinary ways of Revelation, their notorious impieties having cauſed Heaven to retire, and therefore much leſs would it correſpond with them by ſuch immediate converſes; partly, becauſe this ſeemed to be a way more accommodate to the Evangelical Diſpenſation at the appearance of the Son of God in the World. A voice from Heaven is the moſt immediate teſtimony, and therefore fitteſt to do honour to him who came down from Heaven, and was ſure to meet with an obdurate and incredulous Generation, and to give Evidence to that Doctrine that he publiſh'd to the World. Thus by a *Bath Col*, or a Voice from Heaven, God bare witneſs to our Saviour at his Baptiſm, and a ſecond time at his Transfiguration, and again at the Paſſover at *Jeruſalem*, when there came a Voice from Heaven, which the People took for Thunder, or the Communication of an Angel, and moſt of St. *John's* intelligences from above recorded in his Book of Revelation, are uſhered in with an, *I heard a voice from Heaven.*

Dr. Lightf. H. Hebr. in Matth. 3. 17.

13. BUT the moſt frequent and ſtanding method of Divine Communications was that whereby God was wont to tranſact with the Prophets, and in extraordinary caſes with other Men, which was either by Dreams, Viſions, or immediate Inſpirations. The way by *Dreams*, was, when the Perſon being overtaking with a deep ſleep, and all the exteriour ſenſes lock'd up, God preſented the *Species* and *Images* of things to their underſtandings, and that in ſuch a manner, that they might be able to apprehend the Will of God, which they preſently did upon their waking out of ſleep. Theſe Divine Dreams the *Jews* diſtinguiſh into two ſorts, *Monitory*, ſuch as were ſent only by way of inſtruction and admonition, to give Men notice of what they were to do, or warning of what they ſhould avoid, ſuch were the Dreams of *Pharaoh*, *Abimelech*, *Laban*, &c. or elſe they were Prophetical, when God by ſuch a powerful energy acted upon the mind and imagination of the Prophet, as carried the ſtrength and force of a Divine evidence along with it. This was ſometimes done by a clear and diſtinct impreſſion of the thing upon the mind without any dark or enigmatical repreſentation of it, ſuch as God made to *Samuel*, when he firſt revealed himſelf to him in the Temple: ſometimes by apparition, yet ſo as the man, though aſleep, was able to diſcern an Angel converſing with him. By *Viſions*, God uſually communicated himſelf two ways: Firſt, when ſomething really appeared to the ſight; thus *Moſes* beheld the Buſh burning, and ſtood there while God

converſed with him: *Manoah* and his Wife ſaw the Angel, while he took his leave, and in a flaming Pyramid went up to Heaven; the three Angels appeared to *Abraham* a little before the fatal ruine of *Sodom*; all which Apparitions were unqueſtionably true and real, the Angel aſſuming an humane ſhape, that he might the freelier converſe with, and deliver his meſſage to thoſe to whom he was ſent. Secondly, by powerful impreſſions upon the imagination, uſually done while the Prophet was awake and had the free and uninterrupted exerciſe of his Reaſon, though the Viſion oft over-powered, and caſt him into a trance, that the Soul being more retired from ſenſible objects, might the cloſer intend thoſe divine notices that were repreſented to it. Thus all the Prophets had the Idea's of thoſe things that they were to deliver to the People, the more ſtrongly impreſſed upon their fancies, and this commonly when they were in the greateſt ſolitude and privacy, and their powers moſt called in, that the Prophetical *influx* might have the greater force upon them. In ſome ſuch way St. *Paul* was caught up into the third Heaven, probably not ſo much by any real ſeparation of his Soul from his Body, or local tranſlation of his Spirit thither, as by a profound abſtraction of it from his corporeal Senſes, God, during the time of the trance, entertaining it with an internal and admirable ſcene of the glory and happineſs of that ſtate, as truly and effectually, as if his Soul had been really conveyed thither.

14. THIRDLY, God was wont to communicate his mind by immediate *Inſpirations*, whereby he immediately tranſacted with the underſtandings of men, without any relation to their fancy or their ſences. It was the moſt pacate and ſerene way of Prophecy, God imparting his mind to the Prophet not by Dreams or Viſions, but while they were awake, their powers active, and their minds calm and undiſturbed. This the *Jews* call רוח הקדש *the Holy Spirit*, or that kind of Revelation that was directly conveyed into the mind by the moſt efficacious irradiation and inſpiration of the Holy Spirit; God by theſe divine illapſes enabling the Prophet clearly and immediately to apprehend the things delivered to him. And in this way the כתובים or *holy writings* were dictated and conveyed to the World, in which reſpect the Apoſtle ſays, that *all Scripture is* θεόπνευστος, *given by divine Inſpiration.* The higheſt pitch of this Prophetical revelation was נבואת משה the *gradus Moſaicus*, or that way of Prophecy that God uſed towards *Moſes*, of whom it is particularly ſaid, that *the Lord ſpake unto Moſes face to face, as a man ſpeaketh unto his friend:* and elſewhere it is evidently diſtinguiſhed from all inferiour ways of Prophecy, *If there be a Prophet among you, I the Lord will make my ſelf known unto him in a Viſion, and will ſpeak unto him in a Dream: my Servant Moſes is not ſo, with him I will ſpeak mouth to mouth, even apparently, and not in dark ſpeeches, and the ſimilitude of the Lord ſhall he behold.* Clearly implying a mighty preheminence in God's way of revelation to *Moſes* above that of other Prophets, which the *Jewiſh* Writers make to have lien in four things: Firſt, That in all God's communications to *Moſes* he immediately ſpake to his underſtanding, without any impreſſions upon fancy, any viſible appearances, any Dreams or Viſions of the Night. Secondly, That *Moſes* had Prophecies conveyed to him without any fears or conſternations, whereas the other Prophets were aſtoniſhed and weakened at the ſight of God. Thirdly, That *Moſes* had no previous diſpoſitions or preparations to make him capable of the divine revelation, but could directly go to God and conſult him, as *a man ſpeaketh with his friend*, other Prophets being forced many times by ſome preparatory arts to invite the prophetick Spirit to come upon them. Fourthly, That *Moſes* had a freedom and liberty of ſpirit to propheſie at all times, and could when he pleaſed have recourſe to the Sacred Oracle. But as to this the Scripture intimates no ſuch thing, the ſpirit of Prophecy retiring from him at ſome times, as well as from the reſt of the Prophets. And indeed the Prophetick ſpirit did not reſide in the holy men by way of habit, but occaſionally, as God ſaw fitting to pour it out upon them; it was not in them as light is in the Sun, but as light in the Air, and conſequently depended upon the immediate irradiations of the Spirit of God.

Vid. Maimon. Mor. Nevoch. part. 2. cap. 45. pag. 317.

Exod. 33. 11.

Numb. 12. 6, 7, 8.

15. THESE divine Communications were ſo conveyed to the minds of the Prophets and inſpired perſons, that they always knew them to be divine Revelations; ſo mighty and perſpicuous was the evidence that came along with them, that there could be no doubt, but they were the birth of Heaven. It's true, when the Prophetick ſpirit at any time ſeized upon wicked men, they underſtood not its effect upon them, nor were in the leaſt improved and bettered by it; the revelation paſſed through them, as a ſound through a Trunk, or water through a Leaden-pipe, without any particular and diſtinct apprehenſion of the thing, or uſeful impreſſion made upon their minds, as is evident beſides others in the caſe of *Caiaphas* and *Balaam*, of which laſt the *Jews* ſay

expreſly נבא בר צין אלהים ולא ירע מנבא that *he propheſied according to the will of God, but underſtood not what he propheſied.* But it was otherwiſe with the true Prophets, they always knew who 'twas that acted them, and what was the meaning of that intelligence that was communicated to them. In the *Gentile* World, when the *Dæmon* entred into the inſpired perſon, he was uſually carried out to the furious tranſports of rage and madneſs. But in the Prophets of God, although the impulſe might ſometimes be very ſtrong and violent (whence the Prophet *Jeremy* complains, *Mine heart within me is broken, all my bones ſhake, I am like a drunken man, like a man whom wine hath overcome, becauſe of the Lord, and becauſe of the words of his holineſs*) ſo as a little to ruffle their imagination, yet never ſo as to diſcompoſe their reaſon, or hinder them from a clear perception of the Notices conveyed upon their minds; ὁ προφήτης μετὰ καταστάσεως λογισμῶν, καὶ παρακολουθήσεως ἐλάλει, καὶ ἐφθέγγετο ἐκ πνεύματος ἁγίου, τὰ πάντα ἐῤῥωμένως λέγων, ſays *Epiphanius*; The Prophet had his Oracles dictated by the Holy Spirit, which he delivered ſtrenuouſly, and with the moſt firm and unſhaken conſiſtency of his rational powers; and afterwards, γεγόνασι γὰρ ἐν ἐκστάσει οἱ προφῆται, οὐκ ἐν ἐκστάσει λογισμῶν, That the Prophets were often in a bodily ecſtaſie, but never in an ecſtaſie of mind, their underſtandings never being render'd uſeleſs and unſerviceable to them. Indeed it was abſolutely neceſſary that the Prophet ſhould have a full ſatisfaction of mind concerning the truth and Divinity of his meſſage; for how elſe ſhould they perſuade others, that the thing was from God, if they were not firſt ſufficiently aſſured themſelves; and therefore even in thoſe methods that were moſt liable to doubts and queſtions, ſuch as communications by dreams, we cannot think but that the ſame ſpirit that moved and impreſſed the thing upon them, did alſo by ſome ſecret and inward operations ſettle their minds in the firmeſt belief and perſuaſion of what was revealed and ſuggeſted to them. All theſe ways of immediate revelation ceaſed ſome hundreds of years before the final period of the *Jewiſh* Church. A thing confeſſed not only by *Chriſtians*, but by *Jews themſelves*, לא היה נכיא בכית שני, *There was no Prophet in the ſecond Temple*; indeed they univerſally acknowledge, that there were five things wanting in the ſecond Temple, built after their return from the *Babyloniſh* Captivity, which had been in that of *Solomon*, *viz.* the Ark of the Covenant, the fire from Heaven that lay upon the Altar, the *Shekinah* or Preſence of the Divine Majeſty, the *Urim and Thummim*, and the ſpirit of Prophecy, which ceaſed (as they tell us) about the ſecond year of *Darius*, to be ſure at the death of *Malachy*, the laſt of that order, after whom there aroſe no Prophet in *Iſrael*, whom therefore the *Jews* call, חותם הנביאים *the ſeal of the Prophets.* Indeed, it is no wonder that Prophecy ſhould ceaſe at that time, if we conſider that one of the prime ends of it did then ceaſe, which was to be a ſeal and an aſſurance of the Divine Inſpiration of the holy Volumes, now the *Canon* of the Old Teſtament being conſigned and completed by *Ezra* with the aſſiſtance of *Malachy*, and ſome of the laſt Prophets, God did not think good any longer to continue this Divine and Miraculous gift among them: But eſpecially if we conſider the great degeneracy into which that Church was falling; their horrid and crying ſins having made God reſolve to reject them, the departure of the Prophetick ſpirit ſhewed that God had written them a bill of divorce, and would utterly caſt them off; that by this means they might be awakened to a more lively expectation of that new ſtate of things, which the *Meſſiah* was coming to eſtabliſh in the World, wherein the Prophetick ſpirit ſhould revive and be again reſtored to the Church, which accordingly came to paſs, as we ſhall elſewhere obſerve.

Adverſ. Montan. Hæreſ. XLVIII. *pag.* 176.

Ibid. p. 177.

Nizz. pag. 159. *citante Hotting. Th. Phil. lib.* 2. c. 3. p. 564.

16. THE third thing propounded, was to conſider the ſtate of Religion, and the Church under the ſucceſſive periods of this *Oeconomy.* And here we ſhall only make ſome general remarks, a particular ſurvey of theſe matters not conſiſting with the deſign of this Diſcourſe. Eccleſiaſtical Conſtitutions being made in the Wilderneſs, and the Place for Publick Worſhip fram'd and erected, no ſooner did they come into the Promiſed Land, but the Tabernacle was ſet down at *Gilgal*, where, if the *Jewiſh* Chronology ſay true, it continued fourteen years, till they had ſubdued and divided the Land: then fixed at *Shiloh*, and the Prieſts and Levites had Cities and Territories aſſigned to them, where it is not to be doubted but there were Synagogues, or places equivalent for Prayer and the ordinary Solemnities of Religion, and Courts for the deciſion of Eccleſiaſtical Cauſes. Proſperity and a plentiful Country had greatly contributed to the depravation of mens manners, and the corruption of Religion till the times of *Samuel*, the great Reformer of that Church, who erected Colleges, and inſtituted *Schools* of the *Prophets*, reduced the Societies of the Levites to their primitive order and purity, forced the Prieſts to do their duty, diligently to miniſter in the affairs of

God's worſhip, and carefully to teach and inſtruct the people: A piece of reformation no more than neceſſary, *For the word of the Lord was precious in thoſe days, there was no open viſion.* CCCLXIX years (ſay the *Jews*) the Tabernacle abode at *Shiloh*, from whence it was tranſlated to *Nob* a City in the Tribe of *Benjamin*, probably about the time that the Ark was taken, thence after thirteen years to *Gibeon*, where it remained fifty years; and laſtly, by *Solomon* to *Jeruſalem*. The Ark being taken out to carry along with them for their more proſperous ſucceſs in their War againſt the *Philiſtines*, was ever after expoſed to an ambulatory and unſetled courſe: For being taken captive by the *Philiſtines*, it was by them kept priſoner ſeven months, thence removed to *Bethſhemeſh*, and thence to *Kiriath-jearim*, where it remained in the houſe of *Abinadab* twenty years, thence ſolemnly fetched by *David*, and after three months reſt by the way in the houſe of *Obed-Edom*, brought up triumphantly to *Jeruſalem*, and placed under the covert of a Tent which he had purpoſely erected for it. *David* being ſetled in the Throne, like a pious Prince, took ſpecial care of the affairs of Religion, he fixed the High-Prieſt, and his ſecond, augmented the courſes of the Prieſts from eight to four and twenty, appointed the Levites, and Singers, and their ſeveral turns and times of waiting, aſſigned them their proper duties and miniſteries, ſetled the *Nethinim* or Porters, the poſterity of the *Gibeonites*, made Treaſurers of the Revenues belonging to holy uſes, and of the vaſt ſumms contributed towards the building of a Temple, as a more ſolemn and ſtately place for divine worſhip, which he was fully reſolv'd to have erected, but that God commanded it to be reſerved for the peaceable and proſperous Reign of *Solomon*, who ſucceeding in his Father's Throne, accompliſh'd it, building ſo ſtately and magnificent a Temple, that it became one of the greateſt Wonders of the World. Under his Son *Rehoboam* happened the fatal diviſion of the Kingdom, when ten parts of twelve were rent off at once, and brought under the Empire of *Jeroboam*, who knew no better way to ſecure his new-gotten Sovereignty, than to take off the people from hankering after the Temple and the worſhip at *Jeruſalem*, and therefore out of a curſed policy erected two golden Calves at *Dan* and *Bethel*, perſuading the people there to pay their publick adorations, appointing Chaplains like himſelf, Prieſts of the loweſt of the people; and from this time Religion began viſibly to ebb and decline in that Kingdom, and Idolatry to get ground amongſt them.

17. THE two Tribes of *Judah* and *Benjamin* were loyal both to God and their Prince, continuing obedient to their lawful Sovereign, and firmly adhering to the worſhip of the Temple, though even here too impiety in ſome places maintained its ground, having taken root in the Reign of *Solomon*, who through its over-great partiality and fondneſs to his Wives, had been betrayed to give too much countenance to Idolatry. The extirpation hereof was the deſign and attempt of all the pious and good Princes of *Judah*. *Jehoſaphat* ſet himſelf in good earneſt to recover Religion and the ſtate of the Church to its ancient purity and luſtre, he aboliſhed the *Groves* and *high places*, and appointed itinerant Prieſts and Levites to go from City to City to expound the Law, and inſtruct the people in the knowledge of their duty; nay, he himſelf held a royal Viſitation, *Going quite through the Land, and bringing back the people to the Lord God of their Fathers.* But under the ſucceeding Kings, Religion again loſt its ground, and had been quite extinct during the tyranny and uſurpation of *Athaliah*, but that good *Jehoiada* the High-Prieſt kept it alive by his admirable zeal and induſtry. While he lived, his Pupil *Joas* (who owed both his Crown and his life to him) promoted the deſign, and purged the Temple, though after his Tutor's death he apoſtatized to prophaneneſs and idolatry. Nor indeed was the Reformation effectually advanced till the time of *Hezekiah*, who no ſooner aſcended the Throne, but he ſummoned the Prieſts and Levites, exhorted them to begin at home, and firſt to reform themſelves, then to cleanſe and repair the Temple; he re-ſetled the Prieſts and Levites in their proper places and offices, and cauſed them to offer all ſorts of Sacrifices, and the Paſſover to be univerſally celebrated with great ſtrictneſs and ſolemnity; he deſtroyed the Monuments of Idolatry, *took away the Altars in Jeruſalem*, and having given commiſſion, the people did the like in all parts of the Kingdom, breaking the Images, cutting down the Groves, throwing down the Altars and high places, *until they had utterly deſtroyed them all.* But neither greatneſs nor piety can exempt any from the common Laws of mortality, *Hezekiah* dies, and his Son *Manaſſeh* ſucceeds, a wicked Prince, under whoſe influence, impiety, like a land-flood, broke in upon Religion, and laid all waſte before it. But his Grand-child *Joſiah* made ſome amends, he gave ſignal inſtances of an early piety; for in the *eighth year* of his Reign, *while he was yet young*, he began *to ſeek after the God of David his Father*, and in the *twelfth year* he began to purge *Judah and Jeruſalem*;

2 Chron. 19. 4.

2 Chron. 34. 3.

Jeruſalem; he defaced whatever had been abuſed and proſtituted to Idolatry and Superſtition throughout the whole Kingdom, repaired God's houſe, and ordered its worſhip according to the preſcript of the *Moſaick* Law, a copy whereof they had found in the ruines of the Temple, ſolemnly engaged himſelf and his people to be true to Religion and the worſhip of God, and cauſed ſo great and ſolemn a Paſſover to be held, that *there was no Paſſover like to it kept in Iſrael from the days of Samuel.* And more he had done, had not an immature death cut him off in the midſt both of his days, and his pious deſigns and projects. Not many years after God being highly provoked by the prodigious impieties of that Nation, delivered it up to the Army of the King of *Babylon*, who demoliſhed the City, haraſſed the Land, and carried the people captive unto 2 Chron. 36. 14. *Babylon.* And no wonder the Divine patience could hold no longer, when *all the chief of the Prieſts and the people tranſgreſſed very much, after all the abominations of the Heathen, and polluted the houſe of the Lord, which he had hallowed in Jeruſalem.* Seventy years they remained under this Captivity, during which time the Prophet *Daniel* gave lively and particular accounts of the *Meſſiah*, that he ſhould come into the World to introduce a Law of *everlaſting righteouſneſs*, to die as a Sacrifice and Expiation for the ſins of the people, and to put a period to the *Levitical* ſacrifices and oblations. And whereas other Prophecies had only in general defined the time of the *Meſſiah*'s coming, he particularly determines the period, that all this ſhould be at the end of LXX *Weeks*, that is, at the expiration of CCCCXC Years; which exactly fell in with the time of our Saviour's appearing in the World. The ſeventy years Captivity being run out, by the favour of the King of *Babylon* they were ſet free, and by him permitted and aſſiſted to repair *Jeruſalem*, and rebuild the Temple, which was accordingly done under the government of *Nehemiah*, and the ſucceeding Rulers, and the Temple finiſhed by *Zorobabel*, and things brought into ſome tolerable ſtate of order and decency, and ſo continued till the Reign of *Antiochus Epiphanes* King of *Syria*, by whom the Temple was prophaned and violated, and the *Jewiſh* Church miſerably afflicted and diſtreſſed; he thruſt out *Onias* the High-Prieſt, and put in his brother *Jaſon*, a man loſt both to Religion and good manners, and who by a vaſt ſumm of money had purchaſed the Prieſthood of *Antiochus*: At this time *Matthias* a Prieſt, and the head of the *Aſmonæan* Family, ſtood up *Antiq. Jud. lib. 12. cap. 19. pag. 425.* for his Country; after whom came *Judas Maccabæus*, ἀνὴρ γενναῖος καὶ μεγαλοπόλεμος, καὶ πάνθ' ὑπὲρ τῆς τῶν πολιτῶν ἐλευθερίας καὶ δρᾶσαι καὶ παθεῖν ὑποστάς, as *Joſephus* truly characters him, a man of a generous temper, and a valiant mind, ready to do or ſuffer any thing to aſſert the Liberties and Religion of his Country, followed both in his zeal and proſperous ſucceſs by his two Brothers, *Jonathan* and *Simon*, ſucceſſively High-Prieſts and Commanders after him. Next him came *John*, ſirnamed *Hyrcanus*, then *Ariſtobulus*, *Alexander*, *Hyrcanus*, *Ariſtobulus junior*, *Alexander*, *Antigonus*; in whoſe time *Herod* the Great having by the favour of *Antony* obtained of the *Roman* Senate the Sovereignty over the *Jewiſh* Nation, and being willing that the Prieſthood ſhould entirely depend upon his arbitrary diſpoſure, abrogated the ſucceſſion of the *Aſmonæan* Family, *Lib. 15. cap. 2. p. 512.* and put in one *Ananel*, ἱερέα τῶν ἀσημοτέρων, as *Joſephus* calls him, an obſcure Prieſt, of the line of thoſe who had been Prieſts in *Babylon.* To him ſucceeded *Ariſtobulus*, to him *Jeſus* the Son of *Phabes*, to him *Simon*, who being depoſed, next came *Matthias*, depoſed alſo by *Herod*, next him *Joazar*, who underwent the ſame fate from *Archelaus*, then *Jeſus* the Son of *Sie*, after whom *Joazar* was again reſtored to the Chair, and under his Pontificate (though before his firſt depoſition) *Chriſt* was born, things every day growing worſe among them, till about ſeventy years after the wrath of God came upon them to the uttermoſt, and brought the *Romans*, who finally took away their place and Nation.

18. BEFORE we go off from this part of our Diſcourſe, it may not be amiſs to take a more particular view of the ſtate of the *Jewiſh* Church, as it ſtood at the time of our Saviour's appearing in the World, as what may reflect ſome conſiderable light upon the Hiſtory of *CHRIST* and his *Apoſtles*. And if we caſt our eyes upon it at this time, *How was the Gold become dim, and the moſt fine Gold changed!* How miſerably deformed was the ſtate of the Church, how ſtrangely degenerated from its Primitive Inſtitution! whereof we ſhall obſerve ſome particular inſtances. Their Temple, though lately repaired and rebuilt by *Herod*, and that with ſo much pomp and grandeur, that *De Bell. Jud. lib. 7. κεφ. κζ. p. 958.* *Joſephus*, who yet may juſtly be preſumed partial to the honour of his own Nation, ſays of it, that it was the moſt admirable Structure that was ever ſeen or heard of, both for the peparation made for it, the greatneſs and magnificence of the thing it ſelf, and the infinite expence and coſt beſtowed upon it, as well as for the glory of that Divine Worſhip that was performed in it, yet was it infinitely ſhort of that of *Solomon*; beſides

that it had been often expoſed to rudeneſs and violence. Not to mention the horrible prophanations of *Antiochus*, it had been of late invaded by *Pompey*, who boldly ventured into the *Sanctum Sanctorum*, and without any ſcruple curiouſly contemplated the myſteries of that place, but ſuffered no injury to be offered to it. After him came *Craſſus*, who to the others boldneſs added Sacrilege, ſeizing what the others piety and modeſty had ſpared, plundering the Temple of its vaſt wealth and treaſure. *Herod* having procured the Kingdom, beſieged and took the City and the Temple, and though to ingratiate himſelf with the People, he endeavoured what in him lay to ſecure it from rapine and impiety, and afterwards expended incredible Summs in its reparation, yet did he not ſtick to make it truckle under his wicked policies and deſigns. The more to endear himſelf to his Patrons at *Rome*, he ſet up a *Golden Eagle*, of a vaſt dimenſion (the Arms of the *Roman* Empire) over the great Gate of the Temple: A thing ſo expreſly contrary to the Law of *Moſes*, which forbids all Images, and accounted ſo monſtrous a prophanation of that holy Place, that while *Herod* lay a dying, the People in a great tumult and uproar gathered together and pulled it down. A great part of it was become an Exchange and a Market; the Place where men were to meet with God, and to trade with Heaven, was now turned into a Ware-houſe for Merchants, and a Shop for Uſurers, and *the Houſe of Prayer* into *a Den of Thieves*. The Worſhip formerly wont to be performed there with pious and devout affections, was now ſhrunk into a mere ſhell and out-ſide, they *drew near to God with their mouths, and honoured Him with their lips, but their hearts were far from Him:* Rites of humane invention had juſtled out thoſe of Divine Inſtitution, and their very Prayers were made traps to catch the unwary People, and to devour the Widow and the Fatherleſs. Their Prieſthood was ſo changed and altered, that it retain'd little but its ancient name; the High-Prieſts who by their Original Charter were lineally to ſucceed, and to hold their place for life, were become almoſt annual, ſcarce a Year paſſing over, wherein one was not thruſt out, and another put in, ὑπὸ τῶν Ῥωμαϊκῶν ἡγεμόνων ἄλλοτ' ἄλλοι ἀρχιερωσύνην ἐπιτρεπόμενοι, οὐ πλεῖον ἔτους ἑνὸς ἐπὶ ταύτης διετέλουν, as *Euſebius* notes out of their own Hiſtorian. Nay, which was far worſe, it was become not only annual, but venal, *Herod* expoſing it to ſale, and ſcarce admitting any to the Sacerdotal Office, who had not firſt ſufficiently paid for his Patent; and which was the natural conſequence of that, the place was filled with the refuſe of the People, Men of mean abilities, and debauched manners, who had neither parts nor piety to recommend them, he being the beſt and the fitteſt man, that offered moſt. Nay, into ſo ſtrange a degeneracy were they fallen in this matter, that *Joſephus* reports, That one *Phannias* was elected High-Prieſt, not only a ruſtick and illiterate fellow, not only not of the Sacerdotal Line, but ſo intolerably ſtupid and ignorant, that when they came to acquaint him, he knew not what the High-Prieſthood meant. And not content to be impoſed upon, and tyrannized over by a Foreign Power, they fell a quarelling among themſelves, and mutually prey'd upon one another; the High-Prieſts falling out with inferiour Orders, and both Parties going with an armed retinue after them, ready to claſh and fight where-ever they met, the High-Prieſt ſending his Servants to fetch away the Tithes due to the inferiour Prieſts, inſomuch that many of the pooreſt of them were famiſhed for want of neceſſary food.

Joſeph. Antiq. Jud. l.17. c.8. p. 596. & de Bell. Jud. l. 1. c. 21. p. 772.

H. Eccl. l. 1. c. 10. p. 28.

De Bell. Jud. l. 4. κεφ. ιβ. p. 872.

Joſeph. Antiq. l.2. c.8. p.698.

19. THEIR Law, which had been delivered with ſo much majeſty and magnificence, and for which they themſelves pretended ſo great a reverence, they had miſerably corrupted and depraved (the moral part of it eſpecially) and that two ways. Firſt, by groſs and abſurd interpretations, which the Teachers of thoſe times had put upon it. The *Scribes* and *Phariſees*, who ruled the Chair in the *Jewiſh* Church, had by falſe and corrupt gloſſes debaſed the majeſty and purity of the Law, and made it to ſerve the purpoſes of an evil life: they had taught the People, that the Law required no more than external righteouſneſs, that if there was but a viſible conformity of the life, they needed not to be ſolicitous about the government of their minds, or the regular conduct of their thoughts or paſſions; that ſo men did but carry themſelves fair to the eye of the World, it was no great matter how things went in the ſecret and unſeen retirements of the Soul, nay, that a punctual obſervance of ſome external Precepts of the Law would compenſate and quit ſcores with God for the neglect or violation of the reſt. They told men, that when the Law forbad *Murder*, ſo they did not actually *kill* another, and ſheath their Sword in their Brother's bowels, it was well enough, men were not reſtrained from furious and intemperate paſſions, they might be angry, yea, though by peeviſh and uncomely ſpeeches they betray'd the rancor and malice of their minds. They confeſſed the Law made it *adultery* actually to embrace the boſom of a ſtranger, but would not

have it extend to wanton thoughts and unchaſt deſires, or that it was *adultery* for a man to luſt after a woman, and to commit folly with her in his heart: they told them that in all *oaths* and *vows*, if they did but perform what they had ſworn to God, the Law took no further notice of it; whenas every vain and unneceſſary oath, all cuſtomary and trifling uſe of the Name of God was forbidden by it. They made them believe that it was lawful for them to proceed by the rigorous Law of retaliation, to exact their own to the utmoſt, and to right and revenge themſelves; whenas the Law requires a tender, compaſſionate and benevolent temper of mind, and is ſo far from owning the rigorous punctilio's of revenge, that it obliges to meekneſs and patience, to forgiveneſs and charity, and which is the very height of charity, not only to pardon, but to *love* and befriend our greateſt *enemies*; quite contrary to the doctrine which theſe men taught, that though they were to *love* their *neighbours*, that is *Jews*, yet might they *hate* their *enemies.* In theſe and ſuch like inſtances they had notoriouſly abuſed and evacuated the Law, and in a manner rendred it of no effect. And therefore when our Lord, as the great Prophet ſent from God, came into the World, the firſt thing he did after the entrance upon his publick Miniſtery, was to cleanſe and purifie the Law, and to remove that rubbiſh which the *Jewiſh* Doctors had caſt upon it. He reſcued it out of the hands of their poiſonous and pernicious expoſitions, reſtored it to its juſt authority, and to its own primitive ſence and meaning, he taught them that the Law did not only bind the external act, but preſcribe to the moſt inward motions of the mind, and that whoever tranſgreſſes here, is no leſs obnoxious to the Divine Juſtice, and the penalties of the Law, than he that is guilty of the moſt groſs and palpable violations of it: He ſhewed them how infinitely more pure and ſtrict the command was, than theſe Impoſtors had repreſented it, and plainly told them, That if ever they expected to be happy, they muſt look upon the Law with an otherguiſe eye, and follow it after another rate, than their blind and deceitful Guides did; *For I ſay unto you, Except your righteouſneſs exceed the righteouſneſs of the Scribes and Phariſees, you can in no caſe enter into the Kingdom of God.*

20. THE other way by which they corrupted and diſhonoured the Law, and weakned the power and reputation of it, was by preferring before it their *oral* and unwritten Law. For beſides the Law conſigned to writing, they had their תורה שבעל פה *their Law delivered by word of mouth,* whoſe pedigree they thus deduce: They tell us, That when *Moſes* waited upon God forty Days in the Mount, he gave him a double Law, one in Writing, the other *Traditionary,* containing the ſence and explication of the former: being come down into his Tent, he repeated it firſt to *Aaron,* then to *Ithamar* and *Eleazar* his Sons, then to the *Seventy Elders,* and laſtly, to all the People, the ſame perſons being all this while preſent. *Aaron* who had now heard it four times recited, *Moſes* being gone out, again repeated it before them: after his departure out of the Tent, his two Sons who by this had heard it as oft as their Father, made another repetition of it, by which means the Seventy Elders came to hear it four times, and then they alſo repeated it to the Congregation, who had now alſo heard it repeated four times together, once from *Moſes,* then from *Aaron,* then from his Sons, and laſtly, from the Seventy Elders, after which the Congregation broke up, and every one went home and taught it his Neighbour. This Oral Law *Moſes* upon his Death-bed repeated to *Joſhua,* he delivered it to the *Elders,* they to the *Prophets,* the Prophets to *the men of the great Synagogue,* the laſt of whom was *Symeon* the *Juſt,* who delivered it to *Antigonus Sochæus,* and he to his Succeſſors, the wiſe men, whoſe buſineſs it was to recite it, and ſo it was handed through ſeveral Generations, the names of the perſons who delivered it in the ſeveral Ages from its firſt riſe under *Moſes* till above an hundred years after *Chriſt,* being particularly enumerated by *Maimonides.* At laſt it came to *R. Jehuda,* commonly ſtyled by the *Jews* רבינו הקדוש *our holy Maſter,* the Son of *Rabban Symeon* (who flouriſhed a little before the time of the Emperor *Antoninus*) who conſidering the unſetled and tottering condition of his own Nation, and how apt theſe traditionary Precepts would be to be forgotten or miſtaken, by the weakneſs of mens memories, or the perverſeneſs of their wits, or the diſperſion of the *Jews* in other Countries, collected all theſe Laws and Expoſitions, and committed them to Writing, ſtyling his Book *Miſhnaioth,* or the *Repetition.* This was afterwards illuſtrated and explained by the *Rabbins* dwelling about *Babylon,* with infinite caſes and controverſies concerning their Law, whoſe reſolutions were at laſt compiled into another Volume, which they called *Gemara,* or *Doctrine,* and both together conſtitute the entire Body of the *Babyloniſh Talmud,* the one being the Text, the other the Comment. The folly and vanity of this account, tho' it be ſufficiently evident to need no confutation with any

wiſe

Pirk. Aboth. cap. 1. *ſect.* 1, 2, 3. *p.* 1.

Jad Chazak ex quo loc. ſatis prolixum citat Joſ Voyſ. de leg. div. c. 9. & *ſeqq. ubi varias Judæorum de legis hujus origine & ſucceſſione ſententias videre eſt.*

wiſe and diſcerning Man, yet have the *Jews* in all Ages made great advantage of it, magnifying and extolling it above the written Law with titles and elogies that hyperbolize into blaſphemy. They tell us, that this is עיקר חתורה: *the foundation of the Law*, for whoſe ſake it was that God entred into Covenant with the *Iſraelites*; that without this the whole Law would lie in the dark, yea, be mere obſcurity and darkneſs it ſelf, as being contrary and repugnant to it ſelf, and defective in things neceſſary to be known: that it is joy to the heart, and health to the bones, that the words of it are more lovely and deſirable than the words of the Law, and a greater ſin to violate the one than the other; that it's little or no commendation for a man to read the *Bible*, but to ſtudy the *Miſhna* is that for which a man ſhall receive the reward of the other world, and that no man can have a peaceable and quiet conſcience, who leaves the ſtudy of the *Talmud* to go to that of the Bible; that the Bible is like *Water*, the *Miſhna* like *Wine*, the *Talmud* like *ſpiced Wine*; that all the words of the *Rabbins* are the very words of the living God, from which a man might not depart, though they ſhould tell him his right hand were his left, and his left his right; nay, they bluſh not, nor tremble to aſſert, שגם העסק כמקרא היא אבוד הזמן, that *to ſtudy in the holy Bible is nothing elſe but to loſe our time.* I will mention but one bold and blaſphemous ſentence more, that we may ſee how far theſe deſperate wretches are given over to a ſpirit of impiety and infatuation, they tell us, That he that diſſents from his *Rabbin* or *Teacher*, על השכינה: והמאמין בדברי חכמים כמאמין בשכינה: בחולק, *diſſents from the Divine Majeſty*; *but he that believes the words of the wiſe men, believes God himſelf.*

Vid. Buxtorf. de Abbrev. p.222. & de Synag. Jud. cap. 3. Hotting. Theſ. Phil. l. 2. c. 3.

21. STRANGE! that men ſhould ſo far offer violence to their Reaſon, ſo far conquer and ſubdue their Conſcience, as to be able to talk at this wild and prodigious rate: and ſtranger it would ſeem, but that we know a Generation of Men, great Patrons of *Tradition* too, in another Church, who mainly endeavour to debaſe and ſuppreſs the Scriptures, and value their unwritten Traditions at little leſs rate than this. But I let them paſs. This is no novel and upſtart humour of the *Jews*, they were notoriouſly guilty of it in our Saviour's days, whom we find frequently charging them with their ſuperſtitious obſervances of many little rites and uſages derived from the *Traditions of the Elders*, wherein they placed the main of Religion, and for which they had a far more ſacred regard, than for the plain and poſitive Commands of God. Such were their frequent *waſhing* of their *Pots* and *Cups*, their *brazen Veſſels* and *Tables*, the purifying themſelves after they came from Market (as if the touching of others had defiled them) the waſhing their hands before every meal, and *many other things which they had received to hold.* In all which they were infinitely nice and ſcrupulous, making the neglect of them of equal guilt with the greateſt immorality, not ſticking to affirm, That he who eats Bread with unwaſhen hands, כאילו בא על אשה זונה: *is as if he lay with an Harlot.* This, it's plain, they thought a ſufficient charge againſt our Lord's Diſciples, that they were not zealous obſervers of theſe things. *When they ſaw ſome of his Diſciples eat Bread with defiled (that is to ſay, with unwaſhen) hands, they found fault; and asked him, Why walk not thy Diſciples according to the Tradition of the Elders, but eat Bread with unwaſhen hands?* To whom our Saviour ſmartly anſwered, That they were the perſons of whom the Prophet had ſpoken, who *honoured God with their lips, but their hearts were far from him*; that *in vain did they worſhip him, while for doctrines they taught the commandments of men, laying aſide and rejecting the Commandments of God, that they might hold the Tradition of men.* For they were not content to make them of equal value and authority with the Word of God, but made them a means wholly to evacuate and ſuperſede it. Whereof our Lord gives a notorious inſtance in the caſe of Parents. They could not ſay but that the Law obliged Children to honour and revere their Parents, and to adminiſter to their neceſſities in all ſtraits and exigences, but they had found out a fine way to evade the force of the command, and that under a pious and plauſible pretence. *Moſes ſaid, Honour thy Father and thy Mother: and whoſo curſeth Father or Mother, let him die the death. But ye ſay, If a man ſhall ſay to his Father or Mother, It is Corban, that is to ſay, a gift, by whatſoever thou mighteſt be profited by me, he ſhall be free: And ye ſuffer him no more to do ought for his Father or Mother.* By which is commonly underſtood, that when their Parents required relief and aſſiſtance from their Children, they put them off with this excuſe, that they had conſecrated their Eſtate to God, and might not divert it to any other uſe. 'Tho' this ſeems a ſpecious and plauſible pretence, yet it is not reaſonable to ſuppoſe, that either they had, or would pretend that they had entirely devoted whatever they had to God, and muſt therefore refer to ſome other cuſtom. Now among the many kinds of Oaths and Vows that were among the *Jews*, they had one which they called נדר איסר, *the vow of interdict*;

Mark 7. 2, 3, *& ſeq.*

Matth. 15. 1.

Tal. Tr. Sota, c. 1. vid. Buxtorf. Syn. Jud. c. 11. p. 236.

Mark 7. 2—5.

Vid. Lud. Capel. diatrib. de Corban. Grot. Annot. in Mat. 15. 5. Coccei. in Excerpt. Gemar. Sanhed. p. 273. Hotting. Th. Phil. l. 1. c. 1. ſect. 5. p. 31.

dict; whereby a man might reſtrain himſelf as to this or that particular perſon, and this or that particular thing; as, he might vow not to accept of ſuch a courteſie from this friend or that neighbour, or that he would not part with this or that thing of his own to ſuch a man, to lend him his Horſe, or give him any thing towards his maintenance, *&c.* and then the thing became utterly unlawful, and might not be done upon any conſideration whatſoever, leſt the man became guilty of the violation of his vow. The form of this vow frequently occurs in the *Jewiſh* Writings, and even in the very ſame words wherein our Lord expreſſes it, קרבן פאני נהנה׃ לך *Be it Corban or a gift* (that is, a thing ſacred) *whereby I may be any ways profitable to thee*, that is, be that thing unlawful or prohibited to me, wherein I may be helpful and aſſiſtant to thee. And nothing more common than this way of vowing in the particular caſe of Parents, whereof there are abundant inſtances in the Writings of the *Jewiſh* Maſters, who thus explain the forementioned vow, הקורש יחא כל מה שאני עושה מלבו על פי אבא׃, *Whatever I ſhall gain hereafter ſhall be ſacred, as to the maintenance of my Father*; or, as *Maimonides* expreſſes it, *That what I provide, my Father ſhall eat nothing of it*, that is, ſays he, *he ſhall receive no profit by it*; and then as they tell us, יקונם אונו יכול׳ להפר *He that had thus vowed, might not tranſgreſs or make void his vow.* So that when indigent Parents craved relief and aſſiſtance from their Children, and probably wearied them with importunity, it was but vowing in a paſſionate reſentment, that they ſhould not be better for what they had, and then they were ſafe, and might no more diſpoſe any part of their Eſtate to that uſe, than they might touch the *Corban*, that which was moſt ſolemnly conſecrated to God. By which means they were taught to be unnatural, under a pretence of Religion, and to ſuffer their Parents to ſtarve, leſt themſelves ſhould violate a ſenceleſs and unlawful Vow. So that though they were under the precedent obligations of a natural duty, a duty as clearly commanded by God as words could expreſs it, yet a blind Tradition, a raſh and impious vow, made for the moſt part out of paſſion or covetouſneſs, ſhould cancel and ſuperſede all theſe obligations, it being unlawful henceforth to give them one penny to relieve them: *Ye ſuffer him no more* (ſays our Lord) *to do ought for his Father or his Mother, making the word of God of none effect through your tradition, which ye have delivered.*

22. THE laſt inſtance that I ſhall note of the corruption and degeneracy of this Church, is the many *Sects* and Diviſions that were in it, a thing which the *Jews* themſelves, in their Writings, confeſs would happen in the days of the *Meſſiah*, whoſe Kingdom ſhould be over-run with heretical opinions. That Church which heretofore, like *Jeruſalem*, had been *at unity within it ſelf*, was now miſerably broken into Sects and Factions, whereof three moſt conſiderable, *Phariſees*, *Sadduces*, and the *Eſſenes*. The *Phariſees* derive their name from פרש, which may admit of a double ſignification, and either not unſuitable to them: it may referr to them as פורשים, *Explainers* or Interpreters of the Law, which was a peculiar part of their work, and for which they were famous and venerable among the *Jews*; or more probably to their *ſeparation* (the moſt proper and natural importance of the word) ſo called, διὰ τὸ ἀφωρισμένους εἶναι αὐτοὺς ἀπὸ τῶν ἄλλων, as *Epiphanius* obſerved of old, becauſe ſeparated from all others in their extraordinary pretences of piety, the very *Jews* themſelves thus deſcribing a *Phariſee*, he is one שפירש עצמו מכל טומאה׃, *that ſeparates himſelf from all uncleanneſs, and from all unclean Meats, and from the people of the Earth*, (the common rout) *who accurately obſerve not the difference of Meats.* It is not certain when this Sect firſt thruſt up its head into the World, probably not long after the times of the *Maccabees*, 'tis certain they were of conſiderable ſtanding, and great account in the time of our Saviour: To be ſure ſtrangely wide of the mark are thoſe *Jewiſh* Chronologiſts who ſay, That the Sect of the *Phariſees* aroſe in the times of *Tiberius Cæſar* and *Ptolemy* the *Ægyptian*, under whom the *Septuagint* Tranſlation was accompliſhed; as if *Ptolemy Philadelphus* and *Tiberius Cæſar* had been Contemporaries, between whom there is the diſtance of no leſs than CCLX years. But whenever it began, a bold and daring Sect it was, not fearing to affront Princes, and perſons of the greateſt quality, crafty and inſinuative, and who by a ſhew of great zeal, and infinite ſtrictneſs in Religion, beyond the rate of other men, had procured themſelves a mighty reverence from the people; ſo ſtrict, that (as a learned Man obſerves) *Phariſee* is uſed in the *Talmudick* Writings to denote a pious and holy Man; and *Benjamin* the *Jew*, ſpeaking of *R. Aſcher*, ſays he was הפרוש שנפרש *a truly devout man, ſeparate from the affairs of this world.* And yet under all this ſeeming ſeverity they were but Religious Villains, ſpiteful and malicious, griping and covetous, great oppreſſors, merciléſs dealers, heady and ſeditious, proud and ſcornful, indeed guilty of moſt kinds of immorality, of whoſe temper

Hereſ. 16. *p.* 21.

Baal Aruch in voc. פרוש.

K. Ged. Schal. Kabb. p. 104. *citante Hotting. Th. Phil. l.* 1. *c.* 1. *p.* 27.

L'Emper. Not. in Benjam. Itiner. p. 147.

Itiner. p. 6.

temper and manners I ſay the leſs in this place, having elſewhere given an account of them. They held that the *Oral* Law was of infinitely greater moment and value than the written Word; that the Traditions of their Fore-fathers were above all things to be embraced and followed, the ſtrict obſervance whereof would entitle a man to Eternal Life; that the Souls of Men are Immortal, and had their dooms awarded in the *Subterraneous* Regions; that there is a *Metempſychoſis* or Tranſmigration of pious Souls out of one Body into another; that things come to paſs by fate, and an inevitable neceſſity, and yet that man's will is free, that by this means men might be rewarded and puniſhed according to their works. I add no more concerning them, than that ſome great Men of the Church of *Rome* ſay with ſome kind of boaſting, that ſuch as were the *Phariſees* among the *Jews*, ſuch are the *Religious* (they mean the *Monaſtical* Orders of their Church) among Chriſtians. Much good may it do them with the compariſon; I confeſs my ſelf ſo far of their mind, that there is too great a conformity between them.

Vid. Joſeph. Antiq. Jud. l. 18. c. 2. p. 617. & de Bell. Jud. l. 2. κεφ. ιβ. p. 788.

23. NEXT the *Phariſees* come the *Sadduces*, as oppoſite to them in their temper, as their principles; ſo called (as *Epiphanius* and ſome others will have it) from צדק, *juſtice*, as pretending themſelves to be very juſt and righteous men, but this agrees not with the account given of their lives. They are generally thought to have been denominated from *Sadock* the Scholar of *Antigonus Sochæus*, who flouriſhed about the Year of the World MMMDCCXX, CCLXXXIV Years before the Nativity of our Saviour. They paſs under a very ill character even among the Writers of their own Nation, רשעים ובעלי מדות רעות, *impious men, and of very looſe and debauched manners:* which is no more than what might be expected as the natural conſequence of their principles, this being one of their main *dogmata* or opinions, that the Soul is not Immortal, and that there is no future ſtate after this life. The occaſion of which deſperate principle is ſaid to have been a miſtake of the doctrine of their Maſter *Antigonus*, who was wont to preſs his Scholars not to be like mercenary Servants, who ſerve their Maſters merely for what they can get by them; but to ſerve God for himſelf, without expectation of rewards. This *Sadock* and *Baithos*, two of his Diſciples, miſunderſtanding, thought their Maſter had peremptorily denied any ſtate of future rewards; and having laid this dangerous foundation, theſe unhappy ſuperſtructures were built upon it, that there is no Reſurrection, for if there be no reward, what need that the Body ſhould riſe again; that the Soul is not Immortal, nor exiſts in the ſeparate ſtate, for if it did, it muſt be either rewarded or puniſhed; and if not the Soul, then by the ſame proportion of reaſon, no ſpiritual ſubſtance, neither Angel, nor Spirit; that there is no Divine Providence, but that God is perfectly placed as beyond the commiſſion, ſo beyond the inſpection and regard of what ſins or evils are done or happen in the World, as indeed what great reaſon to believe a wiſe and righteous Providence, if there be no reward or puniſhment for vertue and vice in another life? Theſe pernicious and Atheiſtical opinions juſtly expoſed them to the reproach and hatred of the people, who were wont eminently to ſtyle them מינים, *the Hereticks, Infidels, Epicureans*, no words being thought bad enough to beſtow upon them. They rejected the Traditions ſo vehemently aſſerted by the *Phariſees*, and taught that men were to keep to the Letter of the Law, and that nothing was to be impoſed either upon their belief or practice, but what was expreſly owned and contained in it. *Joſephus* obſerves, that they were the feweſt of all the Sects, πρῶτοι ϗ τοῖς ἀξιώμασι, but uſually men of the better rank and quality; as what wonder, if rich and great men, who tumble in the pleaſures and advantages of a proſperous fortune, be willing to take ſanctuary at thoſe opinions that afford the greateſt patronage to looſeneſs and debauchery, and care not to hear of being called to account in another World, for what they have done in this? for this reaſon the *Sadduces* ever appeared the greateſt ſticklers to preſerve the peace, and were the moſt ſevere and implacable Juſticers againſt the Authors or fomenters of tumults and ſeditions, leſt they ſhould diſturb and interrupt their ſoft and eaſie courſe of life, the only happineſs their principles allowed them to expect.

Pirk. Aboth. cap. 1. ſect. 3. p. m. 1.

Joſeph. de Bell. Jud. l. 2. κεφ. ιβ. p. 788.

Antiq. Jud. l. 18. c. 2. p. 617.

24. THE *Eſſenes* ſucceed, a Sect probably diſtinct from either of the former. Paſſing by the various conjectures concerning the derivation of their Name, which when dreſſed up with all advantages are ſtill but bare conjectures, they began about the times of the *Maccabees*, when the violent perſecutions of *Antiochus* forced the *Jews* for their own ſafety to retire to the Woods and Mountains. And though in time the ſtorm blew over, yet many of them were too well pleaſed with theſe undiſturbed ſolitudes to return, and therefore combined themſelves into Religious ſocieties, leading a ſolitary and contemplative courſe of life, and that in very great numbers, there being uſually

Hiſt.Nat.lib.5. c. 17. p. 8. above four thouſand of them, as both *Philo* and *Joſephus* tell us. *Pliny* takes notice of
them, and deſcribes them to be a ſolitary generation, remarkable above all others in
this, that they live without Women, without any embraces, without money, conver-
ſing with nothing but Woods and Palm-trees ; that their number encreaſed every
day as faſt as any died, perſons flocking to them from all quarters, to ſeek repoſe here,
after they had been wearied with the inquietudes of an improſperous fortune. They
Vid. Phil. lib. quod omnis probus liber. p.876, 877. paid a due reverence to the Temple, by ſending gifts and preſents thither, but yet worſhipped
God at home, and uſed their own Rites and Ceremonies. Every ſeventh day
they publickly met in their Synagogues, where the younger ſeating themſelves at the
Joſeph. Antiq. Jud. l. 18. c.2. p.617. præcipuè de Bell. Jud. l. 2. κεφ. ιβ. p. 785. & ſeqq. feet of the elder, one reads ſome portions out of a Book, which another, eminently
skill'd in the principles of their Sect, expounds to the reſt (their *Dogmata*, like the Philoſophy
of the Ancients, being obſcurely and enigmatically delivered to them) inſtructing
them in the rules of piety and righteouſneſs, and all the duties that concerned
God, others, or themſelves. They induſtriouſly tilled and cultivated the ground, and
lived upon the fruits of their own labours ; had all their revenues in common ;
there being neither rich, nor poor among them : Their manners were very harmleſs
and innocent, exact obſervers of the rules of Juſtice, ſomewhat beyond the practice of
other men. As for that branch of them that lived in *Egypt*, whoſe excellent Manners
and Inſtitutions are ſo particularly deſcribed and commended by *Philo*, and whom
Euſebius and others will needs have to have been Chriſtians converted by St. *Mark*, we
have taken notice of elſewhere in St. *Mark's* Life. We find no mention of them in the
Hiſtory of the Goſpel, probably becauſe living remote from Cities and all places of publick
concourſe, they never concerned themſelves in the actions of *Chriſt* or his *Apoſtles*.
What their principles were in matters of ſpeculation, is not much material to enquire,
their Inſtitutions mainly referring to practice. Out of a great regard to Wiſdom and
Vertue they neglected all care of the body, renounced all conjugal embraces, abſtained
very much from Meats and Drinks, ſome of them not eating or drinking for three,
others for five or ſix days together, accounting it unbecoming men of ſuch a Philoſophical
temper and *genius*, to ſpend any part of the day upon the neceſſities of the body :
Their Way they called θεραπείαν, *worſhip*, and their Rules σοφίας δόγματα, *doctrines of
wiſdom* ; their contemplations were ſublime and ſpeculative, and of things beyond the
ordinary notions of other Sects ; they traded in the names and myſteries of *Angels*, and
in all their carriages bore a great ſhew of *modeſty* and *humility*. And therefore theſe in
all likelihood were the very perſons, whom St. *Paul* primarily deſigned (though not
excluding others who eſpouſed the ſame principles) when he charges the *Coloſſians* to
Col. 2. 18—20, 21, 22, 23. *let no man beguile them of their reward in a voluntary humility, and worſhipping of Angels,
intruding into thoſe things which he hath not ſeen, vainly puffed up by his fleſhly mind*, that
being dead to the rudiments of the world, they ſhould no longer δογματίζεσθαι, *be ſubject* to
theſe *dogmata* or *ordinances*, ſuch as, *Touch not*, *taſte not*, *handle not*, (the main principles
of the *Eſſenian* Inſtitution) *being the commandments and doctrines of men ; which
things have indeed a ſhew of wiſdom in will-worſhip and humility, and neglecting of the body,
not in any honour to the ſatisfying of the fleſh.* Beſides theſe three greater, there were
ſeveral other leſſer Sects in the *Jewiſh* Church, ſuch as the *Herodians*, ſuppoſed to have
been either part of *Herod's* guard, or a combination of men, who to ingratiate themſelves
with the Prince, maintained *Herod* to be the *Meſſiah*, and at their own charge
celebrated his Coronation-days, as alſo the Sabbath, when they uſed to ſet lighted
Comment. in Matth. 22. p. 66. Tom. 9. Candles crowned with Violets in their windows ; an opinion which St. *Hierom* juſtly
laughs at as trifling and ridiculous. Probably they were a party that had eſpouſed *Herod's*
intereſt, and endeavoured to ſupport his new-gotten Sovereignty. For *Herod* being
a ſtranger, and having by the *Roman* power uſurped the Kingdom, was generally
hateful and burdenſom to the people, and therefore beſide the aſſiſtance of a foreign
power, needed ſome to ſtand by him at home. They were peculiarly active in preſſing
Loc. citat. people to pay Tribute to *Cæſar*, *Herod* being obliged (as St. *Hierom* obſerves) by the
Charter of his Sovereignty to look after the Tribute due to *Cæſar* ; and they could not
do him a more acceptable ſervice, by this means endearing him to his great Patrons at
Rome. In matters of Opinion they ſeem to have ſided with the *Sadduces* : what
Matth. 16. 6. Mark 8. 15. St. *Matthew* calls *the leaven of the Sadduces*, St. *Mark* ſtyles *the leaven of Herod*. Probable
it is, that they had drawn *Herod* to be of their principles, that as they aſſerted his
right to the Kingdom, he might favour and maintain their impious opinions. And
'tis likely enough that a man of ſo debauched manners might be eaſily tempted to take
ſhelter under principles that ſo directly ſerved the purpoſes of a bad life. Another
Sect in that Church were the *Samaritans*, the poſterity of thoſe who ſucceeded in
the

the room of the ten captivated Tribes, a mixture of *Jews* and *Gentiles*; they held, That nothing but the *Pentateuch* was the Word of God, that Mount *Gerizim* was the true place of publick and ſolemn Worſhip, that they were the deſcendents of *Joſeph*, and heirs of the *Aaronical* Prieſthood, and that no dealing or correſpondence was to be maintained with ſtrangers, nor any unclean thing to be touched. The *Karræans* were a branch of the *Sadduces*, but rejected afterwards their abominable and unſound opinions, they are the true *Textualiſts*, adhering only to the Writings of *Moſes* and the Prophets, and expounding the Scripture by it ſelf, peremptorily diſowning the abſurd gloſſes of the *Talmud*, and the idle Traditions of the Rabbins, inſomuch that they admit not ſo much as the *Hebrew* Points into their Bibles, accounting them part of the *Oral* and Traditionary Law; for which reaſon they are greatly hated by the reſt of the *Jews*. They are in great numbers about *Conſtantinople*, and in other places at this day. There was alſo the Sect of the *Zealots*, frequently mentioned by *Joſephus*, a Generation of men inſolent and ungovernable, fierce and ſavage, who under a pretence of extraordinary zeal for God and the honour of his Law, committed the moſt enormous outrages againſt God and man; but of them we have given an account in the Life of S. *Simon* the *Zealot*. And yet as if all this had not been enough to render their Church miſerable within it ſelf, their ſins and inteſtine diviſions had brought in the *Roman* power upon them, who ſet Magiſtrates and Task-maſters over them, depreſſed their great *Sanhedrim*, put in and out Senators at pleaſure, made the Temple pay tribute, and placed a Garriſon at hand to command it, abrogated a great part of their Laws, and ſtript them ſo naked both of Civil and Eccleſiaſtical Order and Authority, that they had not power left ſo much as to put a man to death. All evident demonſtrations that *Shiloh* was come, and the *Sceptre departed*, that *Sacrifice and Oblation was to ceaſe*, the *Meſſiah being cut off, who came to finiſh tranſgreſſion, to make an end of ſins, to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs.*

---

the room of the ten captivated Tribes, a mixture of *Jews* and *Gentiles*; they held, That nothing but the *Pentateuch* was the Word of God, that Mount *Gerizim* was the true place of publick and ſolemn Worſhip, that they were the deſcendents of *Joſeph*, and heirs of the *Aaronical* Prieſthood, and that no dealing or correſpondence was to be maintained with ſtrangers, nor any unclean thing to be touched. The *Karraeans* were a branch of the *Sadducees*, but rejected afterwards their abominable and unſound opinions, they are the true *Textualiſts*, adhering only to the Writings of *Moſes* and the Prophets, and expounding the Scripture by it ſelf, peremptorily diſowning the abſurd gloſſes of the *Talmud*, and the idle Traditions of the Rabbins, inſomuch that they admit not ſo much as the *Hebrew* Points into their Bibles, accounting them part of the *Oral* and Traditionary Law; for which reaſon they are greatly hated by the reſt of the *Jews*. They are in great numbers about *Conſtantinople*, and in other places at this day. There was alſo the Sect of the *Zealots*, frequently mentioned by *Joſephus*, a Generation of men inſolent and ungovernable, fierce and ſavage, who under a pretence of extraordinary zeal for God and the honour of his Law, committed the moſt enormous outrages againſt God and man; but of them we have given an account in the Life of S. *Simon* the *Zealot*. And yet as if all this had not been enough to render their Church miſerable within it ſelf, their ſins and inteſtine diviſions had brought in the *Roman* power upon them, who ſet Magiſtrates and Task-maſters over them, depreſſed their great *Sanedrim*, put in and out Senators at pleaſure, made the Temple pay tribute, and placed a Garriſon at hand to command it, abrogated a great part of their Laws, and ſtript them ſo naked both of Civil and Eccleſiaſtical Order and Authority, that they had not power left ſo much as to put a man to death. All evident demonſtrations that *Shiloh* was come, and the *Scepter departed*, that *Sacrifice and Oblation was to ceaſe, the Meſſiah being cut off, who came to finiſh tranſgreſſion, to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs.*

SECT. III.

Of the EVANGELICAL Diſpenſation.

The gradual Revelations concerning the Meſſiah. John *the* Baptiſt *Chriſt's fore-runner. His extraordinary Birth. His auſtere Education, and way of Life. His Preaching, what. His initiating Proſelytes by Baptiſm. Baptiſm in uſe in the* Jewiſh *Church. Its Original, whence. His Reſolution and Impartiality. His Martyrdom. The character given him by* Joſephus, *and the* Jews. *The Evangelical Diſpenſation wherein it exceeds that of* Moſes. *Its perſpicuity and perfection. Its agreeableneſs to humane nature. The Evangelical promiſes better than thoſe of the Law, and in what reſpects. The aids of the Spirit plentifully afforded under the Goſpel. The admirable confirmation of this Oeconomy. The great extent and latitude of it.* Judaiſm *not capable of being communicated to all Mankind. The comprehenſiveneſs of the Goſpel. The Duration of the Evangelical Covenant. The* Moſaical *Statutes in what ſence ſaid to be* for ever. *The Typical and tranſient nature of that State. The great happineſs of Chriſtians under the Oeconomy of the Goſpel.*

1. GOD having from the very infancy of the World promiſed the *Meſſiah*, as the great Redeemer of Mankind, was accordingly pleaſed in all Ages to make gradual diſcoveries and manifeſtations of him, the revelations concerning him in every Diſpenſation of the Church ſtill ſhining with a bigger and more particular light, the nearer this *Son of Righteouſneſs* was to his riſing. The firſt Goſpel and glad tidings of him commenced with the fall of *Adam*, God out of infinite tenderneſs and commiſeration promiſing to ſend a perſon who ſhould triumphantly vindicate and reſcue mankind from the power and tyranny of their Enemies, and that he ſhould do this by taking the humane nature upon him, and being born of *the ſeed of the Woman*. No further account is given of him till the times of *Abraham*, to whom it was revealed, that he ſhould proceed out of his loins, and ariſe out of the *Jewiſh* Nation, though both *Jew* and *Gentile* ſhould be made happy by him. To his Grandchild *Jacob* God made known out of what *Tribe* of that Nation he ſhould riſe, the *Tribe of Judah*; and what would be the time of his appearing, *viz.* the *departure of the Sceptre from Judah*, the abrogation of the Civil and Legiſlative power of that Tribe and People (accompliſhed in *Herod* the *Idumæan*, ſet over them by the *Roman* power.) And this is all we find concerning him under that Oeconomy. Under the Legal Diſpenſation we find *Moſes* foretelling one main errand of his coming, which was to be the great *Prophet* of the Church, to whom all were to hearken as an extraordinary Perſon ſent from God to acquaint the World with the Counſels and the Laws of Heaven. The next news we hear of him is from *David*, who was told that he ſhould ſpring out of his houſe and family, and who frequently ſpeaks of his ſufferings, and the particular manner of his death, by *piercing his hands and his feet*, of his powerful Reſurrection, that *God would not leave his Soul in Hell, nor ſuffer his holy One to ſee corruption*, of his triumphant *Aſcenſion* into Heaven, and glorious *ſeſſion at God's right hand*. From the Prophet *Iſaiah* we have an account of the extraordinary and miraculous manner of his Birth, that he ſhould *be born of a Virgin*, and his name be *Immanuel*, of his incomparable furniture of gifts and graces for the execution of his Office, of the entertainment he was to meet with in the World, and of the nature and deſign of thoſe ſufferings which he was to undergo. The place of his Birth was foretold by *Micah*, which was to be *Bethlehem-Ephratah*, the *leaſt* of the Cities of *Judah*, but honoured above all the reſt with the nativity of a Prince, who was to be a *Ruler in Iſrael, whoſe goings forth had been from everlaſting*. Laſtly, the Prophet *Daniel* fixes the particular period of his coming, expreſly affirming, that the *Meſſiah* ſhould appear in the World, and be *cut off* as a Victim and Expiation for the ſins of the People at the expiration of LXX Prophetical *Weeks*, or CCCCXC Years, which accordingly punctually came to paſs.

Deut. 18. 15, 18, 19.
Pſalm 22. 15.
Pſalm 16. 10.
Pſalm 68. 18.
Pſalm 110. 1.
Iſai. 7. 14.
— 61. 1, 2.
— 53. 1, 2, 3, &c.
Mic. 5. 2.
Dan. 9. 24 — 26.

2. FOR the date of the prophetick Scriptures concerning the time of the *Meſſiah's* coming being now run out, *In the fulneſs of time God ſent his Son made of a woman, made under the Law, to redeem them that were under the Law*. This being the truth of which *God ſpake by the mouth of all his holy Prophets, which have been ſince the world began*. But

Mal. 3. 1. — 4. 5, 6. becauſe it was not fit that ſo great a Perſon ſhould come into the World, without an eminent Harbinger to introduce and uſher in his Arrival, God had promiſed that he would *ſend his Meſſenger, who ſhould prepare his way before him, even Elijah the Prophet,* whom he would ſend *before the coming of that great day of the Lord, who ſhould turn the* Comment. in Joan. 1. 15. *hearts of the fathers to the children,* &c. This was particularly accompliſhed in *John* the *Baptiſt*, who *came in the power and ſpirit of Elias.* He was the Morning-ſtar to the Son of Righteouſneſs, μέγας καὶ οὐκ ἄγνωστος ὁ πρόδρομος, as St. *Cyril* ſays of him, the great and eminent Fore-runner, a Perſon remarkable upon ſeveral accounts: Firſt, for the extraordinary circumſtances of his Nativity, his Birth foretold by an Angel, ſent on purpoſe to deliver this joyful Meſſage, a ſign God intended him for great undertakings, this being never done but where God deſigned the Perſon for ſome uncommon ſervices: his Parents aged, and though *both righteous before God,* yet hitherto Childleſs; Heaven does not diſpenſe all its bounty to the ſame Perſon; Children, though great and deſirable bleſſings, are yet often denied to thoſe for whom God has otherwiſe very dear regards. *Elizabeth was barren, and they were both well ſtricken in years.* But *is any thing too hard for the Lord?* ſaid God to *Abraham* in the ſame caſe; God has the *Key* of the Womb in his own keeping, it is one of the Divine Prerogatives; that *he makes the barren Woman to keep houſe, and to be a joyful Mother of Children.* A Son is promiſed, and mighty things ſaid of him: a promiſe which old *Zachary* had ſcarce faith enough to digeſt, and therefore had the aſſurance of it ſealed to him by a miraculous dumbneſs impoſed upon him till it was made good, the ſame Miracle at once confirming his faith, and puniſhing his infidelity. Accordingly his Mother conceived with Child, and as if he would do part of his errand before he was born, he *leaped in her Womb* at her ſalutation of the Virgin *Mary,* then newly conceived with Child of our Bleſſed Saviour; a piece of homage paid by one, to one yet unborn.

3. **THESE** Preſages were not vain and fallible, but produced a Perſon no leſs memorable for the admirable ſtrictneſs and auſterity of his life. For having eſcaped *Herod*'s butcherly and mercileſs Executioners (the Divine Providence being a ſhelter and cover to him) and been educated among the rudeneſſes and ſolitudes of the Wilderneſs, his manners and way of life were very agreeable to his Education. His Garments borrow'd from no other Wardrobe than the backs of his Neighbour-creatures, the ſkins of Beaſts, *Camels hair,* and a *Leathern girdle,* and herein he literally made good 2 King. 1. 8. the character of *Elias,* who is deſcribed as *an hairy man, girt with a Leathern girdle about his Loins.* His Diet ſuitable to his Garb, *his Meat was Locuſts, and wild Honey: Locuſts,* accounted by all Nations amongſt the meaneſt and vileſt ſorts of food; *wild Honey,* ſuch as the natural artifice and labour of the Bees had ſtored up in caverns and hollow trees, without any elaborate curioſity to prepare and dreſs it up. Indeed his abſtinence was ſo great, and his food ſo unlike other mens, that the Evangeliſt ſays of him, that *he came neither eating nor drinking,* as if he had eaten nothing, or at leaſt what was worth nothing. But *Meat commends us not to God;* it is the devout mind and the honeſt life that makes us valuable in the eye of Heaven. The place of his Luke 1. 80. abode was not *in King's houſes,* in ſtately and delicate Palaces, but where he was born and bred, *the Wilderneſs of Judæa, he was in the Deſarts until the time of his ſhewing unto Iſrael.* Divine grace is not confined to particular places, it is not the holy City, or the Temple at Mount *Sion* makes us nearer unto Heaven; God can, when he pleaſes, conſecrate a Deſart into a Church, make us *gather Grapes* among *Thorns,* and Religion become fruitful in a barren Wilderneſs.

4. **PREPARED** by ſo ſingular an Education, and furniſhed with an immediate Commiſſion from God, he entred upon the actual adminiſtration of his Office: *In thoſe days came John the Baptiſt, preaching in the Wilderneſs of Judæa, and ſaying, Repent ye, for* Dial.cum Tryph. p. 268. *the Kingdom of Heaven is at hand.* He was Χριστοῦ τῆς πρώτης φανερώσεως κήρυξ, as *Juſtin Martyr* calls him, the Herald to proclaim the firſt approach of the Holy *Jeſus,* his whole Miniſtery tending to prepare the way to his entertainment, accompliſhing herein what was of old foretold concerning him, *For this is he that was ſpoken of by the Prophet Eſaias, ſaying, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtreight.* He told the *Jews,* that the *Meſſiah,* whom they had ſo long expected, was now at hand, and his Kingdom ready to appear, that the Son of God was come down from Heaven, a Perſon as far beyond him in dignity, as in time and exiſtence, to whom he was not worthy to miniſter in the meaneſt Offices; that he came to introduce a new and better ſtate of things, to enlighten the World with the cleareſt Revelations of the Divine Will, and to acquaint them with counſels brought from the boſom of the Father, to put a period to all the types and umbrages of the *Moſaick* Diſpenſation,

and bring in the truth and ſubſtance of all thoſe ſhadows, and to open a Fountain of grace and fulneſs to Mankind; to remove that ſtate of guilt into which humane nature was ſo deeply ſunk, and as the Lamb of God by the expiatory Sacrifice of himſelf to take away the ſin of the World, not like the continual Burnt-offering, the Lamb offered Morning and Evening only for the ſins of the Houſe of *Iſrael*, but for *Jew* and *Gentile*, *Barbarian* and *Scythian*, bond and free; he told them, that God had a long time born with the ſins of men, and would now bring things to a quicker iſſue, and that therefore they ſhould do well to break off their ſins by repentance, and by a ſerious amendment and reformation of life diſpoſe themſelves for the glad tydings of the Goſpel; that they ſhould no longer bear up themſelves upon their external privileges, the *Fatherhood of Abraham*, and their being God's ſelect and peculiar People, that God would raiſe up to himſelf another Generation, a Poſterity of *Abraham* from among the *Gentiles*, who ſhould walk in his ſteps, in the way of his unſhaken faith, and ſincere obedience; and that if all this did not move them to *bring forth fruits meet for repentance*, the *Axe was laid to the root of the Tree*, to extirpate their Church, and to hew them down as fuel for the unquenchable Fire. His free and reſolute preaching, together with the great ſeverity of his life, procured him a vaſt Auditory, and numerous Proſelytes, for *there went out to him Jeruſalem, and all Judæa, and the Region round about Jordan*, Perſons of all ranks and orders, of all Sects and Opinions, *Phariſees* and *Sadduces*, *Soldiers* and *Publicans*, whoſe Vices he impartially cenſured and condemned, and preſſed upon them the duties of their particular places and relations. Thoſe whom he gained over to be Proſelytes to his Doctrine, he entred into this new Inſtitution of life by *Baptiſm* (and hence he derived his Title of the *Baptiſt*) a ſolemn and uſual way of initiating Proſelytes, no leſs than Circumciſion, and of great antiquity in the *Jewiſh* Church. *In all times* (ſays *Maimonides*) *if any Gentile would enter into Covenant, remain under the wings of the Shechinah, or Divine Majeſty, and take upon him the yoke of the Law, he is bound to have* מילה וטבילה והרצאת קרבן, *Circumciſion, Baptiſm, and a Peace-offering; and if a Woman, Baptiſm, and an Oblation, becauſe it is ſaid, As ye are, ſo ſhall the ſtranger be; as ye your ſelves entred into Covenant by Circumciſion, Baptiſm, and a Peace-offering: ſo ought the Proſelyte alſo in all Ages to enter in.* Tho' this laſt, he confeſſes, is to be omitted during their preſent ſtate of deſolation, and to be made when their Temple ſhall be rebuilt. This Rite they generally make contemporary with the giving of the Law. So *Maimonides*, *By three things* (ſays he) *the Iſraelites entred into Covenant* (he means the National Covenant at Mount *Sinai*) *by Circumciſion, Baptiſm, and an Oblation; Baptiſm being uſed ſome little time before the Law*; which he proves from that place, *Sanctifie the People to day and to morrow, and let them waſh their Cloaths.* This the *Rabbins* unanimouſly expound concerning Baptiſm, and expreſly affirm, that *where-ever we read of the Waſhing of Cloaths, there an obligation to Baptiſm is intended.* Thus they entred into the firſt Covenant, upon the frequent violations whereof God having promiſed to make a new and ſolemn Covenant with them in the times of the *Meſſiah*, they expected a ſecond Baptiſm, as that which ſhould be the Rite of their Initiation into it. And this probably is the reaſon, why the Apoſtle writing to the *Hebrews*, ſpeaks of the *Doctrine of Baptiſms* (in the plural number) as one of the primary and elementary Principles of the faith, wherein the *Catechumens* were to be inſtructed; meaning, that beſides the Baptiſm whereby they had been initiated into the *Moſaick* Covenant, there was another by which they were to enter into this new Oeconomy that was come upon the World. Hence the *Sanhedrim* (to whom the cognizance of ſuch caſes did peculiarly appertain) when told of *John*'s Baptiſm, never expreſſed any wonder at it, as a new upſtart Ceremony, it being a thing daily practiſed in their Church, nor found fault with the thing it ſelf, which they ſuppoſed would be a federal Rite under the diſpenſation of the *Meſſiah*, but only quarelled with him for taking upon him to adminiſter it, when yet he denied himſelf to be one of the prime Miniſters of this new ſtate. *They ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that Prophet?* Either of which had he owned himſelf, they had not queſtioned his right to enter Proſelytes by this way of Baptiſm. It is called the *Baptiſm of Repentance*, this being the main qualification that he required of thoſe, who took it upon them, as the fitteſt means to diſpoſe them to receive the Doctrine and Diſcipline of the *Meſſiah*; and to entitle them to that pardon of ſin which the Goſpel brought along with it; whence he is ſaid to *baptize in the Wilderneſs*, and to *preach the Baptiſm of repentance, for the remiſſion of ſins.* And the ſucceſs was anſwerable, infinite multitudes flocking to it, and *were baptized of him in Jordan, confeſſing their ſins.* Nor is it the leaſt part of his happineſs, that he had the honour to baptize his Saviour, which though modeſtly declined,

Maimon. Iſſur. Biab. cap. 13. *vid. Jac. Alting. Diſſert. Philol.* VII. *de Proſelyt. ſect.* 25. *p.* 249.

Numb. 15, 16.

Ibid. ſect. 24. *p.* 248.

Exod. 19. 10.

Vid. R. Bechai, fol. 87. *col.* 2.

Ibid.

Hebr. 6. 2.

John 1. 24.

Mark 1. 4.

declined, our Lord put upon him, and was accompanied with the moſt ſignal and miraculous atteſtations which Heaven could beſtow upon it.

5. AFTER his Preparatory Preachings in the Wilderneſs he was called to Court by *Herod*, at leaſt he was his frequent Auditor, was much delighted with his plain and impartial Sermons, and had a mighty reverence for him, the gravity of his Perſon, the ſtrictneſs of his Manners, the freedom of his Preaching commanding an awe and veneration from his Conſcience, and making him willing in many things to reform: But the bluntneſs of the holy Man came nearer, and touched the King in the tendereſt part, ſmartly reproving his adultery and inceſtuous embraces, for that Prince kept *Herodias* his Brother *Philip*'s Wife. And now all corrupt intereſts were awakened to conſpire his ruine. Extravagant Luſts love not to be controll'd and check'd, *Herodias* reſents the affront, cannot brook diſturbance in the pleaſures of her Bed, or the open challenging of her honour, and therefore by all the arts of Feminine ſubtilty meditates revenge. The iſſue was, the *Baptiſt* is caſt into Priſon, as the *præludium* to a ſadder fate. For among other pleaſures and ſcenes of mirth performed upon the King's Birth-day, *Herod* being infinitely pleaſed with the Dancing of a young Lady, Daughter of this *Herodias*, promiſed to give her Her Requeſt, and ſolemnly ratified his Promiſe with an Oath. She, prompted by her Mother, asked the Head of *John* the *Baptiſt*; which the King, partly out of a pretended reverence to his Oath, partly out of a deſire not to be interrupted in his unlawful pleaſures, preſently granted, and it was as quickly accompliſhed. Thus died the Holy man, a man ſtrict in his converſation beyond the ordinary meaſures of an Anchoret, bold and reſolute, faithful and impartial in his Office, endued with the *power and ſpirit of Elias*, *a burning and a ſhining light*, under whoſe light the *Jews rejoyced to ſit*, exceedingly taken with his temper and principles. He was the happy Meſſenger of the Evangelical tidings, and in that reſpect *more than a Prophet, a greater not ariſing among them that were born of Women.* In ſhort, he was a Man loved of his **Antiquit. Jud. lib. 18. cap. 7. p. 626.** Friends, revered and honoured by his Enemies; *Joſephus* gives this character of him, that *he was a good man, and preſſed the Jews to the ſtudy of vertue, to the practice of piety towards God, and juſtice and righteouſneſs towards men, and to join themſelves to his Baptiſm, which he told them would then become effectual, and acceptable to God, when they did not only cleanſe the body, but purifie the mind by goodneſs and vertue.* And though he gives ſomewhat a different account of *Herod*'s condemning him to die, from what is aſſign'd in the Sacred Hiſtory, yet he confeſſes, that the *Jews* univerſally looked upon the putting him to death as the cauſe of the miſcarriage of *Herod*'s Army, and an evident effect of the **Zemach David Part. 1. ad An. 770. Millen. 4. & Chron. Templi ſecund. fol. 54. col. 4.** Divine vengeance and diſpleaſure. The *Jews*, in their Writings, make honourable mention of his being put to death by *Herod*, becauſe reproving him for the company of his Brother *Philip*'s Wife, ſtyling him *Rabbi Johanan the High-Prieſt*, and reckoning him one מחכמי ישראל *of the wiſe men of Iſrael.* Where he is called *High-Prieſt*, probably with reſpect to his being the Son of *Zachariah*, Head or *Chief* of one of the XXIV *Families* or courſes of the Prieſts, who are many times called Chief or *High-Prieſts* in Scripture.

6. THE Evangelical ſtate being thus proclaimed and uſhered in by the Preaching and Miniſtry of the *Baptiſt*, our Lord himſelf appeared next more fully to publiſh and confirm it, concerning whoſe Birth, Life, Death and Reſurrection, the Doctrine he delivered, the Perſons he deputed to preach and convey it to the World, and its ſucceſs by the Miniſtry of the Apoſtles, large and particular accounts are given in the following *Work*. That which may be proper and material to obſerve in this place, is, what the Scripture ſo frequently takes notice of, the excellency of this above the preceding Diſpenſations, eſpecially that brought in by *Moſes*, ſo much magnified in the Old Teſtament, and ſo paſſionately admired and adhered to by the *Jews* at this day. *Jeſus is the Mediator*, **Heb. 8. 6.** κρείττονος διαθήκης, as the Apoſtle calls it, *of a better Covenant*. And better it is in ſeveral regards; beſides the infinite difference between the Perſons, who were employed to introduce and ſettle them, *Moſes* and our *Lord*. The Preheminence eminently appears in many inſtances, whereof we ſhall remark the moſt conſiderable. And firſt, the *Moſaick* Diſpen- **John 1. 17.** ſation was almoſt wholly made up of types and ſhadows; the *Evangelical* has brought in the truth and ſubſtance. *The Law was given by Moſes, but grace and truth came by Jeſus Chriſt.* Their Ordinances were but *ſhadows of good things to come*, ſenſible repreſentations of what was to follow after, *the Body is Chriſt*, the perfection and accompliſhment of their whole ritual Miniſtration. Their Ceremonies were *Figures of thoſe things that are true*, the Land of *Canaan* typified Heaven, *Moſes* and *Joſhua* were types of the Bleſſed *Jeſus*, and the *Iſraelites after the fleſh* of the *true Iſrael which is after the Spirit*, and all their Expiatory Sacrifices did but repreſent that Great Sacrifice whereby

Chriſt offered up himſelf, and by his own blood purged away the ſins of mankind, indeed the moſt minute and inconſiderable circumſtances of the Legal Oeconomy were intended as little lights, that might gradually uſher in the ſtate of the Goſpel. A curious Artiſt that deſigns a famous and excellent piece is not wont to compleat and finiſh it all at once, but firſt with his Pencil draw ſome rude lines and rough draughts before he puts his laſt hand to it. By ſuch a method the wiſe God ſeems to have delivered the firſt draughts and images of thoſe things by *Moſes* to the Church, the ſubſtance and perfection whereof he deſigned ſhould be brought in by *Chriſt*. And how admirably did God herein condeſcend to the temper and humour of that people; for being of a more rough and childiſh diſpoſition, apt to be taken with gaudy and ſenſible objects, by the external and pompous inſtitutions of the Ceremonial Diſpenſation he prepared them for better things, as Children are brought on by things accommodate to their weak capacities. The Church was then an *heir under age*, and was to be trained up in ſuch a way as agreed beſt with his Infant-temper, till it came to be of a more ripe manly age, able to digeſt Evangelical Myſteries, and then the cover and the veil was taken off, and things made to appear in their own form and ſhape.

7. HENCE, in the next place, appears our happineſs above them, that we are redeemed from thoſe many ſevere and burdenſome impoſitions wherewith they were clogg'd, and are now obliged only to a more eaſie and reaſonable ſervice. That the Law was a very grievous and ſervile Diſpenſation, is evident to any that conſiders how much it conſiſted of carnal Ordinances, coſtly Duties, chargeable Sacrifices, and innumerable little Rites and Ceremonies. Under that ſtate they were bound to undergo (yea, even new-born Infants) the bloody and painful Ceremony of Circumciſion, to abſtain from many ſorts of food, uſeful and pleaſant to man's life, to keep multitudes of ſolemn and ſtated times, New-Moons, and Ceremonial Sabbaths, to take long and tedious journies to *Jeruſalem* to offer their Sacrifices at the Temple, to obſerve daily waſhings and purifications, to uſe infinite care and caution in every place; for if by chance they did but touch an unclean thing, beſides their preſent confinement, it put them to the expences of a Sacrifice, with hundreds more troubleſom and coſtly obſervances required of them. A cruel bondage, *heavy burdens, and grievous to be born*; under the weight whereof good men did then groan, and earneſtly breath after *the time of reformation*; the very Apoſtles complained that it was *a yoke upon their necks, which* Acts 15. 10. *neither their Fathers nor they were able to bear*. But this yoke is taken off from our ſhoulders, and the way open into the liberties of the children of God. The Law bore a heavy hand over them, as Children in their minority; we are got from under the rod and laſh of its tutorage and *Pedagogie*, and are no more ſubject to the ſeverity of its commands, to the exact punctilio's and numerouſneſs of its impoſitions. Our Lord has removed that low and troubleſom Religion, and has brought in a more manly and rational way of Worſhip, more ſuitable to the perfections of God, and more accommodate to the reaſons and underſtandings of men. A Religion incomparably the wiſeſt and the beſt that ever took place in the World. God did not ſettle the Religion of the *Jews*, and their way of worſhip, becauſe good and excellent in it ſelf, but for its ſuitableneſs to the temper of that people. Happy we, whom the Goſpel has freed from thoſe intolerable obſervances to which they were obliged, and has taught us to ſerve God in a better way, more eaſie and acceptable, more humane and natural, and in which we are helped forwards by greater aids of Divine aſſiſtance, than were afforded under that Diſpenſation. All which conſpire to render our way ſmooth and plain, *Take my yoke upon you, for my yoke is eaſie, and my burden is light*.

8. THIRDLY, The Diſpenſation of the Goſpel is founded upon more noble and excellent Promiſes: *A better Covenant eſtabliſhed upon better Promiſes*. And better Promiſes Heb. 8. 6. they are both for the nature and clearneſs of their revelation. They are of a more ſublime and excellent nature, as being Promiſes of ſpiritual and eternal things, ſuch as immediately concern the perfection and happineſs of mankind, grace, peace, pardon, and eternal life. The Law ſtrictly conſidered as a particular Covenant with the *Jews* at Mount *Sinai* had no other Promiſes but of temporal bleſſings, plenty and proſperity, and the happineſs of this life. This was all that appeared above-ground, and that was expreſly held forth in that tranſaction, whatever might otherwiſe by due inferences, and proportions of reaſon be deduced from it. Now this was a great defect in that Diſpenſation, it being by this means, conſidering the nature and diſpoſition of that people, and the uſe they would make of it, apt to intangle and debaſe the minds of men, and to arreſt their thoughts and deſires in the purſuit of more ſublime and better things. I do not ſay but that under the Old Teſtament there were Promiſes

of ſpiritual things, and of eternal happineſs, as appears from *David's Pſalms*, and ſome paſſages in the Books of the Prophets: But then theſe, though they were *under* the Law, yet they were not *of* the Law, that is, did not properly belong to it as a legal Covenant; God in every Age of the *Jewiſh* Church raiſing up ſome extraordinary perſons, who preached notions to the people above the common ſtandard of that Diſpenſation, and who ſpoke things more plainly, by how much nearer they approached the times of the *Meſſiah*. But under the Chriſtian Oeconomy the Promiſes are evidently more pure and ſpiritual; not a temporal *Canaan*, external proſperity, or pardon of ceremonial uncleanneſs, but remiſſion of ſins, reconciliation with God, and everlaſting life are propoſed and offered to us. Not but that in ſome meaſure temporal bleſſings are promiſed to us as well as them, only with this difference, to them earthly bleſſings were pledges of ſpiritual, to us ſpiritual bleſſings are inſurances of temporal, ſo far as the Divine Wiſdom ſees fit for us. Nor are they better in themſelves, than they are clearly diſcovered and revealed to us. Whatever ſpiritual bleſſings were propoſed under the former ſtate were obſcure and dark, and very few of the people underſtood them: But to us *the veil is taken off*, and *we behold the glory of the Lord with open face*, eſpecially the things that relate to another World; for *this is the promiſe that he hath promiſed us,*
1 John 2. 25. *even Eternal Life*. Hence our Lord is ſaid to *have brought life and immortality to light*
2 Tim. 1. 10. *through the Goſpel*. Which he may be juſtly ſaid to have done, inaſmuch as he has given the greateſt certainty, and the cleareſt account of that ſtate. He hath given us the greateſt aſſurance and certainty of the thing, that there is ſuch a ſtate. The happineſs of the other World was a notion not ſo firmly agreed upon either amongſt *Jews* or *Gentiles*. Among the *Jews* it was peremptorily denied by the *Sadduces*, a conſiderable Sect in that Church, which we can hardly ſuppoſe they would have done, had it been clearly propounded in the Law of *Moſes*. And among the *Heathens* the moſt ſober and conſidering perſons did at ſome times at leaſt doubt of it, witneſs that confeſſion of *Socrates* himſelf, the wiſeſt and beſt man that ever was in the Heathen World, who when he came to plead his cauſe before his Judges, and had bravely diſcourſed of the happy ſtate of good men in the other Life, plainly confeſſed, That he could be content
Apolog. Socrat. ap. Platon. ſect. 22. p. m. 45. πολλάκις τεθνάναι, to die a thouſand times over, were he but aſſured that thoſe things were true; and being condemned, concludes his *Apology* with this farewel, *And now, Gentlemen, I am going off the ſtage, it's your lot to live, and mine to die, but whether of us*
Ib. ſect. 23. ad fin. Apol. *two ſhall fare better, is* ἄδηλον παντὶ πλὴν ἢ τῷ Θεῷ, *unknown to any but to God alone*. But our Bleſſed Saviour has put the caſe paſt all peradventure, having plainly publiſhed this doctrine to the World, and ſealed the truth of it, and that by raiſing others from the dead, and eſpecially by his own Reſurrection and Aſcenſion, which were the higheſt pledge and aſſurance of a future Immortality. But beſides the ſecurity, he hath given the cleareſt account of the nature of it. 'Tis very probable that the *Jews* generally had of old, as 'tis certain they have at this day, the moſt groſs and carnal apprehenſions concerning the ſtate of another Life. But to us the Goſpel has perſpicuouſly revealed the inviſible things of the other World; told us what that Heaven is, which is promiſed to good men, a ſtate of ſpiritual joys, of chaſt and rational delights, a conformity of ours to the Divine Nature, a being made like to God, and an endleſs and uninterrupted communion with him.

9. **BUT** becauſe in our lapſed and degenerate ſtate we are very unable, without ſome foreign aſſiſtance, to attain the promiſed rewards, hence ariſes, in the next place, another great privilege of the Evangelical Oeconomy, that it is bleſſed with larger and more abundant communications of the *divine ſpirit*, than was afforded under the *Jewiſh*
Rom. 8. 3. ſtate. Under the one it was given by *drops*, under the other it was *poured* forth. The
Heb. 7. 18. Law laid heavy and hard commands, but gave little ſtrength to do them; it did not aſſiſt humane nature with thoſe powerful aids that are neceſſary for us in our preſent ſtate, it could *do nothing in that it was weak through the fleſh*, and *by reaſon of the weakneſs and unprofitableneſs thereof it could make nothing perfect*: 'Twas this made it an *heavy yoke*, when the commands of it were uncouth and troubleſome, and the aſſiſtances ſo ſmall and inconſiderable. Whereas now the Goſpel does not only preſcribe ſuch Laws as are happily accommodate to the true temper of humane nature, and adapted to the reaſon of mankind, ſuch as every wiſe and prudent man muſt have pitched upon, but it affords the influences of the Spirit of God, by whoſe aſſiſtance our vitiated faculties are repaired, and we enabled under ſo much weakneſs, and in the midſt of ſo many temptations, to hold on in the paths of piety and vertue. Hence it is that the plentiful effuſions of the Spirit were reſerved as the great bleſſing of the Evangelical ſtate, that
Iſa. 44. 3, 4. God would then *pour water upon him that is thirſty, and floods upon the dry ground*, that he

would pour out his Spirit upon their ſeed, and his bleſſing upon their off-ſpring, whereby they ſhould *ſpring up as among the graſs, as willows by the water-courſes :* That he would *give* Ezek. 36. 26, *them a new heart, and put his Spirit within them, and cauſe them to walk in his ſtatutes, and* 27. *keep his judgments to do them :* And this is the meaning of thoſe branches of the Covenant, ſo oft repeated, *I will put my Law into their minds, and write it in their hearts*, that is, by the help of my Grace and Spirit I'll enable them to live according to my Laws, as readily and willingly, as if they were written in their hearts. For this reaſon the Law is compared to a *dead letter*, the Goſpel to the *Spirit that giveth life*, thence ſtyled the 2 Cor. 3. 6, 7. *miniſtration of the Spirit*, and as ſuch ſaid to *exceed in glory*, and that to ſuch a degree, that what glory the Legal Diſpenſation had in this caſe is eclipſed into nothing, *For* —*Ver.* 10, 11. *even that which was made glorious had no glory in this reſpect, by reaſon of the glory that excelleth ; for if that which was done away was glorious, much more that which remaineth is glorious.* Hence the Spirit is ſaid to be *Chriſt*'s peculiar miſſion, *I will pray the Father, and* Joh 14. 16, 17. *he will ſend you another comforter, even the Spirit of truth*, which was done immediately after his Aſcenſion, when he *aſcended up on high, and gave gifts to men*, even *the Holy* Epheſ. 4. 8. *Ghoſt, which he ſhed on them abundantly through Jeſus Chriſt our Saviour :* Tit. 3. 6. For *the Holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified.* John 7. 39. Not but that he was given before, even under the old Oeconomy, but not in thoſe large and diffuſive meaſures wherein it was afterwards communicated to the World.

10. FIFTHLY, The Diſpenſation of the Goſpel had a better eſtabliſhment and confirmation than that of the Law ; for though the Law was introduced with great ſcenes of pomp and Majeſty, yet was the Goſpel uſhered in by more kindly and rational methods, ratified by more and greater Miracles, whereby our Lord unqueſtionably evinced his Divine Commiſſion, and ſhewed that he came from God, doing more Miracles in three years than were done through all the periods of the *Jewiſh* Church, and many of them ſuch as were peculiar to him alone. He often raiſed the dead, which *Moſes* never did, commanded the winds and waves of the Sea, expelled Devils out of *Lunaticks* and poſſeſſed perſons, who fled as ſoon as ever he commanded them to be gone, cured many inveterate and chronical diſtempers with the ſpeaking of a word, and ſome without a word ſpoken, virtue ſilently going out from him. He ſearched mens hearts, and revealed the moſt ſecret tranſactions of their minds ; had this miraculous power always reſiding in him, and could exert it when, and upon what occaſions he pleaſed, and impart it to others, communicating it to his Apoſtles and followers, and to the Primitive Chriſtians for the three firſt Ages of the Church ; he never exerted it in methods of dread and terrour, but in doing ſuch Miracles as were highly uſeful and beneficial to the World. And as if all this had not been enough, he laid down his own life after all to give teſtimony to it. Covenants were ever wont to be ratified with blood, and the death of ſacrifices. But when our Lord came to introduce the Covenant of the Goſpel, he did not conſecrate it with the blood of Bulls and Goats, but with his own moſt precious blood, as of a Lamb without ſpot and blemiſh. And could he give a greater teſtimony to the truth of his doctrine, and thoſe great things he had promiſed to the World, than to ſeal it with his blood. Had not theſe things been ſo, 'twere infinitely unreaſonable to ſuppoſe, that a perſon of ſo much wiſdom and goodneſs as our Saviour was, ſhould have made the World believe ſo ; and much leſs would he have choſen to die for it, and that the moſt acute and ignominious death. But he died, and roſe again for us, and appeared after his Reſurrection : His enemies had taken him away by a moſt bitter and cruel death, and guarded and ſecured his Sepulchre with all the care, power and diligence which they could invent. And yet he roſe again the third day in triumph, viſibly converſed with his Diſciples for forty days together, and then went to Heaven. By which he gave the moſt ſolemn and undeniable aſſurance to the World, that he was the Son of God (*for he was declared to be the Son* Rom. 1. 4. *of God with power by the Reſurrection from the dead*) and the Saviour of Mankind, and that thoſe doctrines which he had taught were moſt true, and did really contain the terms of that ſolemn tranſaction, which God by him had offered to men in order to their eternal happineſs in another World.

11. THE laſt inſtance I ſhall note of the excellency of this above the *Moſaical* Diſpenſation, is the univerſal extent and latitude of it, and that both in reſpect of place and time. Firſt, it's more univerſally extenſive as to Place ; not confined, as the former was to a ſmall part of mankind, but common unto all. Heretofore *in Judah only was* Pſal. 76. 1, 2. *God known, and his name was great in Iſrael, he ſhewed his Word unto Jacob, his Statutes and* Pſal. 147. 19, *his Judgments unto Iſrael ; but he did not deal ſo with any other Nation, neither had the* 20. *Heathen knowledge of his Laws.* In thoſe times *Salvation was only of the Jews*, a few

Acres of Land like *Gideon*'s Fleece was watered with the dew of Heaven, while all the
Acts 14. 16. reſt of the World for many Ages lay dry and barren round about it, God *ſuffering all Na-*
tions in times paſt to walk in their own ways, the ways of their own ſuperſtition and Ido-
Epheſ. 2. 13. latry, being *aliens from the commonwealth of Iſrael*, *ſtrangers from the Covenants of promiſe*,
having no hope, *and without God in the world*, that is, they were without thoſe promiſes,
diſcoveries and declarations which God made to *Abraham* and his Seed, and are there-
1 Theſ. 4. 5. fore peculiarly deſcribed under this character, *the Gentiles which knew not God.* Indeed
the Religion of the *Jews* was in it ſelf incapable to be extended over the World, many
conſiderable parts of it, as Sacrifices, Firſt-fruits, Oblations, &c. (called by the *Jews*
themſelves מצות תלויות כארץ, *ſtatutes belonging to that land*) being to be performed at
Jeruſalem and the Temple, which could not be done by thoſe Nations that lay a conſi-
derable diſtance from the Land of Promiſe. They had, it's true, now and then ſome few
Proſelytes of the *Gentiles*, who came over and imbodied themſelves into their way of
worſhip ; but then they either reſided among the *Jews*, or by reaſon of their vicinity
to *Judæa* were capable to make their perſonal appearance, and to comply with the pub-
lick Inſtitutions of the Divine Law. Other Proſelytes they had, called Proſelytes of the
Gate, who lived diſperſed in all Countries, whom the *Jews* call חסידי אומות, *the pious of*
the Nations, men of devout minds, and religious lives, but theſe were obliged to no
more than the obſervation of the *Seven Precepts of the Sons of Noah*, that is, in effect, to
the Precepts of the Natural Law. But now the Goſpel has a much wider ſphere to move
in, as vaſt and large as the whole World it ſelf, it is communicable to all Countries, and
may be exerciſed in any part or corner of the Earth. Our Lord gave Commiſſion to his
Mark 16. 15. Apoſtles to *go into all Nations*, and *to preach the Goſpel to every creature* ; and ſo they did,
Rom. 10. 18. *their ſound went into all the Earth*, *and their words unto the ends of the World*, by which
Tit. 2. 11. means, *the grace of God that brings ſalvation appeared unto all men*, and *the Goſpel was*
Coloſſ. 1. 13. *preached to every creature under Heaven.* So that now *there is neither Jew nor Greek*, *nei-*
Galat. 3. 28. *ther bond nor free*, *neither male nor female*, *but we are all one in Chriſt Jeſus*, and *in every*
Acts 10. 35. *Nation he that feareth God and worketh righteouſneſs*, *is accepted with him.* The Prophet
had long ſince foretold it of the times of Chriſt, that the *Houſe of God*, that is, his Church
Iſai. 56. 7. *ſhould be called an Houſe of Prayer for all People* ; the Doors ſhould be open, and none
excluded that would enter in. And the Divine Providence was ſingularly remarkable in
this affair, that after our Lord's Aſcenſion, when the Apoſtles were going upon their
Commiſſion, and were firſt ſolemnly to proclaim it at *Jeruſalem*, there were dwelling
there at that time *Parthians*, *Medes*, *Elamites*, &c. perſons out of *every Nation under*
Heaven, that they might be as the Firſt-fruits of thoſe ſeveral Countries, which were
to be gathered in by the preaching of the Goſpel, which was accordingly done with
great ſucceſs, the Chriſtian Religion in a few years ſpreading its triumphant Banners
over the greateſt part of the then known World.

12. AND as the true Religion was in thoſe days pent up within one particular
Country, ſo the more publick and ordinary Worſhip of God was confined only to one
particular place of it, *viz. Jeruſalem*, hence called the *Holy City*. Here was the Temple,
here the Prieſts that miniſtred at the *Altar*, here all the more publick Solemnities of Di-
Pſal. 122. 4. vine Adoration, *Thither the Tribes go up*, *the Tribes of the Lord unto the Teſtimony of Iſrael*,
to give thanks unto the Name of the Lord. Now this was not the leaſt part of the bon-
dage of that Diſpenſation, to be obliged thrice every Year to take ſuch long and tedious
Journeys, many of the *Jews* living ſome Hundreds of Miles diſtance from *Jeruſalem*, and
ſo ſtrictly were they limited to this place, that to build an *Altar*, and offer Sacrifices in any
other place (unleſs in a caſe or two wherein God did extraordinarily diſpenſe) although
it were to the true God, was, though not falſe, yet unwarrantable Worſhip ; for which
reaſon the *Jews* at this day abſtain from Sacrifices, becauſe baniſhed from *Jeruſalem* and
the Temple, the only legal place of offering. But behold the liberty of the Goſpel in this
caſe, we are not tied to preſent our devotions at *Jeruſalem*, a pious and ſincere mind is the
beſt Sacrifice that we can offer up to God, and this may be done in any part of the World
no leſs acceptably, than they of old ſacrificed in the Temple. *The hour cometh, when ye*
Joh. 4. 21 — 23. *ſhall neither in this Mountain*, (Mount *Gerizim*) *nor yet at Jeruſalem worſhip the Father*,
when *the true worſhippers ſhall worſhip the Father in ſpirit and in truth*, as our Lord told the
Woman of *Samaria* : in *ſpirit* and in *truth*] in *ſpirit*, in oppoſitition to that carnal and
Idolatrous Worſhip that was in uſe among the *Samaritans*, who worſhipped God under
the repreſentation of a Dove : in *truth*, in oppoſition to the typical and figurative wor-
ſhip of the *Jews*, which was but a ſhadow of the true Worſhip of the Goſpel. The great
Sacrifice required in the Chriſtian Religion, is not the fat of Beaſts, or the firſt-fruits of
the Ground ; but an honeſt heart, and a pious life, and a grateful acknowledgment of our

οὐ πολυσαρκίᾳ καὶ πιότητι ζώων χαίρει ὁ Θεὸς, ἀλλ' ἀνυπαπίω τοῦ εὐξαμένου διαθέσει. *Philo de Spec. Legg. pag.* 755.

dependance upon God in the Publick Solemnities of His Praiſe and Worſhip. For the Law and the Goſpel did not differ in this, that the one commanded Publick Worſhip, the other not; but that under the one Publick Worſhip was fixed to one only place, under the other it is free to any where the Providence of God has placed us, it being part of the duty bound upon us by natural and unalterable obligations, that we ſhould publickly meet together, for the ſolemn Celebration of the Divine honour and ſervice.

13. **NOR** is the Oeconomy of the Goſpel leſs extenſive in time than place; the Old Teſtament was only a temporary diſpenſation, that of the Goſpel is to laſt to the end of the World; the Law was to continue only for a little time, the Goſpel is an Everlaſting Covenant; the one to be quickly antiquated and aboliſhed, the other never to be done away by any other to ſucceed it. The *Jews* indeed ſtickle hard for the perpetual and immutable obligation of the Law of *Moſes*, and frequently urge us with thoſe places, where the Covenant of Circumciſion is called an *Everlaſting Covenant*, and God ſaid to chuſe the Temple at *Jeruſalem* to *place his name there for ever*, to give the Land of *Canaan* to *Abraham* and his ſeed for *an everlaſting poſſeſſion*, thus the Law of the *Paſſover* is called an *Ordinance for ever*, the command of the Firſt-fruits a *ſtatute for ever*, and the like in other places, which ſeem to intimate a perpetual and unalterable Diſpenſation. But the anſwer is ſhort and plain, that this phraſe לעולם *for ever* (though when 'tis applied to God it always denotes Eternity) yet when 'tis attributed to other things, it implies no more than a periodical duration, limited according to the will of the Lawgiver, or the nature of the thing; thus the *Hebrew* Servant was to ſerve his Maſter *for ever*, that is, but for ſeven years, till the next year of *Jubilee*: *He ſhall walk before mine anointed for ever*, ſays God concerning *Samuel*, that is, be a Prieſt all his days. Thus when the Ritual ſervices of the *Moſaick* Law are called *ſtatutes for ever*, the meaning is, that they ſhould continue a long time obligatory, until the time of the *Meſſiah*, in whoſe days *the Sacrifice and Oblation was to ceaſe*, and thoſe carnal Ceremonies to give way to the more ſpiritual ſervices of the Goſpel. Indeed the very typical nature of that Diſpenſation evidently argued it to be but for a time, the ſhadow being to ceaſe, that the ſubſtance might take place; and though many of them continued ſome conſiderable time after *Chriſt's* death, yet they loſt their poſitive and obligatory power, and were uſed only as things indifferent in compliance with the inveterate prejudices of new Converts, lately brought over from *Judaiſm*, and who could not quickly lay aſide that great veneration which they had for the Rites of the *Moſaick* Inſtitution. Though even in this reſpect it was not long before all *Jewiſh* Ceremonies were thrown off, and *Moſes* quite turned out of doors. Whereas the Evangelical ſtate is to run parallel with the age and duration of the World, 'tis the *Everlaſting Covenant*, the *Everlaſting Goſpel*, the laſt Diſpenſation that God will make to the World: *God who at ſundry times, and in divers manners ſpake in time paſt by the Prophets, hath in theſe laſt days ſpoken to us by his Son*; in which reſpect the Goſpel in oppoſition to the Law is ſtyled *a Kingdom that cannot be moved*. The Apoſtle in the foregoing Verſes ſpeaking concerning the *Moſaical* ſtate, *Whoſe Voice* (ſays he) *then ſhook the earth, but now he hath promiſed, ſaying, Yet once more I ſhake not the Earth only, but alſo the Heaven* (a phraſe peculiar to the Scripture, to note the introducing a new ſcene and ſtate of things) *and this word, Yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain*, that is, that the ſtate of the Goſpel may endure for ever. Hence *Chriſt* is ſaid to have an *unchangeable Prieſthood*, to be *a Prieſt for ever*, to be *conſecrated for evermore*. From all which it appears, how incomparably happy we Chriſtians are under the Goſpel, above what the *Jews* were in the time of the Law; God having placed us under the beſt of Diſpenſations, freed us from thoſe many nice and troubleſome obſervances to which they were tied, put us under the cleareſt Diſcoveries and revelations, and given us the moſt noble, rational, and maſculine Religion, a Religion the moſt perfective of our natures, and the moſt conducive to our happineſs; while their Covenant at beſt was *faulty*, and after all could not *make him that did the ſervice perfect in things pertaining to the Conſcience. Bleſſed are the eyes which ſee the things which ye ſee: for I tell you that many Prophets and Kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them.*

Gen. 17. 7.
1 King. 9. 3.
Gen. 17. 8.
Exod. 12. 14.
Levit. 23. 14.
Exod. 21. 6.
1 Sam. 2. 35.
Hebr. 13. 20.
Rev. 14. 6.
Hebr. 1. 1, 2.
Heb. 12. 28.
Luke 10. 23, 24.

The End of the APPARATUS.

dependance upon God in the Publick Solemnities of his Praiſe and Worſhip. For the Law and the Goſpel did not differ in this, that the one commanded Publick Worſhip, the other not; but that under the one Publick Worſhip was fixed to one only place, under the other it is free to any where the Providence of God has placed us, it being part of the duty bound upon us by natural and unalterable obligations, that we ſhould publickly meet together, for the ſolemn Celebration of the Divine honour and ſervice.

13. NOR is the Oeconomy of the Goſpel leſs extenſive in time than place; the Old Teſtament was only a temporary diſpenſation, that of the Goſpel is to laſt to the end of the World; the Law was to continue only for a little time, the Goſpel is an Everlaſting Covenant; the one to be quickly antiquated and aboliſhed, the other never to paſs away by any other to ſucceed it. The *Jews* indeed ſtickle hard for the perpetual and immutable obligation of the Law of *Moſes*, and frequently urge us with those places where the Covenant of Circumciſion is called an *Everlaſting Covenant*, and God laſt to chuſe the Temple at *Jeruſalem* to *place his name there for ever*, to give the Land of Canaan to *Abraham* and his ſeed *for an everlaſting poſſeſſion*, thus the Law of the *Paſſover* is called an *Ordinance for ever*, the command of the Firſt-fruits a *ſtatute for ever*, and the like in other places, which ſeem to intimate a perpetual and unalterable Diſpenſation. But the anſwer is ſhort and plain, that this phraſe *always for ever* (though when 'tis applied to God it always denotes Eternity) yet when 'tis attributed to other things, it implies no more than a periodical duration, limited according to the will of the Lawgiver, or the nature of the thing: thus the *Hebrew* Servant was to ſerve his Maſter *for ever*, that is, but for ſeven years, till the next year of *Jubilee*: *He ſhall abide before my anointed for ever*, ſays God concerning *Samuel*, that is, ſo long as he lived all his days. Thus when the Ritual ſervices of the *Moſaick* Law are called *ſtatutes for ever*, the meaning is, that they ſhould continue a long time obligatory, until the time of the *Meſſiah*, in whoſe days *the Sacrifice and Oblation was to ceaſe*, and thoſe carnal Ceremonies to give way to the more ſpiritual ſervices of the Goſpel. Indeed the very typical nature of that Diſpenſation evidently argued it to be but for a time; the ſhadow being to ceaſe, that the ſubſtance might take place; and though many of them continued ſome conſiderable time after *Chriſt's* death, yet they loſt their poſitive and obligatory power, and were uſed only as things indifferent in compliance with the inveterate prejudices of new Converts, lately brought over from *Judaiſm*, and who could not quickly lay aſide that great veneration which they had for the Rites of the *Moſaick* inſtitution. Though even in this reſpect it was not long before all *Jewiſh* Ceremonies were thrown off, and *Moſes* quite turned out of doors. Whereas the Evangelical ſtate is to run parallel with the age and duration of the World; 'tis the *Everlaſting Covenant*, the *Everlaſting Goſpel*, the laſt Diſpenſation that God will make to the World: *God who at ſundry times, and in divers manners ſpake in time paſt by the Prophets, hath in theſe laſt days ſpoken to us by his Son*; in which reſpect the Goſpel in oppoſition to the Law is ſtyled a *Kingdom that cannot be moved*. The Apoſtle in the foregoing Verſes ſpeaking concerning the *Moſaical* ſtate, *Whoſe Voice* (ſays he) *then ſhook the earth, but now he hath promiſed, ſaying, Yet once more I ſhake not the Earth only, but alſo the Heaven* (a phraſe peculiar to the Scripture, to note the introducing a new ſcene and ſtate of things) *and this word, Yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain*, that is, that the ſtate of the Goſpel may endure for ever. Hence *Chriſt* is ſaid to have an *unchangeable Prieſthood*, to be *a Prieſt for ever*, to be *conſecrated for evermore*. From all which it appears, how incomparably happy we Chriſtians are under the Goſpel, above what the *Jews* were in the time of the Law; God having placed us under the beſt of Diſpenſations, freed us from thoſe many nice and troubleſome obſervances to which they were tied, put us under the cleareſt Diſcoveries and revelations, and given us the moſt noble, rational, and maſculine Religion, the moſt perfective of our natures, and the moſt conducive to our happineſs; while their Covenant at beſt was *faulty*, and after all *could not make him that did the ſervice perfect in things pertaining to the Conſcience*. *Bleſſed are the eyes which ſee the things which ye ſee: for I tell you that many Prophets and Kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them.* Luke 10. 23, 24.

The End of the APPARATUS.

THE PREFACE.

CHRISTIAN Religion hath ſo many exteriour Advantages to its Reputation and Advancement, from the Author and from the Miniſters, from the Fountain of its Origination, and the Chanels of Conveyance, (GOD being the Author, the Word Incarnate being the great Doctor and Preacher of it, his Life and Death being its Conſignation, the Holy Spirit being the great Argument and Demonſtration of it, and the Apoſtles the Organs and Conduits of its diſſemination,) that it were glorious beyond all oppoſition and diſparagement, though we ſhould not conſider the Excellency of its Matter, and the Certainty of its Probation, and the Efficacy of its Power, and the Perfection and rare accompliſhment of its Deſign. But I conſider that Chriſtianity is therefore very little underſtood, becauſe it is reproached upon that pretence which its very *being* and *deſign* does infinitely confute. It is eſteemed to be a Religion contrary in its Principles or in its Precepts to that Wiſdom * whereby the World is governed, and Commonwealths encreaſe, and Greatneſs is acquired, and Kings go to war, and our ends of Intereſt are ſerved and promoted; and that it is an Inſtitution ſo wholly in order to *another* World, that it does not at all communicate with *this*, neither in its End nor in its Diſcourſes, neither in the Policy nor in the Philoſophy. And therefore as the Doctrine of the *Croſs* was entertained at firſt in *ſcorn* by the *Greeks*, in *offence* and *indignation* by the *Jews*; ſo is the whole Syſtem and collective Body of Chriſtian Philoſophy eſteemed imprudent by the Politicks of the world, and flat and irrational by ſome men of excellent wit, and ſublime diſcourſe; who, becauſe the permiſſions and dictates of natural, true and eſſential Reaſon are at no hand to be contradicted by any ſuperinduced Diſcipline, think, that whatſoever ſeems *contrary* to their *Reaſon* is alſo *violent* to our *Nature*, and offers indeed a good to us, but by ways unnatural and unreaſonable. And I think they are very great ſtrangers to the preſent affairs and perſuaſions of the world, who know not that Chriſtianity is very much undervalued upon this principle, men inſenſibly becoming unchriſtian, becauſe they are perſuaded that much of the Greatneſs of the World is contradicted by the Religion. But certainly no miſtake can be greater. For the Holy *Jeſus*, by his Doctrine, did inſtruct the Underſtandings of men, made their Appetites more obedient, their Reaſon better principled, and argumentative with leſs deception, their Wills apter for noble choices, their Governments more prudent, their preſent Felicities greater, their Hopes more excellent, and that duration which was intended to them by their Creator

* ——— ——— *Fatis accede Deiſque,*
Et cole felices, miſeros fuge. Sidera terrâ
Ut diſtant, & flamma mari, ſic utile recto.
Sceptrorum vis tota perit, ſi pendere juſta
Incipit; evertítque arces reſpectus honeſti.
Libertas ſcelerum eſt quæ regna inviſa tuetur,
Sublatúſque modus gladiis. Facere omnia ſævè
Non impunè licèt, niſi dum facis. Exeat aulâ
Qui volet eſſe pius: virtus & ſumma poteſtas
Non coëunt. Semper metuet quem ſæva pudebunt.
Lucan. *l.* 8.

he made manifeſt to be a ſtate of Glory. And all this was to be done and obtained reſpectively *by the ways of Reaſon and Nature*, ſuch as God gave to Man then when at firſt he deſigned him to a noble and immortal condition; the Chriſtian Law being, for the ſubſtance of it, nothing but the * reſtitution and perfection of the Law of Nature. And this I ſhall repreſent in all the parts of its natural progreſſion; and I intend it not only as a Preface to the following Books, but for an *Introduction* and *Invitation* to the whole Religion.

* Οὐκ Ἰουδαϊσμὸς, οὐχ αἵρεσίς τις ἑτέρα, (*ſcil. ante diluvium*) ἀλλ', ὡς εἰπεῖν, ἡ νῦν πίστις ἐμπολιτευομένη ἐν τῇ ἄρτι ἁγίᾳ τοῦ Θεοῦ καθολικῇ ἐκκλησίᾳ, ἀπ' ἀρχῆς οὖσα, καὶ ὕστερον πάλιν ἀποκαλυφθεῖσα. Epiph. *Panar. l.* 1. *tom. num.* 5.

Nihil autem magis congruit cum hominis natura quam Chriſti Philoſophia, quæ penè nihil aliud agit quàm ut naturam collapſam ſuæ reſtituat innocentiæ. Eraſm. *in* 11. *cap. Matth.*

Ratio Dei Deus eſt humanis rebus conſulens, quæ cauſa eſt hominibus bene beatéque vivendi, ſi non conceſſum ſibi munus à ſummo Deo negligant. Chalcid. *ad Timæ.* 16.

2. For God, when he made the firſt emanations of his eternal Being, and created Man as the End of all his productions here below, deſigned him to an End ſuch as himſelf was pleaſed to chuſe for him, and gave him abilities proportionable to attain that End. God gave Man a reaſonable and an intelligent Nature. And to this noble Nature he deſigned as noble an End; he intended Man ſhould *live well and happily*, in proportion to his appetites, and in the reaſonable doing and enjoying thoſe good things which God made him naturally to deſire. For ſince God gave him proper and peculiar Appetites with proportion to their own Objects, and gave him Reaſon and Abilities, not only to perceive the ſapidneſs and reliſh of thoſe objects, but alſo to make reflex acts upon ſuch perceptions, and to perceive that he did perceive, which was a rare inſtrument of pleaſure and pain reſpectively; it is but reaſonable to think, that God, who created him in mercy, did not only proportion a Being to his nature, but did alſo provide ſatisfaction for all thoſe Appetites and Deſires which himſelf had created and put into him. For if he had not, then the Being of a Man had been nothing but a ſtate of perpetual Affliction, and the creation of men had been the greateſt Unmercifulneſs in the world; diſproportionate Objects being meer inſtances of affliction, and thoſe unſatisfied appetites nothing elſe but inſtruments of torment.

3. Therefore, that this intendment of God and Nature ſhould be effected, that is, that Man ſhould become happy, it is naturally neceſſary that all his regular Appetites ſhould have an Object appointed them, in the fruition of which, Felicity muſt conſiſt. Becauſe nothing is Felicity, but when what was reaſonably or orderly deſired is poſſeſſed: For the having what is not deſired, or the wanting of what we deſired, or the deſiring what we ſhould not, are the ſeveral conſtituent parts of Infelicity; and it can have no other conſtruction.

4. Now the firſt Appetite Man had in order to his great End, was, to be as *perfect* as he could, that is, to be as like * the beſt thing he knew as his nature and condition would permit. And although by *Adam*'s fancy and affection to his Wife, and by God's appointing fruit for him, we ſee the lower Appetites were firſt provided for: yet the firſt Appetite which Man had as he diſtinguiſhes from lower creatures, was to *be like God*; (for by that the Devil tempted him;) and in order to that he had naturally ſufficient inſtruments and abilities. For although

* Ἐν τοῖς φύσει δεῖ τὸ βέλτιον, ἐὰν ἐνδέχηται, ὑπάρχειν μάλλον· ἡ φύσις ἀεὶ ποιεῖ τῶν ἐνδεχομένων τὸ βέλτιστον. Ariſt. *de Cœlo.*

by being abuſed with the Devil's ſophiſtry he choſe an incompetent inſtrument: yet becauſe it is naturally certain, that Love is the greateſt aſſimilation of the object and the faculty, *Adam*, by loving God, might very well approach nearer him according as he could. And it was natural to *Adam* to love God, who was his Father, his Creator, the Fountain of all good to him, and of excellency in himſelf: and whatſoever is underſtood to be ſuch, it is as natural for us to love, and we do it for the ſame reaſons for which we love any thing elſe; and we cannot love for any other reaſon, but for one or both theſe in their proportion apprehended.

5. But becauſe God is not only excellent and good, but by being *Supreme Lord* hath power to give us what Laws he pleaſes; Obedience to his Laws therefore becomes naturally, but conſequently, neceſſary, when God decrees them, becauſe he does make himſelf an enemy to all Rebels and diſobedient Sons, by affixing penalties to the tranſgreſſors. And therefore Diſobedience is naturally inconſiſtent, not only with love to our ſelves, becauſe it brings afflictions upon us; but with love to our Supreme Law-giver: it is contrary to the natural love we bear to God ſo underſtood, becauſe it makes him our enemy, whom naturally and reaſonably we cannot but love; and therefore alſo oppoſite to the firſt Appetite of Man, which is to be like God, in order to which we have naturally no inſtrument but Love, and the conſequents of Love.

6. And this is not at all to be contradicted by a pretence that a man does not naturally know there is a GOD. Becauſe by the ſame inſtrument by which we know that the World began, or that there was a *Firſt man*, by the ſame we know that there is a GOD, and that he alſo knew it too, and converſed with that God, and received Laws from him. For if we diſcourſe of Man, and the Law of Nature, and the firſt Appetites, and the firſt Reaſons, abſtractedly, and in their own complexions, and without all their relations and proviſions, we diſcourſe jejunely, and falſely, and unprofitably. For as Man did not come by chance, nor by himſelf, but from the univerſal Cauſe; ſo we know that this univerſal Cauſe did do all that was neceſſary for him in order to the End he appointed him. And therefore to begin the hiſtory of a Man's Reaſon, and the philoſophy of his Nature, it is not neceſſary for us to place him there, where without the conſideration of a * GOD, or Society, or Law, or Order, he is to be placed, that is, in the ſtate of *a thing* rather than *a perſon*: but God by Revelations and Scriptures having helped us with Propoſitions and parts of ſtory relating Man's firſt and real condition, from thence we can take the ſureſt account, and make the moſt perfect derivation of Propoſitions.

7. From this firſt Appetite of Man to be like God, and the firſt natural inſtrument of it, *Love*, deſcend all the firſt obligations of Religion. In which there are ſome parts more immediately and naturally expreſſive, others by ſuperinduction and poſitive command. *Natural Religion* I call ſuch actions which either are proper to the nature of the thing we worſhip; ſuch as are giving praiſes to him, and ſpeaking ex-

---

* Οὐ γὰρ ἔστιν εὑρεῖν τῆς δικαιοσύνης ἄλλην ἀρχὴν, οὐδὲ ἄλλην γένεσιν, ἢ τὴν ἐκ τοῦ Διὸς, καὶ τὴν ἐκ τῆς κοινῆς φύσεως· ἐντεῦθεν γὰρ δεῖ πᾶν τὸ τοιοῦτον ἀρχὴν ἔχειν, εἰ μέλλομέν τι ἐρεῖν περὶ ἀγαθῶν καὶ κακῶν. Chryſip. *de Diis*, 3.

cellent things of him, and praying to him for ſuch things as we need, and a readineſs to obey him in whatſoever he commands: or elſe ſuch as are expreſſions proportionate to our natures that make them; that is, giving to God the beſt things we have, and by which we can declare our eſteem of his honour and excellency; aſſigning ſome portion of our time, of our eſtate, the labours of our perſons, the encreaſe of our ſtore, * Firſt-fruits, Sacrifices, Oblations, and Tithes; which therefore God rewards, becauſe he hath allowed to our natures no other inſtruments of doing him honour, but by giving to him in ſome manner, which we believe honourable and apt, the beſt things we have.

* Σπένδειν, καὶ θύειν, καὶ ἀπάρχεσθαι κατὰ τὰ πάτρια, ἑκάστοις προσήκει καθαρῶς, καὶ μὴ ἐπισεσυρμένως, μηδὲ ἀμελῶς, μηδὲ γλίσχρως, μηδὲ ὑπὲρ δύναμιν. Epict. c. 38.

8. The next Appetite a man hath, is, to beget one like himſelf; God having implanted that appetite into Man for the propagation of mankind, and given it as his firſt Bleſſing and permiſſion, *It is not good for man to be alone*; and, *Increaſe and multiply.* And * *Artemidorus* had ſomething of this doctrine, when he reckons theſe two Laws of Nature, *Deum colere, Mulieribus vinci*; To worſhip God, and to be overcome by Women, in proportion to his two firſt Appetites of Nature, *To be like God*, and *to have another like himſelf.* This Appetite God only made regular by his firſt proviſions of ſatisfaction. He gave to Man a Woman for a Wife, for the companion of his ſorrows, for the inſtrument of multiplication; and yet provided him but of one, and intimated he ſhould have no more. Which we do not only know by an after-revelation, the Holy *Jeſus* having declared it to have been God's purpoſe, but *Adam* himſelf underſtood it, as appears by his firſt diſcourſes at the entertainment of his new Bride. [Gen. 2. 24.] And although there were permiſſions afterward of Polygamy, yet there might have been a greater pretence of neceſſity at firſt, becauſe of enlarging and multiplying fountains rather than chanels; and three or four at firſt would have enlarged mankind by greater proportion than many more afterwards: little diſtances near the Centre make greater and larger figures than when they part near the fringes of the Circle. And therefore thoſe after-permiſſions were to avoid a greater evil; not a hallowing of the licence, but a reproach of their infirmity. And certainly the multiplication of Wives is contrariant to that deſign of love and endearment which God intended at firſt between Man and Wife.

* De Somn. ſign.

Claudian. bell. Gildon.

------ *Connubia mille:*
Non illis generis nexus, non pignora curæ,
Sed numero languet pietas ------

And amongſt them that have many Wives, *the relation and neceſſitude is trifling and looſe, and they are all equally contemptible; becauſe the mind entertains no loves or union, where the object is multiplied, and the act unfixed and diſtracted.* Salust. Jugurth. So that this having a great commodity in order to Man's great End, that is, of living well and happily, ſeems to be intended by God in the nature of things and inſtruments natural and reaſonable towards Man's End; and therefore to be a Law, if not natural, yet at leaſt poſitive, and ſuper-induced at firſt in order to Man's proper

—οὐδὲ γὰρ καλὸν
Δυοῖν γυναικοῖν ἄνδρ' ἓν' ἡνίας ἔχειν·
Ἀλλ' εἰς μίαν βλέποντες εὐναίαν κύπριν
Στέργουσιν, ὅστις μὴ κακῶς οἰκεῖν θέλει.
Eurip. *Andr.*

End. However, by the proviſion which God made for ſatisfaction of this Appetite of Nature, all thoſe actions which deflect and err from the order of this End are unnatural and inordinate, and nor permitted by the conceſſion of God, nor the order of the thing; but ſuch actions only which naturally produce the End of this proviſion and ſatisfaction are natural, regular and good.

9. But by this means Man grew into a Society and a Family, and having productions of his own kind, which he naturlly deſired, and therefore loved, he was conſequently obliged to aſſiſt them in order to their End, that they might become like him, that is, perfect men, and brought up to the ſame ſtate. And they alſo by being at firſt impotent, and for ever after * beneficiaries and obliged perſons, are for the preſent ſubject to their Parents, and for ever after bound to duty; becauſe there is nothing which they can do that can directly produce ſo great a benefit to the Parents, as they have to the Children. From hence naturally deſcend all thoſe mutual Obligations between Parents and Children, which are inſtruments of protection and benefit on the one ſide, and Duty and Obedience on the other: and all theſe to be expreſſed according as either of their neceſſities ſhall require, or any ſtipulation or contract ſhall appoint, or ſhall be ſuperinduced by any poſitive Laws of God or Man.

* *Nihil enim eſt liberis proprium, quod non parentum ſit prius, qui aut de ſuo dederant, aut acquirendi præbuerant cauſas.* Philo.

10. In natural deſcent of the Generations of Man, this one firſt Family was multiplied ſo much, that for conveniency they were forced to divide their dwellings: and this they did by Families eſpecially, the great Father being the *Major-domo* to all his Minors. And this diviſion of dwellings, although it kept the ſame form and power in the ſeveral Families which were in the original, yet it introduced ſome new neceſſities, which, although they varied in the inſtance, yet were to be determined by ſuch inſtruments of Reaſon which were given to us at firſt upon foreſight of the publick neceſſities of the World. And when the Families came to be divided, that their common Parent being extinct, no Maſter of a Family had power over another Maſter; the rights of ſuch men and their natural power became equal, becauſe there was nothing to diſtinguiſh them, and becauſe they might do equal injury, and invade each other's poſſeſſions, and diſturb their peace, and ſurpriſe their liberty. And ſo alſo was their power of doing benefit equal, though not the ſame in kind. But God, who made Man a ſociable Creature, becauſe he knew it *was not good for him to be alone*, ſo diſpenſed the abilities and poſſibilities of doing good, that in ſomething or other every man might need or be benefited by * every man. Therefore that they might purſue the End of Nature, and their own appetites of living well and happily, they were forced to conſent to ſuch Contracts which might ſecure and ſupply to every one thoſe good things without which he could not live happily. Both the Appetites, the Iraſcible and the Concupiſcible, fear of evil, and deſire of benefit, were the ſufficient endearments of Contracts, of Societies, and Republicks. And upon this ſtock were decreed and hallowed all thoſe Propoſitions, without which Bodies politick and Societies of men cannot be happy. And in the tranſaction of theſe, many accidents daily happening, it grew ſtill reaſonable, that is, neceſſary to the End of *living happily*, that all thoſe after-Obligations ſhould

* *Animus inveniet liberalitatis materiam, etiam inter anguſtias paupertatis.* Senec. de *Benefic.* c. 1.

Commoda præterea patriæ tibi prima putare. Lucil.

be obſerved with the proportion of the ſame faith and endearment which bound the firſt Contracts. For though the natural Law be always the ſame, yet ſome parts of it are primely neceſſary, others by ſuppoſition and accident; and both are of the ſame neceſſity, that is, equally neceſſary in the ſeveral caſes. Thus, to obey a King is as neceſſary and naturally reaſonable, as to obey a Father, that is, ſuppoſing there be a King, as it is certain naturally a man cannot be; but a Father muſt be ſuppoſed. If it be made neceſſary that I promiſe, it is alſo neceſſary that I perform it; for elſe I ſhall return to that inconvenience which I ſought to avoid when I made the Promiſe. And though the inſtance be very far removed from the firſt neceſſities and accidents of our prime being and production; yet the reaſon ſtill purſues us, and natural Reaſon reaches up to the very laſt minutes, and orders the moſt remote particulars of our well-being.

11. Thus, Not to Steal, Not to commit Adultery, Not to Kill, are very reaſonable proſecutions of the great End of Nature, of *living well and happily*. But when a man is ſaid to Steal, when to be a Murtherer, when to be Inceſtuous, the natural Law doth not teach in all caſes: but when the ſuper-induced Conſtitution hath determined the particular Law, by natural reaſon we are obliged to obſerve it: becauſe though the Civil power makes the inſtance, and determines the particular; yet right Reaſon makes the Sanction, and paſſes the Obligation. The Law of Nature makes the major Propoſition; but the Civil Conſtitution, or any ſuperinduced Law, makes the Aſſumption in a practical Syllogiſm. To kill is not Murther; but to kill ſuch perſons whom I ought not. It was not Murther, among the *Jews*, to kill a Man-ſlayer before he entred a City of Refuge: to kill the ſame man after his entry, was. Among the *Romans*, to kill an Adultereſs or a Raviſher in the act was lawful; with us it is Murther. Murther, and Inceſt, and Theft, always were unlawful; but the ſame actions were not always the ſame crimes. And it is juſt with theſe as with Diſobedience, which was ever criminal; but the ſame thing was not eſtimated to be Diſobedience, nor indeed could any thing be ſo, till the Sanction of a Superior had given the inſtance of Obedience. So for Theft: To catch Fiſh in Rivers, or Deer or Pigeons, when they were eſteemed *feræ naturæ*, of a wild condition, and ſo *primò occupantis* was lawful; juſt as to take or kill Badgers or Foxes, and Bevers, and Lions: but when the Laws had appropriated Rivers, and divided Shores, and imparked Dear, and houſed Pigeons, it became Theft to take them without leave. To deſpoil the *Egyptians* was not Theft, when God, who is the Lord of all poſſeſſions, had bidden the *Iſraelites*: but to do ſo now were the breach of the natural Law, and of a Divine Commandment. For the natural Law (I ſaid) is eternal in the Sanction, but variable in the inſtance and the expreſſion. And indeed the Laws of Nature are very few: They were but two at firſt, and but two at laſt, when the great change was made from Families to Kingdoms. The firſt is, *to do duty to God*: The ſecond is, *to do to our ſelves and our Neighbours*, that is, *to our Neighbours as to our ſelves*, all thoſe actions which naturally, reaſonably, or by inſtitution or emergent neceſſity are in order to a happy life. Our Bleſſed Saviour reduces all the Law to theſe two; 1. *Love the Lord with all thy heart*: 2. *Love*

A. Gellius, *l.* 10. 23.

thy Neighbour as thy ſelf. In which I obſerve, in verification of my former * diſcourſe, That Love is the firſt natural bond of Duty to God, and ſo alſo it is to our Neighbour. And therefore all intercourſe with our Neighbour, was founded in, and derived from, the two greateſt endearments of Love in the world: A man came to have a Neighbour by being *a Husband*, and *a Father*.

* Num. 4.

12. So that ſtill there are but two great natural Laws binding us in our relations to God and Man; we remaining eſſentially, and by the very deſign of creation, obliged to God *in all*, and to our Neighbours in the proportions of equality, [*as thy ſelf*;] that is, that he be permitted and promoted in the order to his living well and happily, as thou art. For Love being there not an affection, but the duty that reſults from the firſt natural bonds of Love, which began Neighbourhood, ſignifies Juſtice, Equality, and ſuch reaſonable proceedings which are in order to our common End of a happy life, and is the ſame with that other, *Whatſoever ye would that men ſhould do to you, do you to them*: and that is certainly the greateſt and moſt effective Love, becauſe it beſt promotes that excellent End which God deſigned for our natural perfection. All other particulars are but proſecutions of theſe two, that is, of the order of Nature: ſave only that there is a third Law, which is a part of Love too, it is *Self-love*, and therefore is rather ſuppoſed than at the firſt expreſſed, becauſe a man is reaſonably to be preſumed to have in him a ſufficient ſtock of *Self-love*, to ſerve the ends of his nature and creation: and that is, that man demean and uſe his own body in that *decorum* which is moſt orderly and proportionate to his perfective End of a happy life; which Chriſtian Religion calls [*Sobriety.*] And it is a prohibition of thoſe uncharitable, ſelf-deſtroying ſins of Drunkenneſs, Gluttony, and inordinate and unreaſonable manners of Luſt, deſtructive of Nature's intendments, or at leaſt no ways promoting them. For it is naturally lawful to ſatisfie any of theſe deſires, when the deſire does not carry the ſatisfaction beyond the deſign of Nature, that is, to the violation of health, or that happy living which conſiſts in obſerving thoſe Contracts which mankind thought neceſſary to be made in order to the ſame great End; unleſs where God hath ſuperinduced a reſtraint, making an inſtance of Sobriety to become an act of Religion, or to paſs into an expreſſion of Duty to him. But then it is not a natural, but a Religious Sobriety; and may be inſtanced in faſting or abſtinence from ſome kinds of meat, or ſome times or manners of conjugation. Theſe are the three natural Laws deſcribed in the Chriſtian Doctrine, that *we live* 1. *Godly*, 2. *Soberly*, 3. *Righteouſly*. And the particulars of the firſt are ordinarily to be determin'd by God immediately, or his Vicegerents, and by Reaſon obſerving and complying with the accidents of the world, and diſpoſitions of things and perſons: the ſecond by the natural order of Nature, by ſenſe and by experience: and the third by humane contracts and civil Laws.

13. The reſult of the preceding Diſcourſe is this: Man, who was deſigned by God to a *happy life*, was fitted with ſufficient means to attain that End, ſo that he might, if he would, be happy; but he was a free Agent, and ſo might chuſe. And it is poſſible that Man may fail of his End, and be made miſerable, by God, by himſelf, or by his neighbour;

or by the ſame perſons he may be made happy in the ſame proportions as they relate to him. If God be angry or diſobeyed, he becomes our enemy, and ſo we fail: If our Neighbour be injured or impeded in the direct order to his happy living, he hath equal right againſt us as we againſt him, and ſo we fail that way: And if I be intemperate, I grow ſick and worſted in ſome Faculty, and ſo I am unhappy in my ſelf. But if I obey God, and do right to my Neighbour, and confine my ſelf within the order and deſign of Nature, I am ſecured in all ends of Bleſſing in which I can be aſſiſted by theſe three, that is, by all my relatives; there being no End of man deſigned by God in order to his Happineſs, to which theſe are not proper and ſufficient inſtruments. Man can have no other relations, no other diſcourſes, no other regular appetites, but what are ſerved and ſatisfied by Religion, by Sobriety, and by Juſtice. There is nothing whereby we can relate to any perſon, who can hurt us, or do us benefit, but is provided for in theſe three. Theſe therefore are all, and theſe are ſufficient.

14. But now it is to be enquired how theſe become Laws obliging us to Sin if we tranſgreſs, even before any poſitive Law of God be ſuperinduced: for elſe, how can it be a natural Law, that is, a Law obliging all Nations and all perſons, even ſuch who have had no intercourſe with God by way of ſpecial revelation, and have loſt all memory of tradition; for either ſuch perſons, whatſoever they do, ſhall obtain that End which God deſigned for them in their nature, that is, a happy life according to the duration of an immortal nature: or elſe they ſhall periſh for prevaricating of theſe Laws. And yet if they were no Laws to them, nor decreed and made ſacred by ſanction, promulgation and appendent penalties, they could not ſo oblige them as to become the Rule of Vertue or Vice.

15. When God gave us natural Reaſon, that is, ſufficient ability to do all that ſhould be neceſſary to live well and happily, he alſo knew that ſome Appetites might be irregular, juſt as ſome ſtomachs would be ſick, and ſome eyes blind; and a man being a voluntary Agent, might chuſe an ill with as little reaſon as the Angels of darkneſs did, that is, they might do unreaſonably becauſe they would do ſo: and then a man's Underſtanding ſhould ſerve him but as an inſtrument of miſchief, and his Will carry him on to it with a blind and impotent deſire; and then the beauteous order of creatures would be diſcompoſed by unreaſonable and unconſidering or evil perſons. And therefore it was moſt neceſſary that Man ſhould have his appetites confined within the deſigns of Nature, and the order to his End: for a Will without the reſtraint of a ſuperiour power, or a perfect Underſtanding, is like a knife in a child's hand, as apt for miſchief as for uſe. Therefore it pleaſed God to bind Man by the ſignature of Laws, to obſerve thoſe great natural reaſons, without which Man could not arrive at the great End of God's deſigning, that is, he could not *live well and happily*. God therefore made it the firſt Law *to love him*, and, which is all one, *to worſhip him*, to ſpeak honour of him, and to expreſs it in all our ways, the chief whereof is Obedience. And this we find in the inſtance of that poſitive Precept which God gave to *Adam*, and which was nothing but a particular of the great general. But in this there is little ſcruple; becauſe it is not imaginable

that God would in any period of time not take care that himſelf be honoured, his glory being the very End why he made Man: and therefore it muſt be certain, that this did at the very firſt paſs into a Law.

16. But concerning this and other things, which are uſually called natural Laws, I conſider, that the things themſelves were ſuch, that *the doing them* was therefore declared to be a Law, becauſe *the not doing them* did certainly bring a puniſhment proportionable to the crime; that is, 1. a juſt deficiency from the End of creation, from *a good and happy life*; 2. and alſo a puniſhment of a guilty Conſcience: which I do not underſtand to be a fear of Hell, or of any ſupervening penalty, unleſs the Conſcience be accidentally inſtructed into ſuch fears by experience or revelation; but it is a *malum in genere Rationis*, a diſeaſe or evil of the Reaſonable faculty: that, as there is a rare content in the diſcourſes of Reaſon, there is a ſatisfaction, an acquieſcency, like that of creatures in their proper place, and definite actions, and competent perfections; ſo in prevaricating the natural Law there is a diſſatisfaction, a diſeaſe, a removing out of the place, an unquietneſs of ſpirit, even when there is no monitor or obſerver. *Adeò facinora atque flagitia ſua ipſi quoque in ſupplicium verterant. Neque fruſtrà præſtantiſſimus* [Plato] *ſapientiæ firmare ſolitus eſt, ſi recludantur Tyrannorum mentes, poſſe aſpici laniatus & ictus, quando ut corpora verberibus, ità ſævitiâ, libidine, malis conſultis animus dilaceretur*, ſaid (a) *Tacitus* out of (b) *Plato*, whoſe words are; Ἀλλὰ πολλάκις τοῦ μεγάλου βασιλέως ἐπιλαβόμενος, ἢ ἄλλου ὁτιοῦν βασιλέως ἢ δυνάστου, κατεῖδεν οὐδὲν ὑγιὲς ὂν τῆς ψυχῆς, ἀλλὰ διαμεμαστιγωμένην, καὶ οὐλῶν μεστὴν, ὑπὸ ἐπιορκιῶν καὶ ἀδικίας. It is naturally certain, that the cruelty of Tyrants torments themſelves, and is a hook in their noſtrils, and a * ſcourge to their ſpirit; and the pungency of forbidden Luſt is truly *a thorn in the fleſh*, full of anguiſh and ſecret vexation.

Quid, demens, manifeſta negas? En, pectus inuſtæ
Deformant maculæ, vitiiſque inolevit imago,

ſaid *Claudian* of *Rufinus*. And it is certain to us, and verified by the experience and obſervation of all wiſe Nations, though not naturally demonſtrable, that this ſecret puniſhment is ſharpned and promoted in degrees by the hand of Heaven, the finger of the ſame Hand that writ the Law in our Underſtandings.

17. But the prevarications of the natural Law have alſo their portion of a ſpecial puniſhment, beſides the ſcourge of an unquiet ſpirit. The man that diſturbs his neighbour's reſt meets with diſturbances himſelf: and ſince I have naturally no more power over my neighbour than he hath over me, (unleſs he deſcended naturally from me,) he hath an equal privilege to defend himſelf, and to ſecure his quiet, by diſturbing the order of my happy living, as I do his. And this equal permiſſion is certainly ſo great a ſanction and ſignature of the Law of Juſtice, that in the juſt proportion of my receding from the reaſonable proſecution of my End, in the ſame proportion and degree my own Infelicity is become certain; and this in ſeveral degrees up to the loſs of all, that is, of Life it ſelf. For where no farther duration or differing ſtate is known, there

(a) *Annal.* 6.

(b) *In Gorgia, ſub finem.*

* Lucian. *in Catapl.* "Rhadamanthus, Ὁπόσα ἄν τις ὑμῶν πονηρὰ ἐργάσηται παρὰ τὸν βίον, καθ' ἕκαστον αὐτῶν ἀφανῆ στίγματα ἐπὶ τῆς ψυχῆς περιφέρει.

there Death is ordinarily eſteemed the greateſt infelicity: where ſomething beyond it is known, there alſo it is known that ſuch prevarication makes that farther duration to be unhappy. So that an affront is naturally puniſhed by an affront, the loſs of a tooth with the loſs of a tooth, of an eye with an eye, the violent taking away of another man's goods by the loſing my own. For I am liable to as great an evil as I inferr, and naturally he is not unjuſt that inflicts it. And he that is drunk is a fool or a mad-man for the time, and that is his puniſhment, and declares the law and the ſin: and ſo in proportions to the tranſgreſſions of ſobriety. But when the firſt of the natural laws is violated, that is, God is diſobeyed or diſhonoured, or when the greateſt of natural evils is done to our Neighbour, then Death became the penalty: to the firſt, in the firſt period of the World; to the ſecond, at the reſtitution of the World, that is, at the beginning of the ſecond period. He that did attempt to kill, from the beginning of Ages might have been reſiſted and killed, if the aſſaulted could not elſe be ſafe: but he that killed actually, as *Cain* did, could not be killed himſelf, till the Law was made in *Noah*'s time, becauſe there was no perſon living that had equal power on him, and had been naturally injured. While the thing was doing, the aſſailant and the aſſailed had equal power: but when it was done, and one was killed, he that had the power or right of killing his murtherer is now dead, and his power is extinguiſhed with the man. But after the Flood, the power was put into the hand of ſome truſted perſon, who was to take the forfeiture. And thus I conceive theſe natural Reaſons, in order to their proper End, became Laws, and bound faſt by the band of annexed and conſequent Penalties: *Metum prorſus & noxam conſcientiæ pro fœdere habere*, ſaid *Tacitus*. And that fully explains my ſence.

18. And thus Death was brought into the world; not by every prevarication of any of the Laws, by any inſtance of unreaſonableneſs: for in proportion to the evil of the action would be the evil of the ſuffering, which in all caſes would not arrive at death; as every injury, every intemperance ſhould not have been capital. But ſome things were made evil by a ſuperinduced prohibition, as eating one kind of fruit; ſome things were evil by inordination: the firſt was morally evil, the ſecond was evil naturally. Now the firſt ſort brought in Death by a prime ſanction; the ſecond, by degrees and variety of accident. For every diſobedience and tranſgreſſion of that Law which God made as the inſtance of our doing him honour and obedience, is an integral violation of all the band between him and us; it does not grow in degrees according to the inſtance and ſubject-matter; for it is as great a diſobedience to eat when he hath forbidden us, as to offer to climb to Heaven with an ambitious Tower. And therefore it is but reaſonable for us to fear, and juſt in him to make us at once to ſuffer Death, which is the greateſt of natural evils, for diſobeying him. To which Death we may arrive by degrees, in doing actions againſt the reaſonableneſs of Sobriety and Juſtice, but cannot arrive by degrees of Diſobedience to God, or Irreligion: becauſe every ſuch act deſerves the worſt of things; but the other naturally deſerves no greater evil than the proportion of their own inordination, till God, by a ſuperinduced Law, hath made them

alſo to become acts of Diſobedience as well as Inordination; that is, morally evil, as well as naturally. For, *By the law* (ſaith S. *Paul*) *ſin became exceeding ſinful*, that is, had a new degree of obliquity added to it. But this was not at firſt. For therefore ſaith St. *Paul*, *Before* (or, *Until*) *the Law, Sin was in the world; but Sin is not imputed when there is no Law*: meaning, that thoſe ſins which were forbidden by *Moſes*'s Law were actually in the manners of men, and the cuſtoms of the world; but they were not imputed, that is, to ſuch perſonal puniſhments and conſequent evils which afterwards thoſe ſins did introduce: becauſe thoſe ſins which were only evil by inordination, and diſcompoſure of the order of man's End of living happily, were made unlawful upon no other ſtock, but that God would have Man to live happily, and therefore gave him Reaſon to effect that end; and if a man became unreaſonable, and did things contrary to his End, it was impoſſible for him to be happy, that is, he ſhould be miſerable in proportion. But in that degree and manner of evil they were imputed; and that was ſanction enough to raiſe natural Reaſon up to the conſtitution of a Law.

Rom. 7. 13.

Rom. 5. 13.

19. Thirdly, The Law of Nature being thus decreed and made obligatory, was a ſufficient inſtrument of making Man happy, that is, in producing the End of his Creation. But as *Adam* had evil diſcourſes and irregular appetites before he fell, (for they made him fall,) and as the Angels, who had no original ſin, yet they choſe evil at the firſt, when it was wholly arbitrary in them to do ſo or otherwiſe; ſo did Man. *God made man upright, and he ſought out many inventions*. Some men were Ambitious, and by incompetent means would make their brethren to be their ſervants; ſome were Covetous, and would uſurp that which by an earlier diſtinction had paſſed into private poſſeſſion: and then they made new principles, and new diſcourſes, ſuch which were reaſonable in order to their private indirect ends, but not to the publick benefit, and therefore would prove unreaſonable and miſchievous to themſelves at laſt.

20. And when once they broke the order of creation, it is eaſie to underſtand by what neceſſities of conſequence they ran into many ſins and irrational proceedings. *Ælian* tells of a Nation who had a Law binding them to beat their Parents to death with clubs, when they lived to a decrepit and unprofitable age. The *Perſian Magi* mingled with their Mothers and all their neareſt relatives. And by a Law of the *Venetians*, (ſays *Bodinus*) a Son in baniſhment was redeemed from the ſentence, if he killed his baniſhed Father. And in *Homer*'s time there were a ſort of Pirates who profeſſed Robbing, and did account it honourable. But the great prevarications of the Laws of Nature were in the firſt Commandment. When the tradition concerning God was derived by a long line, and there were no viſible remonſtrances of an extraordinary power, they were quickly brought to believe that he whom they ſaw not was not at all, eſpecially being prompted to it by Pride, Tyranny, and a looſe imperious ſpirit. Others fell to low opinions concerning God, and made ſuch as they liſt of their own; and they were like to be ſtrange Gods which were of Man's making. When Man either maliciouſly or careleſly became unreaſonable in the

Τινὰ τῶν ἐθνῶν ἐξηγεῖται, *dixit* Porphyrius.

De Rep. l. 1. *c.* 4.

Οὐκ ἄδοξον ἦν παρὰ τοῖς παλαιοῖς τὸ λῃστεύειν, ἀλλ' ἔνδοξον, *Scholiaſt.* in Hom. *Odyſ.* γ'. *Vide etiam* A. Gel. *l.* 11. *c.* 18.

Ὅσοι ὑπὸ ἀκαθάρτου πνεύματος ἐμπεφορημένοι, καὶ ὑπὸ φαύλης ἀνατροφῆς καὶ ἐθῶν φαύλων καὶ νόμων πονηρῶν διαφθαρέντες, τὰς φυσικὰς ἐννοίας ἀπώλεσαν, Juſt. Mart. *Dial. Tryph.*

the things that concerned God, God was pleaſed to *give him over to a reprobate mind*, that is, an unreaſonable Underſtanding, and falſe Principles concerning himſelf and his Neighbour, that his ſin againſt the natural Law might become its own puniſhment, by diſcompoſing his natural happineſs. Atheiſm and Idolatry brought in all unnatural Luſts, and
* Rom. 1. 28, &c. many unreaſonable Injuſtices. And this we learn from St. *Paul*: * *As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient*, that is, incongruities towards the end of their creation; and ſo they became *full of unrighteouſneſs, luſt, covetouſneſs, malice, envy, ſtriſe, and murther, diſobedient to parents, breakers of Covenants, unatural in their affections*, and in their paſſions: and all this was the conſequent of breaking the firſt natural Law;
Verſ. 25, 26. *They changed the truth of God into a lye: For this cauſe God gave them up unto vile affections.*

21. Now God, who takes more care for the good of man, than man does for his own, did not only imprint theſe Laws in the hearts and underſtandings of Man, but did alſo take care to make this light ſhine clear enough to walk by, by adopting ſome inſtances of the natural Laws into Religion. Thus the Law againſt Murther became a part of Religion in the time of *Noah*; and ſome other things were then added concerning worſhiping God, againſt Idolatry, and againſt unnatural and impure Mixtures. Sometimes God ſuperadded Judgments, as to the 23000 *Iſraelites* for fornication. For although theſe puniſhments were not threatned to the crime in the ſanction and expreſſion of any definite Law, and it could not naturally arrive to it by its inordination; yet it was as agreeable to the Divine Juſtice to inflict it, as to inflict the pains of Hell upon evil livers, who yet had not any revelation of ſuch intolerable danger. For it was ſufficient that God had made ſuch crimes to be againſt their very Nature; and they who will do violence to their Nature, to do themſelves hurt, and to diſpleaſe God, deſerve to loſe the title to all thoſe good things which God was pleaſed to deſign for Man's final condition. And becauſe it grew habitual, cuſtomary, and of innocent reputation, it pleaſed God to call this precept out of the darkneſs, whither their evil cuſtoms and falſe diſcourſes had put it; and by ſuch an extraregular, but very ſignal, puniſhment to remind them, that the natural permiſſions of Concubinate were only confined to the ends of mankind, and were hallowed only by the faith and the deſign of Marriage. And this was ſignified by S. *Paul* in theſe
Rom. 2. 12. words, *They that ſin without the Law, ſhall alſo periſh without the Law*; that is, by ſuch Judgments which God hath inflicted on evil livers in ſeveral periods of the world, irregularly in deed, not ſignified in kind, but yet ſent into the world with deſigns of a great mercy, that the ignorances and prevarications and partial abolitions of the natural Law might be cured and reſtored, and by the diſperſion of prejudices the ſtate of natural Reaſon be redintegrate.

22. Whatſoever was beſides this, was accidental and emergent. Such as were the Diſcourſes of wiſe men, which God raiſed up in ſeveral Countries and Ages, as *Job*, and *Eliphaz*, and *Bildad*, and thoſe of the families of the Patriarchs diſperſed into ſeveral Countries; and conſtant Tradition in ſome noble and more eminent Deſcents. And yet all this was

ſo little and imperfect, not in it ſelf, but in reſpect of the thick cloud Man had drawn before his Underſtanding, that darkneſs covered the face of the Earth in a great proportion. Almoſt all the World were Idolaters: and when they had broken the firſt of the natural Laws, the breach of the other was not only naturally conſequent, but alſo by Divine judgment it deſcended infallibly. And yet God, pitying mankind, did not only ſtill continue the former remedies, and added bleſſings, *giving them fruitful ſeaſons, and filling their hearts with food and gladneſs*, ſo leaving the Nations without excuſe; but alſo made a very noble change in the world. For having choſen an excellent Family, the fathers of which lived exactly according to the natural Law, and with obſervation of thoſe few ſuperadded Precepts, in which God did ſpecificate their prime Duty; and having ſwelled that family to a great Nation, and given them poſſeſſion of an excellent Land, which God took from ſeven Nations, becauſe they were egregious violators of the natural Law; he was pleaſed to make a very great reſtitution and declaration of the natural Law in many inſtances of Religion and Juſtice, which he framed into poſitive Precepts, and adopted them into the family of the firſt original inſtances, making them as neceſſary in the particulars as they were in the primary obligation. But the inſtances were ſuch, whereof ſome did relate only to the preſent conſtitution of the Commonwealth; others to ſuch univerſal Contracts which obliged all the World, by reaſon of the equal neceſſity of all mankind to admit them. And theſe himſelf writ on *Tables of Stone*, and dreſſed up their Nation into a Body politick by an excellent Syſtem of politick Laws, and adorned it with a rare Religion; and left this Nation as a piece of leven in a maſs of dough, not only to do honour to God, and happineſs to themſelves, by thoſe inſtruments which he had now very much explicated, but alſo to tranſmit the ſame reaſonable Propoſitions into other Nations. And he therefore multiplied them to a great neceſſity of a diſperſion, that they might ſerve the ends of God and of the natural Law by their ambulatory life and their numerous diſſeminations. And this was it which St. *Paul* affirms, *The Law was added becauſe of tranſgreſſion*: meaning, that becauſe men did tranſgreſs the *natural*, God brought *Moſes*'s Law into the world, to be as a ſtrand to the inundation of Impiety. And thus the world ſtood, till the fulneſs of time was come: for ſo we are taught by the Apoſtle, [*The Law was added becauſe of tranſgreſſion*;] but the date of this was to expire at a certain period, it was added to ſerve but [*till the ſeed ſhould come to whom the Promiſe was made.*]

Gal. 3. 19.

23. For becauſe *Moſes*'s Law was but an imperfect explication of the natural; there being divers parts of the three Laws of Nature not at all explicated by that Covenant, not the religion of Prayers, not the reaſonableneſs of Temperance and Sobriety in Opinion and Diet, and in the more noble inſtances of Humanity and doing benefit, it was ſo ſhort, that, as St. *Paul* ſays, *The Law could not make the comers thereunto perfect*; and, which was moſt of all conſiderable, it was confined to a Nation, and the other parts of mankind had made ſo little uſe of the Records of that Nation, that all the world was placed *in darkneſs, and ſate in the ſhadow of death*: Therefore it was that in great mercy God ſent his Son, *a Light to lighten the Gentiles, and the glory of the people Iſrael*; to

inſtruct thoſe, and conſummate theſe; that the imperfection of the one and the mere darkneſs of the other might be illuſtrated by the Sun of Righteouſneſs. And this was by reſtoring the Light of Nature, (which they by evil Cuſtoms and fale Principles and evil Laws had obſcured,) by reſtoring Man to the liberty of his ſpirit, by freeing him from the ſlavery of Sin; under which they were ſo loſt and oppreſſed, that all their diſcourſes and concluſions, ſome of their Moral Philoſophy, and all their habitual practices, were but ſervants of Sin, and made to co-operate to that End, not which God intended as perfective of humane nature, but which the Devil and vicious perſons ſuperinduced to ſerve little ends and irregular, and to deſtroy the greater.

24. For certain it is, Chriſtianity is nothing elſe but the moſt perfect deſign that ever was to make a man be happy in his whole capacity: and as the Law was to the *Jews*, ſo was Philoſophy to the *Gentiles*, a Schoolmaſter to bring them to *Chriſt*, to teach them the rudiments of Happineſs, and the firſt and loweſt things of Reaſon; that when *Chriſt* was come, all mankind might become perfect, that is, be made regular in their Appetites, wiſe in their Underſtandings, aſſiſted in their Duties, directed to and inſtructed in their great Ends. And this is that which the Apoſtle calls [*being perfect men in Chriſt Jeſus,*] perfect in all the intendments of Nature, and in all the deſigns of God. And this was brought to paſs by diſcovering, and reſtoring, and improving the Law of Nature, and by turning it all into Religion.

25. For the natural Law being a ſufficient and a proportionate inſtrument and means to bring a man to the End deſigned in his creation, and this Law being eternal and unalterable, (for it ought to be as laſting and as unchangeable as the nature it ſelf, ſo long as it was capable of a Law,) it was not imaginable that the body of any Law ſhould make a new Morality, new rules, and general proportions, either of Juſtice, or Religion, or Temperance, or Felicity; the eſſential parts of all theſe conſiſting in natural proportions and means toward the conſummation of man's laſt End, which was firſt intended, and is always the ſame. It is as if there were a new Truth in an eſſential and a neceſſary Propoſition. For although the inſtances may vary, there can be no new Juſtice, no new Temperance, no new relations, proper and natural relations and intercourſes between God and us, but what always were in Praiſes and Prayers, in adoration and honour, and in the ſymbolical expreſſions of God's glory, and our needs.

26. Hence it comes that that which is the moſt obvious and notorious appellative of the Law of Nature, (that is, *a Law written in our hearts,*) was alſo recounted as one of the glories and excellencies of Chriſtianity. *Plutarch* ſaying, that *Kings ought to be governed by Laws*, explains himſelf, that this Law muſt be ** a word, not written in Books and Tables, but dwelling in the Mind, a living rule, the interiour guide of their manners, and monitour of their life.* And this was the ſame which S. *Paul* expreſſes to be the guide of the *Gentiles*, that is, of all men naturally: ||*The Gentiles, which have not the Law, do by nature the things contained in the Law; which ſhews the work of the Law written in their hearts.* And that we may ſee it was the Law of Nature that returned in the Sanctions

of

---

* Οὐκ ἐν βιβλίοις ἔξω γεγραμμένος, οὐδὲ ἐν ξύλοις, ἀλλ' ἔμψυχος ὢν ἑαυτῷ λόγος, ἀεὶ συνοικῶν, καὶ μηδέποτε τὴν ψυχὴν ἐῶν ἔρημον ἡγεμονίας.

|| Rom. 2. 14, 15.

of Chriſtianity ; God declares that in the conſtitution of this Law he would take no other courſe than at firſt, that is, he would write them in the hearts of men : indeed with a new ſtyle, with a quill taken from the wings of the Holy Dove ; the Spirit of God was to be the great Engraver and the Scribe of the New Covenant, but the Hearts of men ſhould be the Tables. For, *This is the Covenant that I will make with them after thoſe days, ſaith the Lord ; I will put my laws into their hearts, and into their minds I will write them : And their ſins and their iniquities will I remember no more :* That is, I will provide a means to expiate all the iniquities of man, and reſtore him to the condition of his firſt creation, putting him into the ſame order towards Felicity which I firſt deſigned to him, and that alſo by the ſame inſtruments. Now I conſider, that the Spirit of God took very great care, that all the Records of the Law of *Jeſus* ſhould be carefully kept and tranſmitted to poſterity in Books and Sermons ; which being an act of providence and mercy, was a proviſion leſt they ſhould be loſt or miſtaken, as they were formerly, when God writ ſome of them in Tables of ſtone for the uſe of the ſons of *Iſrael*, and all of them in the firſt Tables of Nature with the finger of Creation, as now he did in the New creature by the finger of the Spirit. But then writing them in the Tables of our minds, (beſides the other,) can mean nothing but placing them there where they were before, and from whence we blotted them by the mixtures of impure principles and diſcourſes. But I deſcend to particular and more minute conſiderations.

Heb. 10. 16, 17.

27. The Laws of Nature either are bands of Religion, Juſtice, or Sobriety. Now I conſider concerning Religion, that whenever God hath made any particular Precepts to a family, as to *Abraham*'s, or to a ſingle Perſon, as to the man of *Judah* propheſying againſt the Altar of *Bethel*, or to a Nation, as to the *Jews* at *Sinai*, or to all Mankind, as to the world deſcending from *Noah* ; it was nothing elſe but a trial or an inſtance of our Obedience, a particular proſecution of the Law of Nature, whereby we are obliged to do honour to God, which was to be done by ſuch expreſſions which are natural intercourſes between God and us, or ſuch as he hath made to be ſo. Now in Chriſtianity we are wholly left to that manner of proſecuting this firſt natural Law which is natural and proportionable to the nature of the thing, which the Holy *Jeſus* calls *worſhipping God in ſpirit and truth :* [*In ſpirit,*] that is, with our Souls heartily and devoutly, ſo as to exclude hypocriſie and indifferency ; and [*In truth,*] that is, without a lye, without vain imaginations and phantaſtick reſemblances of him, which were introduced by the evil cuſtoms of the Gentiles, and without ſuch falſe guiſes and abſurd undecencies, which as they are contrary to man's Reaſon, ſo are they contrary to the Glory and reputation of God ; ſuch as was that univerſal Cuſtom of all Nations of ſacrificing in man's blood, and offering feſtival luſts and impurities in the ſolemnities of their Religion : for theſe being againſt the purpoſe and deſign of God, and againſt right Reaſon, are a Lye, and enemies to the truth of a natural and proper Religion. The Holy *Jeſus* only commanded us to pray often, and to praiſe God, to ſpeak honour of his Name, not to uſe it lightly and vainly, to believe him, to revere the inſtruments and Miniſters of Religion, to ask for

Polyd. Vir. *de Invent. l.* 5. c. 8.

what we need, to put our truſt in God, to worſhip him, to obey him, and to love him: for all theſe are but the expreſſions of Love. And this is all *Chriſt* ſpake concerning the firſt natural Law, the Law of Religion. For concerning the Ceremonies or Sacraments which he inſtituted, they are but few, and they become matter of duty but by accident, as being inſtruments and rites of conſigning thoſe effects and mercies which God ſent to the world by the means of this Law, and relate rather to the contract and ſtipulation which *Chriſt* made for us, than to the natural order between Duty and Felicity.

28. Now all theſe are nothing but what we are taught by natural Reaſon, that is, what God enabled us to underſtand to be fit inſtruments of intercourſe between God and us, and what was practiſed and taught by ſober men in all Ages and all Nations, whoſe Records we have received, (as I ſhall remark at the Margin of the ſeveral Precepts.) For to make theſe appear certainly and naturally neceſſary, there was no more requiſite, but that Man ſhould know there was a GOD, that is, an Eternal Being, which gave him all that he had or was; and to know what himſelf was, that is, indigent and neceſſitous of himſelf, needing help of all the Creatures, expoſed to accidents and calamity, and defenſible no ways but by the ſame hand that made him; Creation and Conſervation, in the Philoſophy of all the world, being but the ſame act continuing and flowing on him from an inſtant to duration, as a Line from its Mathematical Point. And for this God took ſufficient care; for he converſed with Man in the very firſt in ſuch clear and certain perceptible tranſaction, that a man could as certainly know that God was, as that Man was. And in all Ages of the world he hath not left himſelf without witneſs, but gave ſuch teſtimonies of himſelf that were ſufficient: for they did actually perſuade all Nations, barbarous and civil, into the belief of a God. And it is but a nicety to conſider whether or no that propoſition can be naturally demonſtrated. For it was ſufficient to all God's purpoſes and to all Man's, that the Propoſition was actually believed; the inſtances were therefore ſufficient to make faith, becauſe they did it. And a man may remove himſelf ſo far from all the degrees of aptneſs to believe a Propoſition, that nothing ſhall make them join. For if there were a Sect of witty men, that durſt not believe their Senſes, becauſe they thought them fallible; it is no wonder if ſome men ſhould think every Reaſon reprovable. But in ſuch caſes Demonſtration is a relative term, and ſignifies every probation, greater or leſſer, which does actually make faith in any Propoſition. And in this God hath never been deficient, but hath to all men, that believe him, given ſufficient to confirm them; to thoſe few that believed not, ſufficient to reprove them.

Maxim. Tyr. *Diſſert.* Ταῦτα ὁ Ἕλλην λέγει, ϗ ὁ βάρβαρος λέγει, ϗ ὁ ἠπειρώτης, ϗ ὁ θαλάττιος, ϗ ὁ σοφὸς, ϗ ὁ ἄσοφος.

29. Now in all theſe actions of Religion which are naturally conſequent to this belief there is no ſcruple, but in the inſtance of Faith, which is preſented to be an infuſed Grace, an immiſſion from God, and that for its object it hath principles ſupernatural, that is, naturally incredible; and therefore Faith is ſuppoſed a Grace above the greateſt ſtrength of Reaſon. But in this I conſider, that if we look into all the Sermons of *Chriſt*, we ſhall not eaſily find any Doctrine that in any ſenſe troubles natural Philoſophy, but only that of the Reſurrection.

Apud Lactant. *l.* 7. *c.* 23.

(For I do not think thoſe myſtical expreſſions of plain truths, ſuch as are, [*being born again*, *eating the fleſh of the Son of man*, *being in the Father, and the Father in him*] to be exceptions in this aſſertion.) And although ſome Gentiles did believe and deliver that Article, and particularly *Chryſippus*, and the *Thracians*, (as *Mela* and *Solinus* report of them ;) yet they could not naturally diſcourſe themſelves into it, but had it from the imperfect report and opinion of ſome *Jews* that dwelt among them. And it was certainly a Revelation or a Propoſition ſent into the world by God. But then the believing it, is ſo far from being above or againſt Nature, that there is nothing in the world more Reaſonable than to believe any thing which God tells us, or which is told us by a man ſent from God with mighty demonſtration of his power and veracity. Naturally our Bodies cannot riſe, that is, there is no natural agent or natural cauſe ſufficient to produce that effect ; but this is an effect of a Divine power : and he hath but a little ſtock of natural Reaſon, who cannot conclude that the ſame power which made us out of nothing, can alſo reſtore us to the ſame condition as well and eaſily from duſt and aſhes certainly, as from mere nothing. And in this, and in all the like caſes, Faith is a ſubmiſſion of the Underſtanding to the Word of God, and is nothing elſe but a confeſſing that God is Truth, and that he is Omnipotent, that is, he can do what he will, and he will when he hath once ſaid it. And we are now as ignorant of the eſſence and nature of forms, and of that which ſubſtantially diſtinguiſhes Man from Man, or an Angel from an Angel, as we were of the greateſt Article of our Religion before it was revealed ; and we ſhall remain ignorant for ever of many natural things, unleſs they be revealed : and unleſs we knew all the ſecrets of Philoſophy, the myſteries of nature, and the rules and propoſitions of all things and all creatures, we are fools, if we ſay that what we call an Article of Faith, I mean truly ſuch, is againſt natural Reaſon. It may be indeed as much againſt our natural reaſonings, as thoſe reaſonings are againſt truth. But if we remember how great an ignorance dwells upon us all, it will be found the moſt reaſonable thing in the world, only to enquire whether God hath revealed any ſuch Propoſition ? and then, not to ſay, It is againſt natural Reaſon, and therefore an Article of Faith ; but, I am told a Truth which I knew not till now, and ſo my Reaſon is become inſtructed into a new Propoſition. And although *Chriſt* hath given us no new moral Precepts, but ſuch which were eſſentially and naturally reaſonable in order to the End of Man's Creation : yet we may eaſily ſuppoſe him to teach us many a new Truth which we knew not, and to explicate to us many particulars of that eſtate which God deſigned for Man in his firſt production, but yet did not then declare to him, and to furniſh him with new Revelations, and to ſignifie the greatneſs of the deſigned End, to become ſo many Arguments of indearment to ſecure his Duty, that is, indeed, to ſecure his Happineſs by the infallible uſing the inſtruments of attaining it.

30. This is all I am to ſay concerning the Precepts of Religion *Jeſus* taught us : he took off thoſe many ſuperinduced Rites which God injoined to the *Jews*, and reduced us to the natural Religion, that is, to ſuch expreſſions of Duty which all wiſe men and Nations uſed ; ſave only that he took away the Rite of ſacrificing Beaſts, becauſe it was now

determined in the great Sacrifice of Himſelf, which ſufficiently and eternally reconciled all the World to God. All the other things, as Prayers, and Adoration, and Euchariſt, and Faith in God, are of a natural order, and an unalterable expreſſion: And in the nature of the thing there is no other way of addreſs to God than theſe, no other expreſſion of *his Glories* and *our needs*; both which muſt for ever be ſignified.

Juſt. Mart. *Reſp. ad Orthodox. ad qu.* 83. Tert. *adverſ. Marcion.* 2. 2. Maim. *More Nevoch. l.* 3. *c.* 32.

31. Secondly, Concerning the Second natural Precept, Chriſtian Religion hath alſo added nothing beyond the firſt obligation, but explained it all. * *Whatſoever ye would men ſhould do to you, do ye ſo to them*, that is the eternal rule of Juſtice; and that binds contracts, keeps promiſes, affirms truth, makes Subjects obedient, and Princes juſt; it gives ſecurity to Marts and Banks, and introduces an equality of condition upon all the world: ſave only when an inequality is neceſſary, that is, in the relations of Government, for the preſervation of the || common rights of equal titles and poſſeſſions, that there be ſome common term endued with power, who is to be the Father of all men by an equal proviſion, that every man's rights be ſecured by that fear which naturally we ſhall bear to him, who can and will puniſh all unreaſonable and unjuſt violations of Property. And concerning this alſo the Holy *Jeſus* hath added an expreſs Precept, of paying Tribute, and all *Cæſar*'s dues, to *Cæſar*. In all other particulars it is neceſſary that the inſtances and minutes of Juſtice be appointed by the Laws and Cuſtoms of the ſeveral Kingdoms and Republicks. * And therefore it was that Chriſtianity ſo well combined with the Government of Heathen Princes, becauſe whatſoever was naturally juſt, or declared ſo by the Political Power, their Religion bound them to obſerve, making Obedience to be a double duty, a duty both of Juſtice and Religion. And the ſocieties of Chriſtians growing up from Conventicles to Aſſemblies, from Aſſemblies to Societies, introduced no change in the Government, but by little and little turned the Commonwealth into a Church; till the World being Chriſtian, and Juſtice alſo being Religion, Obedience to Princes, obſervation of Laws, honeſty in contracts, faithfulneſs in promiſes, gratitude to benefactors, ſimplicity in diſcourſe, and ingenuity in all pretences and tranſactions, became the Characteriſms of Chriſtian men, and *the word of a Chriſtian* the greateſt ſolemnity of ſtipulation in the world.

* *Hæc ſententia ſæpiſſime à* Severo *Imperatore prolata.* Ὃ μισεῖς μηδενὶ ποιήσεις, Tob. 4. 15. *Dixit* Mimus, "*Ab alio expectes alteri quod feceris.*"

|| *Singulorum intereſt, ſi univerſi regantur.*

* *Nec natura poteſt juſto ſecernere iniquum, Dividit ut bona diverſis, fugienda petendis.* Hor. *lib.* 1. *ſat.* 3.

32. But concerning the general, I conſider, that in two very great inſtances it was remonſtrated, that Chriſtianity was the greateſt proſecution of natural Juſtice and equality in the whole world. The one was in an election of an Apoſtle into the place of *Judas*. When there were two equal Candidates of the ſame pretenſion and capacity, the Queſtion was determined by Lots, which naturally was the arbitration in queſtions whoſe parts were wholly indifferent: and as it was uſed in all times, ſo it is to this day uſed with us in many places, where, leſt there be a diſagreement concerning the manner of tithing ſome creatures, and to prevent unequal arts and unjuſt practices, they are tithed by lot, and their fortuitous paſſing through the door of their fold. The other is in the Cœnobitick life of the firſt Chriſtians and Apoſtles: they had all things in common; which was that ſtate of nature in which men lived charitably and without injuſtice, before the

diſtinction of dominions and private rights. But from this manner of life they were ſoon driven by the publick neceſſity and conſtitution of affairs.

33. Thirdly, Whatſoever elſe is in the Chriſtian Law concerns the natural precept of Sobriety, in which there is ſome variety and ſome difficulty. In the matter of Carnality the Holy *Jeſus* did clearly reduce us to the firſt inſtitution of Marriage in Paradiſe, allowing no other mixture but what was firſt intended in the creation and firſt ſacramental union: and in the inſtance he ſo permitted us to the natural Law, that he was pleaſed to mention no inſtance of forbidden Luſt, but in general and comprehenſive terms of *Adultery* and *Fornication:* in the other, which are ſtill more unnatural, as their names are concealed and hidden in ſhame and ſecrecy, we are to have no inſtructer but the modeſty and order of Nature.

34. As an inſtance of this Law of Sobriety, *Chriſt* ſuperadded the whole doctrine of *Humility*, which *Moſes* did not, and which ſeem'd almoſt to be extinguiſhed in the world: and it is called by S. *Paul*, *ſapere ad ſobrietatem*, the reaſonableneſs or *wiſdom of ſobriety*. And it is all the reaſon in the world, that a man ſhould think of himſelf but juſt as he is. He is deceived that thinks otherwiſe, and is a fool. And when we conſider that Pride makes wars, and cauſes affronts, and no man loves a proud man, and he loves no man but himſelf and his flatterers, we ſhall underſtand that the Precept of Humility is an excellent art, and a happy inſtrument towards humane Felicity. And it is no way contradicted by a natural deſire of Honour; it only appoints juſt and reaſonable ways of obtaining it. We are not forbidden to receive Honour; but to ſeek it for deſigns of pride and complacency, or to make it reſt in our hearts. But when the hand of Vertue receives the Honour, and tranſmits it to God from our own head, the deſires of Nature are ſufficiently ſatisfied, and nothing of Religion contradicted. And it is certain by all the experience of the world, that in every ſtate and order of men, he that is moſt humble in proportion to that ſtate, is (if all things elſe be ſymbolical) the moſt honoured perſon. For it is very obſervable, that when God deſigned Man to a good and happy life, as the natural End of his creation, to verifie this, God was pleaſed to give him objects ſufficient and apt to ſatisfie every appetite: I ſay, to ſatisfie it naturally, not to ſatisfie thoſe extravagancies which might be accidental, and procured by the irregularity either of Will or Underſtanding; not to anſwer him in all that his deſires could extend to, but to ſatisfie the neceſſity of every appetite: all the deſires that God made, not all that man ſhould make. For we ſee even in thoſe appetites which are common to men and beaſts, all the needs of Nature and all the ends of creation are ſerved by the taking ſuch proportions of their objects which are ordinate to their end, and which in man we call Temperance; (not as much as they naturally can:) ſuch as are mixtures of ſexes merely for production of their kind, eating and drinking for needs and hunger. And yet God permitted our appetites to be able to extend beyond the limits of the mere natural deſign, that God, by reſtraining them, and putting the

Vina ſitim ſedent, natis Venus alma creandis Serviat: hos fines tranſiliiſſe nocet. Virg. Ὁ μὲν τὰς ὑπερβολὰς διώκων τῶν ἡδέων, ἢ καθ' ὑπερβολὰς, ἢ διὰ προαίρεσιν, καὶ μὴ δι' αὐτὰς, καὶ μὴ δι' ἕτερον ὑποβαῖνον, ἀκόλαστος. Ariſtot. *Ethic. l.* 7. *c.* 7.

the fetters of Laws upon them, might turn natural deſires into Sobriety, and Sobriety into Religion, they becoming ſervants of the Commandment. And now we muſt not call all thoſe ſwellings of appetites, *Natural inclination*, nor the ſatisfaction of ſuch tumours and excreſcences any part of natural felicities: but that which does juſt co-operate to thoſe ends which perfect humane Nature in order to its proper End. For the appetites of meat, and drink, and pleaſures, are but intermedial and inſtrumental to that End, and are not made for themſelves, but firſt for the End, and then to ſerve God in the inſtances of Obedience. And juſt ſo is the natural deſire of Honour intended to be a ſpur to Vertue: (for to Vertue only it is naturally conſequent, or to natural and political Superiority:) but to deſire it beyond or beſides the limit, is the ſwelling and the diſeaſe of the deſire. And we can take no rule for its perfect value, but by the ſtrict limits of the natural End, or the ſuperinduced End of Religion in poſitive reſtraints.

35. According to this diſcourſe we may beſt underſtand, that even the ſevereſt precepts of the Chriſtian Law are very conſonant to Nature and the firſt Laws of Mankind. Such as the Precept of *Self-denial*, which is nothing elſe but a confining the Appetites within the limits of Nature: for there they are permitted, (except when ſome greater purpoſe is to be ſerved than the preſent anſwering the particular deſire:) and whatſoever is beyond it is not in the natural order to Felicity; it is no better than an itch, which muſt be ſcratched and ſatisfied, but it is unnatural. But for Martyrdom it ſelf, quitting our goods, loſing lands, or any temporal intereſt, they are now become as reaſonable in the preſent conſtitution of the world, as taking unpleaſant potions, and ſuffering a member to be cauterized, in ſickneſs or diſeaſe. And we ſee that Death is naturally a leſs evil than a continual torment, and by ſome not ſo reſented as a great diſgrace; and ſome perſons have choſen it for ſanctuary and remedy. And therefore much rather ſhall it be accounted prudent and reaſonable, and agreeable to the moſt perfect deſires of Nature, to exchange an Houſe for an Hundred, a Friend for a Patron, a ſhort Affliction for a laſting Joy, and a temporal Death for an eternal Life. For ſo the queſtion is ſtated to us by him that underſtands it beſt. True it is, that the ſuffering of loſſes, afflictions, and death, is naturally an evil, and therefore no part of a natural Precept, or prime injunction. But when God having commanded inſtances of Religion, Man will not ſuffer us to obey God, or will not ſuffer us to live, then the queſtion is, Which is moſt agreeable to the moſt perfect and reaſonable deſires of Nature, to obey God, or to obey Man? to fear God, or to fear Man? to preſerve our Bodies, or to preſerve our Souls? to ſecure a few years of uncertain and troubleſome duration, or an Eternity of a very glorious condition? Some men reaſonably enough chuſe to die for conſiderations lower than that of a happy Eternity: therefore Death is not ſuch an evil, but that it may in ſome caſes be deſired and reaſonably choſen, and in ſome be recompenſed at the higheſt rate of a natural value. And if by accident we happen into an eſtate in which of neceſſity one evil or another muſt be ſuffered, certainly nothing is more naturally reaſonable and eligible than to chuſe *the leaſt evil*: and when there are two good things propounded to our choice,

both which cannot be poſſeſſed, nothing is more certainly the object of a prudent choice than the *greater good.* And therefore when once we underſtand the queſtion of Suffering, and Self-denial, and Martyrdom, to this ſenſe, as all Chriſtians do, and all wiſe men do, and all Sects of men do in their ſeveral perſuaſions, it is but remembring, that to live happily after this life is more intended to us by God, and is more perfective of humane nature, than to live here with all the proſperity which this ſtate affords: and it will evidently follow, that when violent men will not let us enter into that condition by the ways of Nature and prime intendment, that is, of natural Religion, Juſtice, and Sobriety, it is made in that caſe, and upon that ſuppoſition, certainly, naturally and infallibly reaſonable to ſecure the perfective and principal deſign of our Felicity, though it be by ſuch inſtruments which are as unpleaſant to our ſenſes as are the inſtruments of our reſtitution to Health; ſince both one and the other in the preſent conjunction and ſtate of affairs are moſt proportionable to Reaſon, becauſe they are ſo to the preſent neceſſity; not primarily intended to us by God, but ſuperinduced by evil accidents and the violence of men. And we not only find that *Socrates* ſuffered death in atteſtation of a God, though he flattered and diſcourſed himſelf into the belief of an immortal reward, *De induſtria conſultæ æquanimitatis, non de fiducia compertæ veritatis,* (as *Tertullian* ſays of him:) but we alſo find, that all men that believed the Immortality of the Soul firmly and unmovably, made no ſcruple of exchanging their life for the preſervation of Vertue with the intereſt of their great hope, for Honour ſometimes, and oftentimes for their Country.

36. Thus the Holy *Jeſus* perfected and reſtored the natural Law, and drew it into a Syſtem of Propoſitions, and made them to become of the family of Religion. For God is ſo zealous to have Man attain to the End to which he firſt deſigned him, that thoſe things which he hath put in the natural order to attain that End he hath bound faſt upon us, not only by the order of things, by which it was that he that prevaricated did naturally fall ſhort of Felicity, but alſo by bands of Religion: he hath now made himſelf a party and an enemy to thoſe that will be not-happy. Of old, Religion was but one of the natural Laws, and the inſtances of Religion were diſtinct from the diſcourſes of Philoſophy. Now all the Law of Nature is adopted into Religion, and by our love and duty to God we are tied to do all that is reaſon: and the parts of our Religion are but purſuances of the natural relation between God and us: and beyond all this, our natural condition is in all ſenſes improved by the conſequents and adherences of this Religion. For although *Nature* and *Grace* are oppoſite, that is, Nature depraved by evil habits, by ignorance and ungodly cuſtoms, is contrary to Grace, that is, to Nature reſtored by the Goſpel, engaged to regular living by new revelations, and aſſiſted by the Spirit: yet it is obſervable, that *the Law of Nature* and *the Law of Grace* are never oppoſed. *There is a Law of our members,* (ſaith S. *Paul,*) that is, an evil neceſſity introduced into our appetites by perpetual evil cuſtoms, examples and traditions of vanity; and *there is a Law of ſin,* that anſwers to this: and they differ only as inclination and habit, vicious deſires and vicious practices. But then contrary to theſe are, firſt, *a Law of my*

Rom. 7. 23.

Ibid.

mind, which is the Law of Nature and right Reaſon, and then the *Law of Grace*, that is, of *Jeſus Chriſt*, who perfected and reſtored the firſt Law, and by aſſiſtances reduced it into a Law of holy living. And theſe two differ as the other, the one is in order to the other, as imperfection and growing degrees and capacities are to perfection and conſummation. The Law of the Mind had been ſo raſed and obliterate, and we by ſome means or other ſo diſabled from obſerving it exactly, that until it was turned into the Law of Grace, (which is a Law of pardoning infirmities, and aſſiſting us in our choices and elections,) we were in a ſtate of deficiency from the perfective ſtate of Man, to which God intended us.

37. Now although God always deſigned Man to the ſame ſtate which he hath now revealed by *Jeſus Chriſt*, yet he told him not of it, and his permiſſions and licences were then greater, and the Law it ſelf lay cloſer folded up in the compact Body of neceſſary Propoſitions in order to ſo much of his End as was known, or could be ſuppoſed. But now, according to the extenſion of the revelation the Law it ſelf is made wider, that is, more explicit; and natural Reaſon is thruſt forward into diſcourſes of Charity and benefit, and we tied to do very much good to others, and tied to co-operate to each other's felicity.

38. That the Law of Charity is a Law of Nature, needs no other argument but the conſideration of the firſt conſtitution of Man. The firſt inſtances of Juſtice or intercourſe of man with a ſecond or third perſon were to ſuch perſons towards whom he had the greateſt endearments of affection in the world, a Wife and Children; and Juſtice and Charity at firſt was the ſame thing. And it hath obtained in Ages far removed from the firſt, that Charity is called *Righteouſneſs: He hath diſperſed and given to the poor; his righteouſneſs remaineth for ever.* And it is certain, *Adam* could not in any inſtance be unjuſt, but he muſt in the ſame alſo be uncharitable; the band of his firſt Juſtice being the ties of Love, and all having commenced in love. And our Bleſſed Lord, reſtoring all to the intention of the firſt perfection, expreſſes it to the ſame ſence, as I formerly obſerv'd; Juſtice to our Neighbour, is, *loving him as our ſelves.* For ſince Juſtice obliges us to do as we would be done to, as the iraſcible faculty reſtrains us from doing evil, for fear of receiving evil, ſo the concupiſcible obliges us to Charity, that our ſelves may receive good.

Ὁ ἄνθρωπος εὐεργητικὸς πέφυκε. M. Anton. *l.* 9.
Pſal. 112. 9.

39. I ſhall ſay nothing concerning the reaſonableneſs of this Precept, but that it concurs rarely with the firſt reaſonable appetite of man, of being like God. *Deus eſt mortali juvare mortalem, atque hæc eſt ad æternitatem via*, ſaid *Pliny*: and, *It is more bleſſed to give than to receive*, (ſaid our Bleſſed Saviour.) And therefore the Commandment of Charity in all its parts is a deſign, not only to reconcile the moſt miſerable perſon to ſome participation and ſenſe of felicity, but to make the Charitable man happy: and whether this be not very agreeable to the deſires of an intelligent nature, needs no farther enquiry. And *Ariſtotle* asking the Queſtion, whether a man had more need of Friends in proſperity or adverſity, makes the caſe equal; Ὅτε γὰρ ἀτυχοῦντες δέονται ἐπικουρίας· οἱ δὲ εὐτυχοῦντες συμβίων, οὓς εὐποιήσωσιν. "When they are in want, they need aſſiſtance; when they are proſperous, they need partners of their felicity,

that by communicating their joy to them, it may reflect and double upon their ſpirits. And certain it is, that there is no greater felicity in the world, than in the content that reſults from the emanations of Charity. And this is that which S. *John* calls *the old Commandment*, and *the new Commandment*. It was of old, for it was from the beginning, even in Nature, and to the offices of which our very bodies had an organ and a ſeat; for therefore Nature gave to a Man bowels and the paſſion of yerning: but it grew up into Religion by parts, and was made perfect, and in that degree appropriate to the Law of *Jeſus Chriſt*. For ſo the Holy *Jeſus* became our Law-giver, and added many new Precepts over and above what were in the Law of *Moſes*, but not more than was in the Law of Nature. The reaſon of both is what I have all this while diſcourſed of: *Chriſt* made a more perfect reſtitution of the Law of Nature than *Moſes* did: and ſo it became the ſecond *Adam*, to conſummate that which began to be leſs perfect from the prevarication of the firſt *Adam*.

1 Joh. 2. 7, 8.

——— Ἄνδρα δ' ὠφελεῖν,
Ἀφ' ὧν ἔχοι τε καὶ δύναιτο κάλλιστος πόνων.
Sophocl. *Oedip.*

——— *Hoc Reges habent*
Magnificum & ingens, nulla quod rapiat dies,
Prodeſſe miſeris, ſupplices fido lare
Protegere ———
Senec. *Med.*

——— *Molliſſima corda*
Humano generi dare ſe Natura fatetur,
Quæ lacrymas dedit: hæc noſtri pars optima ſensûs.
Juven. *Sat.* 15.

40. A particular of the Precept of Charity is forgiving Injuries; and beſides that it hath many ſuperinduced benefits by way of bleſſing and reward, it relies alſo upon this natural reaſon, That a pure and a ſimple Revenge does no way reſtore man towards the felicity which the injury did interrupt. For *Revenge* is a doing a ſimple evil, and does not in its formality imply reparation. For the meer repeating of our own right is permitted to them that will do it by charitable inſtruments; and to ſecure my ſelf or the publick againſt the future by poſitive inflictions upon the injurious, (if I be not Judge my ſelf,) is alſo within the moderation of an unblameable defence, (unleſs ſome accidents or circumſtances vary the caſe:) but forgiving injuries is a ſeparating the malice from the wrong, the tranſient act from the permanent effect: and it is certain, the act which is paſſed cannot be reſcinded, the effect may: and if it cannot, it does no way alleviate the evil of the accident, that I draw him that cauſed it into as great a miſery, ſince every evil happening in the world is the proper object of pity, which is in ſome ſenſe afflictive: and therefore, unleſs we become unnatural and without bowels, it is moſt unreaſonable that we ſhould encreaſe our own afflictions by introducing a new miſery, and making a new object of pity. All the ends of humane felicity are ſecured without Revenge, for without it we are permitted to reſtore our ſelves; and therefore it is againſt natural Reaſon to do an evil that no way co-operates toward the proper and perfective End of humane nature. And he is a miſerable perſon whoſe good is the evil of his neighbour: and he that revenges, in many caſes does worſe than he that did the injury; in all caſes, as bad. For if the firſt injury was an injuſtice, to ſerve an end of an advantage and real benefit, then my revenge, which is abſtracted, and of a conſideration ſeparate and diſtinct from the reparation, is worſe: for I do him evil, without doing my ſelf any real good, which he did not, for he received advantage by it. But

Ὁ τιμωρῶν τοῦ προϋπάρξαντος ἀδικώτερος.
Maxim. Tyrius *in deſert. An referenda ſit injuria.*

Ἅπαντα τὰ ζῶ' ἐστι μακαριώτατα,
Καὶ νοῦν ἔχοντα μᾶλλον ἀνθρώπου πολύ.
Τὸν ὄνον ὁρᾷν ἔξεστι πρῶτον τουτονί.
Τούτῳ κακὸν δι' αὐτὸν οὐδὲν γίγνεται.
Ἡμεῖς δὲ, χωρὶς τῶν ἀναγκαίων κακῶν,
Αὐτοὶ παρ' αὐτῶν ἕτερα προσπορίζομεν.
Λυπούμεθ' ἂν πτάρῃ τις· ἂν εἴπῃ κακῶς,
Ὀργιζόμεθ'· ἂν ἴδῃ τις ἐνύπνιον, σφόδρα
Φοβούμεθ'· ἂν γλαῦξ ἀνακράγῃ, δεδοίκαμεν.
Menand.

if the firſt injury was matter of meer malice without advantage, yet it is no worſe than Revenge, for that is juſt ſo; and there is as much phantaſtick pleaſure in doing a ſpite, as in doing revenge. They are both but like the pleaſures of eating coals, and toads, and vipers. And certain it is, if a man upon his private ſtock could be permitted to revenge, the evil would be immortal. And it is rarely well diſcourſed by *Tyndarus* in *Euripides*; " If the angry Wife ſhall kill her Husband, " the Son ſhall revenge his Father's death, and kill his Mother, and " then the Brother ſhall kill his Mother's murtherer, and he alſo will " meet with an avenger for killing his Brother.

Eurip. *Oreſt.* Πέρας δὲ ποῖ κακῶν προβήσεται;

What end ſhall there be to ſuch inhumane and *ſad accidents?* If in this there be injuſtice, it is againſt natural Reaſon; and if it be evil, and diſorders the felicity and ſecurity of Society, it is alſo againſt natural Reaſon. But if it be juſt, it is a ſtrange Juſtice that is made up of ſo many inhumanities.

41. And now if any man pretends ſpecially to Reaſon, to the ordinate deſires and perfections of Nature, and the ſober diſcourſes of Philoſophy, here is in Chriſtianity, and no-where elſe, enough to ſatisfie and inform his Reaſon, to perfect his Nature, and to reduce to act all the Propoſitions of an intelligent and wiſe ſpirit. And the Holy Ghoſt is promiſed and given in our Religion to be an eternal band to keep our Reaſon from returning to the darkneſſes of the old creation, and to promote the Ends of our natural and proper Felicity. For it is not a vain thing that St. *Paul* reckons *helps, and governments, and healings*, to be fruits of the Spirit. For ſince the two greateſt Bleſſings of the world, perſonal and political, conſiſt, that in Health, this in * Government, and the Ends of humane Felicity are ſerved in nothing greater for the preſent interval than in theſe two; *Chriſt* did not only enjoin rare preſcriptions of Health, ſuch as are Faſting, Temperance, Chaſtity, and Sobriety, and all the great endearments of Government, (and, unleſs they be ſacredly obſerved, man is infinitely miſerable;) but alſo hath given his Spirit, that is, extraordinary aids to the promoting theſe two, and facilitating the work of Nature: that (as St. *Paul* ſays at the end of a diſcourſe to this very purpoſe) *the excellency of the power may be of God, and not of us.*

* *Nihil eſt illi principi Deo qui omnem hunc mundum regit (quod quidem in terris fiat) acceptius, quàm concilia cœtúſq; hominum jure ſociati, quæ Civitates appellantur.* Cicer. *Som. Scipion.*

2 Cor. 4. 7.

42. I ſhall add nothing but this ſingle conſideration. God ſaid to the children of *Iſrael*, *Ye are a Royal Prieſthood*, a Kingdom of Prieſts. Which was therefore true, becauſe God reigned by the Prieſts, and *the prieſts lips did* then *preſerve knowledge*, and *the people* were to *receive the Law from their mouths:* for God having by Laws of his own eſtabliſhed Religion and the Republick, did govern by the Rule of the Law, and the miniſtry of the Prieſts. The Prieſts ſaid, *Thus ſaith the LORD*; and the people obeyed. And theſe very words are ſpoken to the Chriſtian Church; *Ye are a Royal Prieſthood, an holy Nation, a peculiar people, that ye ſhould ſhew forth the praiſes of him that hath called you out of darkneſs into his marvellous light:* that is, God reigns over all Chriſtendom juſt as he did over the *Jews*. He hath now ſo given to them and

1 Pet. 2. 9.

and reſtored reſpectively all thoſe reaſonable Laws which are in order to all good Ends perſonal, œconomical and political, that if men will ſuffer Chriſtian Religion to do its laſt intention, if men will live according to it, there needs no other coercion of Laws, or power of the Sword. The Laws of God revealed by *Chriſt* are ſufficient to make all Societies of men happy; and over all good men God reigns by his Miniſters, by the preaching of the Word. And this was moſt evident in the three firſt Ages of the Church, in which all Chriſtian Societies were for all their proper intercourſes perfectly guided, not by the authority and compulſion, but by the Sermons of their Spiritual Guides: inſomuch that S. *Paul* ſharply reprehends the *Corinthians*, that *Brother goeth to law with Brother, and that before the unbelievers*; as if he had ſaid, Ye will not ſuffer *Chriſt* to be your Judge, and his Law to be your Rule. Which indeed was a great fault among them, not only becauſe they had ſo excellent a Law, ſo clearly deſcribed, (or, where they might doubt, they had infallible Interpreters,) ſo reaſonable and profitable, ſo evidently concurring to their mutual felicity; but alſo becauſe God did deſign *Jeſus* to be their King, to reign over them by ſpiritual regiment, as himſelf did over the *Jews*, till they choſe a King. And when the Emperors became Chriſtian, the caſe was no otherwiſe altered, but that the Princes themſelves, ſubmitting to Chriſt's yoke, were (as all other Chriſtians are) for their proportion to be governed by the Royal Prieſthood, that is, by the word preached by Apoſtolical perſons; the political Intereſt remaining as before, ſave that by being ſubmitted to the Laws of *Chriſt* it received this advantage, that all Juſtice was turned to be Religion, and became neceſſary, and bound upon the Conſcience by divinity. And when it happens that a Kingdom is converted to Chriſtianity, the Commonwealth is made a Church, and Gentile Prieſts are Chriſtian Biſhops, and the Subjects of the Kingdom are ſervants of *Chriſt*, the Religion of the Nation is turned Chriſtian, and the Law of the Nation made a part of the Religion: there is no change of Government, but that *Chriſt* is made King, and the Temporal Power is his ſubſtitute, and is to promote the intereſt of Obedience to him, as before he did to *Chriſt*'s enemy; *Chriſt having* left his Miniſters as Leiger *Embaſſadors*, to ſignifie and publiſh the Laws of *Jeſus*, to *pray all in Chriſt's ſtead to be reconciled to God*: ſo that over the Obedient *Chriſt* wholly reigns by his Miniſters publiſhing his Laws; over the Diſobedient, by the Prince alſo, putting thoſe Laws in execution. And in this ſence it is that St. *Paul* ſays, *Bonis Lex non eſt poſita*, *To ſuch* (who live after the Spirit) *there is no Law*, that is, there needs no coercion. But now if we reject God from reigning over us, and ſay, like the people in the Goſpel, *Nolumus hunc regnare*, *We will not have him to reign over us*, by the Miniſtry of his Word, by the Empire of the *Royal Prieſthood*, then we return to the condition of Heathens, and perſons ſitting in darkneſs; then God hath armed the Temporal Power with a Sword to cut us off. If we obey not God ſpeaking by his Miniſters, that is, if we live not according to the excellent Laws of Chriſtianity, that is, *holily*, *ſoberly* and *juſtly* in all our relations, he hath placed three Swords againſt us; *the Sword of the Spirit* againſt the unholy and irreligious, *the Sword of natural and ſupervening Infelicities* upon the intemperate and unſober, and *the Sword of Kings* againſt the unjuſt; to remonſtrate the excellency of Chriſtianity, and how certainly it leads to all the Felicity of man, becauſe every tranſgreſſion of this Law, according to its proportion, makes men unhappy and unfortunate.

43. What effect this Diſcourſe may have I know not; I intended it to do honour to Chriſtianity, and to repreſent it to be the beſt Religion in the World, and the conjugation of all excellent things that were in any Religion, or in any Philoſophy, or in any Diſcourſes. Phil. 4. 8. For *whatſoever was honeſt, whatſoever was noble, whatſoever was wiſe, whatſoever was of good report, if there be any praiſe, if there be any vertue*, it is in Chriſtianity. For even to follow all theſe inſtances of excellency, is a Precept of Chriſtianity. And methinks, they that pretend to Reaſon cannot more reaſonably endear themſelves to the reputation of Reaſon, than by endearing their Reaſon to Chriſtianity; the concluſions and belief of which is the moſt reaſonable and perfect, the moſt excellent deſign, and complying with the nobleſt and moſt proper Ends of Man. And if this Gate may ſuffice to invite ſuch perſons into the Receſſes of the Religion, then I ſhall tell them that I have dreſſed it in the enſuing Books with ſome variety: and as the nature of the Religion is, ſome parts whereof are apt to ſatisfie our diſcourſe, ſome to move our affections, and yet all of this to relate to practice; ſo is the deſign of the following pages. For ſome men are wholly made up of paſſion, and their very Religion is but paſſion put into the family and ſociety of holy purpoſes: and for thoſe I have prepared Conſiderations upon the ſpecial parts of the Life of the Holy *Jeſus*. And yet there alſo are ſome things mingled in the leaſt ſevere and moſt affectionate parts which may help to anſwer a Queſtion, and appeaſe a Scruple, and may give rule for Determination of many caſes of Conſcience. For I have ſo ordered the Conſiderations, that they ſpend not themſelves in meer affections and ineffective paſſions; but they are made Doctrinal, and little repoſitories of Duty. But becauſe of the variety of mens Spirits and of mens neceſſities, it was neceſſary I ſhould interpoſe ſome practical Diſcourſes more ſevere. For it is but a ſad thought to conſider, that Piety and Books of Devotion are counted but entertainment for little underſtandings and ſofter ſpirits. And although there is much fault in ſuch imperious minds, that they will not diſtinguiſh the weakneſs of the Writers from the reaſonableneſs and wiſdom of the Religion: yet I cannot but think the Books themſelves are in a large degree the occaſion of ſo great indevotion; becauſe they are (ſome few excepted) repreſented naked in the concluſions of ſpiritual life, without or Art or Learning, and made apt for perſons who can do nothing but *believe* and *love*; not for them that can *conſider and love*. And it is not well, that, ſince nothing is more reaſonable and excellent in all perfections ſpiritual than the Doctrines of the Spirit or holy life, yet nothing is offered to us ſo unlearnedly as this is, ſo miſerable and empty of all its own intellectual perfections. If I could, I would have had it otherwiſe in the preſent Books. For ſince the Underſtanding is not an idle Faculty in a ſpiritual life, but hugely operative to all excellent and reaſonable choices; it were very fit that this Faculty were alſo entertained by ſuch

diſcourſes which God intended as inſtruments of hallowing it, as he intended it towards the ſanctification of the whole man. For want of it, buſie and active men entertain themſelves with notions infinitely unſatisfying and unprofitable: But in the mean time they are not ſo wiſe. For concerning thoſe that ſtudy unprofitable Notions, and neglect not only that which is wiſeſt, but that alſo which is of moſt real advantage, I cannot but think as *Ariſtotle* did of *Thales* and *Anaxagoras*, that "they may be learned, but they "are not wiſe, or wiſe, but not prudent, when "they are ignorant of ſuch things as are *profitable* "to them. For ſuppoſe they know the wonders "of Nature and the ſubtilties of Metaphyſicks, "and operations Mathematical; yet they cannot be prudent, who ſpend "themſelves wholly upon unprofitable and ineffective contemplations. He is truly wiſe that knows beſt to promote the beſt End, that which he is bound to deſire, and is happy if he obtains, and miſerable if he miſſes: and that is the end of a happy Eternity, which is obtained by the only means of living according to the purpoſes of God, and the prime intentions of Nature: natural and prime Reaſon being now all one with the Chriſtian Religion. But then I ſhall only obſerve, that this part of Wiſdom, and the excellency of its ſecret and deep Reaſon, is not to be diſcerned but by Experience: the Propoſitions of this Philoſophy being (as in many other) Empirical, and beſt found out by obſervation of real and material events. So that I may ſay of Spiritual learning as *Quintilian* ſaid of ſome of *Plato*'s Books; *Nam Plato, cùm in aliis quibuſdam, tum præcipuè in* Timæo, *nè intelligi quidem, niſi ab iis qui hanc quoque partem diſciplinæ [Muſicæ] diligenter perceperint, poteſt:* The Secrets of the Kingdom of Heaven are not underſtood truly and throughly but by the ſons of the Kingdom; and by them too in ſeveral degrees, and to various purpoſes: but to evil perſons the whole Syſtem of this Wiſdom is inſipid and flat, dull as the foot of a rock, and unlearned as the elements of our mother-tongue. But ſo are Mathematicks to a *Scythian* Boor, and Muſick to a Camel.

Διὸ Ἀναξαγόραν, ϗ Θαλῆν, ϗ τοὺς τοιούτους, σοφοὺς μὲν, φρονίμους δ᾽ οὔ, φασὶν εἶναι, ὅταν ἴδωσιν ἀγνοοῦντας τὰ συμφέροντ᾽ αὑτοῖς· ϗ περιττὰ μὲν, ϗ θαυμαστὰ, ϗ χαλεπὰ, ϗ δαιμόνια εἰδέναι αὐτούς φασιν· ἄχρηστα δ᾽, ὅτι οὐ τὰ ἀνθρώπινα ἀγαθὰ ζητοῦσιν. Ariſt. *l.* 6. *Eth. cap.* 7.

44. But I conſider, that the wiſeſt perſons, and thoſe who know how to value and entertain the more noble Faculties of their Soul, and their precious hours, take more pleaſure in reading the productions of thoſe old wiſe ſpirits, who preſerved natural Reaſon and Religion in the midſt of heathen darkneſs, (ſuch as are *Homer*, *Euripides*, *Orpheus*, *Pindar* and *Anacreon*, *Æſchylus* and *Menander*, and all the *Greek* Poets; *Plutarch* and *Polybius*, *Xenophon*, and all thoſe other excellent perſons of both Faculties; (whoſe choiceſt Dictates are collected by *Stobæus*,) *Plato* and his Scholars, *Ariſtotle*, and after him *Porphyrie*, and all his other Diſciples, *Pythagoras* and his, eſpecially *Hierocles*; all the old Academicks and Stoicks within the *Roman* Schools,) more pleaſure, I ſay, in reading theſe, than the triflings of many of the later School-men, who promoted a petty Intereſt of a Family, or an unlearned Opinion, with great earneſtneſs, but added nothing to Chriſtianity, but trouble, ſcruple and vexation. And from hence, I hope, that they may the rather be invited to love and conſider the rare Documents of Chriſtianity, which certainly is the great Treaſure-houſe of thoſe excellent, moral and perfective

diſcourſes, which with much pains and greater pleaſure we find reſperſed and thinly ſcattered in all the *Greek* and *Roman* Poets, Hiſtorians, and Philoſophers. But becauſe I have obſerved, that there are ſome Principles entertained into the perſuaſions of men which are the ſeeds of evil life, ſuch as are, *the Doctrine of late Repentance, the miſtakes of the definition of the Sins of Infirmity, the evil underſtanding the conſequents and nature of Original Sin, the Sufficiency of Contrition in order to Pardon, the efficacy of the Rites of Chriſtianity without the neceſſity of moral adherences, the nature of Faith*, and many other; I was diligent to remark ſuch Doctrines, and to pare off the miſtakes ſo far that they hinder not Piety, and yet, as near as I could, without engaging in any Queſtion in which the very life of Chriſtianity is not concerned.

Polynic. *apud* Eurip.

Hæc ſum profatus ----- haud ambagibus
Implicita, ſed quæ, regulis æqui & boni
Suffulta, rudibus pariter & doctis patent.

Ἡ παροῦσα πραγματεῖα οὐ θεωρίας ἕνεκά ἐστιν, ὥσπερ αἱ ἄλλαι· οὐ γὰρ ἵν᾽ εἰδῶμεν τί ἐστιν ἡ ἀρετή, σκεπτόμεθα, ἀλλ᾽ ἵν᾽ ἀγαθοὶ γινώμεθα. Ariſt. *Ethic. l.* 2.

My great purpoſe is to advance the neceſſity, and to declare the manner and parts of a good life, and to invite ſome perſons to the conſideration of all the parts of it, by intermixing ſomething of pleaſure with the uſe; others by ſuch parts which will better entertain their ſpirits than a *Romance*. I have followed the deſign of Scripture, and have given milk for babes, and for ſtronger men ſtronger meat; and in all I have deſpiſed my own reputation, by ſo ſtriving to make it uſeful, that I was leſs careful to make it ſtrict in retired ſences, and imboſſed with unneceſſary, but graceful, ornaments. I pray God this may go forth into a bleſſing to all that ſhall uſe it, and reflect bleſſings upon me all the way, that my ſpark may grow greater by kindling my brother's Taper, and God may be glorified in us both. If the Reader ſhall receive no benefit, yet I intended him one, and I have laboured in order to it; and I ſhall receive a great recompence for that intention, if he ſhall pleaſe to ſay this Prayer for me, *That while I have preached to others, I may not become a caſt-away.*

AN EXHORTATION
To the Imitation of the
Life of Chriſt.

HOwever the Perſon of JESUS CHRIST was depreſſed with a load of humble accidents, and ſhadowed with the darkneſſes of Poverty and ſad contingencies, ſo that the Jews, and the contemporary Ages of the Gentiles, and the Apoſtles themſelves (at firſt) could not diſcern the brighteſt eſſence of Divinity: yet as a Beauty artificially covered with a thin cloud of Cypreſs tranſmits its excellency to the eye, made more greedy and apprehenſive by that imperfect and weak reſtraint; ſo was the Sanctity and Holineſs of the Life of JESUS glorious in its Darkneſſes, and found Confeſſors and Admirers even in the midſt of thoſe deſpites which were done him upon the contrariant deſigns of malice and contradictory ambition. Thus the Wife of *Pilate* called him *that Juſt perſon*; *Pilate* pronounced him *Guiltleſs*; *Judas* ſaid he was *Innocent*; the Devil himſelf called him *the Holy One of God*. For however it might concern any man's miſtaken ends to miſlike the purpoſe of his Preaching and Spiritual Kingdom, and thoſe Doctrines which were deſtructive of their complacencies and carnal ſecurities: yet they could not deny but that he was a Man of God, of exemplar Sanctity, of an Angelical Chaſtity, of a Life ſweet, affable, and complying with humane converſation, and as obedient to Government as the moſt humble children of the Kingdom. And yet he was Lord of all the World.

2. And certainly very much of this was with a deſign, that he might ſhine to all the generations and Ages of the World, and become a guiding Star, and a *Pillar of fire* to us in our journey. For we who believe that *Jeſus* was perfect God and perfect Man, do alſo believe that one minute of his intolerable Paſſion, and every action of his, might have been ſatisfactory, and enough for the expiation and reconcilement of ten thouſand worlds: and God might upon a leſs effuſion of blood, and a ſhorter life of merit, (if he had pleaſed) have accepted humane nature to pardon and favour: but, that the Holy *Jeſus* hath added ſo many excellent inſtances of Holineſs, and ſo many degrees of Paſſion, and ſo many kinds of Vertues, it is, that he might become an Example to us, and reconcile our Wills to him, as well as our Perſons to his heavenly Father.

3. And indeed it will prove but a ſad conſideration, that one drop of bloud might be enough to obtain our Pardon, and the treaſures of his Blood running out till the fountain it ſelf was dry ſhall not be enough to procure our Conformity to him; that the ſmalleſt minute of his expence ſhall be enough to juſtifie us, and the whole Magazine ſhall not procure our Sanctification; that at a ſmaller expence God might pardon us, and at a greater we will not imitate him: For therefore *Chriſt hath ſuffered for us*, (ſaith the Apoſtle) 1 Pet. 2. 21. *leaving an Example to us, that we might follow his ſteps.* The leaſt of our Wills coſt *Chriſt* as much as the greateſt of our Sins. And therefore he calls himſelf *the Way, the Truth, and the Life*: That as he redeems our Souls from death to life by becoming *Life* to our Perſons, ſo he is *the Truth* to our Underſtandings, and *the Way* to our Will and Affections, enlightning that, and leading theſe in the paths of a happy Eternity.

4. When the King of *Moab* was preſſed hard by the ſons of *Iſaac*, [the *Iſraelites* and *Edomites*,] 2 King. 3. 27. he took the King of *Edom*'s eldeſt Son, or, as ſome think, his own Son, the Heir of his Kingdom, and offered him as a Holocauſt upon the wall; and the *Edomites* preſently raiſed the ſiege at *Kir-haraſeth*, and went to their own Country. The ſame and much more was God's deſign, who took not his enemy's, but his own Son, his only-begotten Son, and *God himſelf*, and offered him up in Sacrifice, to make us leave our perpetual fightings againſt Heaven: and if we ſtill perſiſt, we are hardened beyond the wildneſſes of the *Arabs* and *Edomites*, and neither are receptive of the impreſſes of Pity nor Humanity, who neither have compaſſion to the Suffering of *Jeſus*, nor compliance with the deſigns of God, nor conformity to the Holineſs and Obedience of our Guide. In a dark night, if an *Ignis fatuus* do

but precede us, the glaring of its leſſer flames do ſo amuſe our eyes, that we follow it into Rivers and Precipices, as if the ray of that falſe light were deſigned on purpoſe to be our path to tread in: And therefore not to follow the glories of the Sun of Righteouſneſs, who indeed leads us over rocks and difficult places, but ſecures us againſt the danger, and guides us into ſafety, is the greateſt both undecency and unthankfulneſs in the world.

5. In the great Council of Eternity, when God ſet down the Laws and knit faſt the eternal bands of Predeſtination, he made it one of his great purpoſes to make his Son like us, that we alſo might be like his Holy Son; he, by taking our nature; we, by imitating his Holineſs. *God hath predeſtinated us to be conformable to the image of his Son*, (ſaith the Apoſtle.) For the firſt in every kind is in nature propounded as the Pattern of the reſt. And as the Sun, the Prince of all the bodies of Light, and the Fire of all warm ſubſtances, is the principal, the Rule and the Copy which they in their proportions imitate and tranſcribe: ſo is the *Word incarnate* the great Example of all the Predeſtinate; for *he is the firſt-born among many brethren.* And therefore it was a precept of the Apoſtle, and by his doctrine we underſtand its meaning, *Put you on the Lord Jeſus Chriſt.* The ſimilitude declares the duty. As a garment is compoſed and made of the ſame faſhion with the body, and is applied to each part in its true figure and commenſuration: ſo ſhould we *put on Chriſt*, and imitate the whole body of his Sanctity, conforming to every integral part, and expreſs him in our lives; that God ſeeing our impreſſes, may know whoſe image and ſuperſcription we bear; and we may be acknowledged for Sons, when we have the ayre and features and reſemblances of our elder Brother.

Διὰ Θεομιμησίαν εἰς Θεοπτίαν ἀξιώτερος. S. Dionyſ.

Rom. 8. 29.

Ibid. Rom. 13. 14.

Ἡ δὲ σύμφωνος τῷ νόμῳ τιμὴ, ἥτις οὐσίας ἐστὶ τῶν τιμωμένων γνῶσις, καὶ ἡ πρὸς αὐτὴν κατὰ δύναμιν ἐξομοίωσις· ὁ γὰρ ἀγαπᾷ τις, καὶ μιμεῖται ὅσον οἷόν τε· ὡς γάρ φασιν οἱ Πυθαγόρειοι, Τιμήσεις τὸν Θεὸν ἄριστα ἐὰν τῷ Θεῷ τὴν διάνοιαν ὁμοιώσῃς. Hierocles.

6. In the practice of this duty we may be helped by certain conſiderations, which are like the proportion of ſo many rewards. For this, according to the nature of all holy Exerciſes, ſtays not for pay till its work be quite finiſhed; but, like Muſick in Churches, is Pleaſure and Piety, and Salary beſides. So is every work of Grace full of pleaſure in the execution, and is abundantly rewarded, beſides the ſtipend of a glorious Eternity.

7. Firſt, I conſider, that nothing is *more honourable than to be like God*; and the Heathens, worſhippers of falſe Deities, grew vicious upon that * ſtock; and we, who have fondneſſes of imitation, counting a Deformity full of honour, if by it we may be || like our Prince (for pleaſures were in their height in *Capreæ*, becauſe *Tiberius* there wallowed in them; and a wry Neck in *Nero*'s Court was the mode of Gallantry,) might do well to make our imitations prudent and glorious, and, by propounding excellent Examples, heighten our faculties to the capacities of an evenneſs with the beſt of Precedents. He that ſtrives to imitate another, admires him, and confeſſes his own imperfections: and therefore that our admirations be not flattering, nor our confeſſions fantaſtick and impertinent, it were but reaſonable to admire Him from whom really all Perfections do derive, and before whoſe Glories all our imperfections muſt confeſs their ſhame, and needs of reformation. God, by a voice from Heaven, and by ſixteen generations of Miracles and Grace, hath atteſted the Holy *Jeſus* to be the fountain of Sanctity, and the *wonderful Councellor*, and *the Captain of our ſufferings*, and the Guide of our manners, by being his beloved Son, in whom he took pleaſure and complacency to the height of ſatisfaction. And if any thing in the world be motive of our affections, or ſatisfactory to our underſtandings, what is there in Heaven or Earth we can deſire or imagine beyond a likeneſs to God, and participation of the Divine Nature and Perfections? And therefore, as when the Sun ariſes every man goes to his work, and warms himſelf with his heat, and is refreſhed with his influences, and meaſures his labour with his courſe: ſo ſhould we frame all the actions of our life by His Light who hath ſhined by an excellent Righteouſneſs, that we no more walk in Darkneſs, or ſleep in Lethargies, or run a-gazing after the leſſer and imperfect beauties of the Night. It is the weakneſs of the Organ that makes us hold our hand between the Sun and us, and yet ſtand ſtaring upon a Meteor or an inflamed jelly. And our judgments are as miſtaken, and our appetites are as ſottiſh, if we propound to our ſelves in the courſes and deſigns of Perfections any copy but of Him, or ſomething like Him, who is the moſt perfect. And leſt we think his Glories too great to behold,

8. Secondly, I conſider, that the imitation of the Life of *Jeſus* is a duty of that excellency and perfection, that we are helped in it not only by the aſſiſtance of a good and a great Example, which poſſibly might be too great, and ſcare our endeavours and attempts; but

also

---

* *Adulterio delectatur quis? Jovem reſpicit, & indè cupiditatis ſuæ fomenta conquirit: probat, imitatur, & laudat, quòd Deus ſuus in cycno fallit, in tauro rapit, ludit in Satyro. Cœnum de Cœlo facitis, & errantes animos per abrupta præcipitia crudeli calamitate ducitis, cùm hominibus peccare volentibus facinorum viam Deorum monſtratis exemplis.* Julius Firmic. *de Error. prof. Relig.*

|| *Facere rectè cives ſuos princeps optimus faciendo docet: cùmque ſit imperio magnus, exemplo magìs eſt.* Vellei. Paterc.

——— ——— νουθετητέος δέ μοι
Φοῖβος, τί πάσχει παρθένους βίᾳ γαμῶν,
Προδίδωσι παῖδας τεκνούμενος λάθρᾳ.
Θνήσκοντας ἀμελεῖ μὴ σύ γ. ἀλλ᾽ ἐπεὶ κρατεῖς,
Ἀρετὰς δίωκε. ———Eurip. *Ion.*

alſo by its eaſineſs, compliance and proportion to us. For *Jeſus* in his whole life converſed with men with a modeſt Vertue, which like a well-kindled fire fitted with juſt materials caſts a conſtant heat; not like an inflamed heap of ſtubble, glaring with great emiſſions, and ſuddenly ſtooping into the thickneſs of ſmoak. His Piety was even, conſtant, unblameable, complying with civil ſociety, without affrightment of precedent, or prodigious inſtances of action greater than the imitation of men. For if we obſerve our bleſſed Saviour in the whole ſtory of his Life, although he was without ſin, yet the inſtances of his Piety were the actions of a very holy, but of an ordinary life. And we may obſerve this difference in the ſtory of *Jeſus* from Eccleſiaſtical Writings of certain beatified perſons, whoſe life is told rather to amaze us and to create ſcruples, than to lead us in the evenneſs and ſerenity of a holy Conſcience. Such are the prodigious Penances of *Simeon Stylites*, the Abſtinence of the Religious retired into the mountain *Nitria*; but eſpecially the ſtories of later Saints in the midſt of a declining Piety and aged Chriſtendom, where perſons are repreſented Holy by way of Idea and fancy, if not to promote the Intereſts of a Family and Inſtitution. But Our Bleſſed Saviour, though his eternal Union and adherences of Love and Obedience to his heavenly Father were next to infinite, yet in his external actions, in which only, with the correſpondence of the Spirit in thoſe actions, he propounds himſelf imitable, he did ſo converſe with men, that men after that example might for ever converſe with him. We find that ſome Saints have had excreſcences and eruptions of Holineſs in the inſtances of uncommanded Duties, which in the ſame particulars we find not in the ſtory of the Life of *Jeſus*. *John Baptiſt* was a greater Mortifier than his Lord was; and ſome Princes have given more money than all *Chriſt*'s Family did, whilſt he was alive. But the difference which is obſervable is, that although ſome men did ſome acts of Counſel in order to attain that perfection which in *Jeſus* was eſſential and unalterable, and was not acquired by degrees, and means of danger and difficulty; yet no man ever did his whole duty, ſave only the Holy *Jeſus*. The beſt of men did ſometimes actions not preciſely and ſtrictly requiſite, and ſuch as were beſides the Precept; but yet in the greateſt flames of their ſhining Piety they prevaricated ſomething of the Commandment. They that have done the moſt things beyond, have alſo done ſome things ſhort of their duty. But *Jeſus*, who intended himſelf the Example of Piety, did in Manners as in the rule of Faith, which, becauſe it was propounded to all men, was fitted to every underſtanding; it was true, neceſſary, ſhort, eaſie, and intelligible. So was his Rule and his Copy fitted not only with excellencies worthy, but with compliances poſſible to be imitated: of glories ſo great, that the moſt early and conſtant induſtry muſt confeſs its own imperfections; and yet ſo ſweet and humane, that the greateſt infirmity, if pious, ſhall find comfort and encouragement. Thus God gave his children Manna from Heaven; and though it was excellent like the food of Angels, yet it conformed to every palate, according to that appetite which their ſeveral fancies and conſtitutions did produce.

Admonetur omnis ætas fieri poſſe quod aliquando factum eſt. Exempla fiunt quæ jam eſſe facinora deſtiterunt. S. Cyprian.

9. But now when the Example of *Jeſus* is ſo excellent, that it allures and tempts with its facility and ſweetneſs, and that we are not commanded to imitate a life whoſe ſtory tells of Ecſtaſies in Prayer, and * Abſtractions of Senſes, and immaterial Tranſportations, and Faſtings to the exinanition of ſpirits, and diſabling all animal operations; but of a Life of Juſtice and Temperance, of Chaſtity and Piety, of Charity and Devotion, ſuch a Life without which humane Society cannot be conſerved, and by which as our irregularities are made regular, ſo our weakneſſes are not upbraided, nor our miſeries made a mockery; we find ſo much reaſon to addreſs our ſelves to a heavenly imitation of ſo bleſſed a Pattern, that the reaſonableneſs of the thing will be a great argument to chide every degree and minute of neglect. It was a ſtrange and a confident encouragement which *Phocion* uſed to a timorous *Greek* who was condemned to die with him; *Is it not enough to thee that thou muſt die with* Phocion? I am ſure, he that is moſt incurious of the iſſues of his life, is yet willing enough to reign with *Jeſus*, when he looks upon the Glories repreſented without the Duty: but it is a very great ſtupidity and unreaſonableneſs, not to live with him in the imitation of ſo holy and ſo prompt a Piety. It is glorious to do what he did, and a ſhame to decline his Sufferings, when there was a God to hallow and ſanctifie the actions, and a Man cloathed with infirmity to undergo the ſharpneſs of the paſſion; ſo that the Glory of the perſon added excellency to the firſt, and the Tenderneſs of the perſon excuſed not from ſuffering the latter.

* Ὡς εὐχόμενος τοῖς θεοῖς, μετεωρίζοιτο μὲν ἀπὸ τῆς γῆς πλέον ἢ δέκα πήχεις εἰκάζεσθαι, *dixit* Eunapius *de Jamblicho.*

10. Thirdly, Every action of the Life of *Jeſus*, as it is imitable by us, is of ſo excellent merit, that by making up the treaſure of Grace, it becomes full of aſſiſtances to us, and obtains of God grace to enable us to its imitation by way of influence and impetration. For as in the acquiſition of Habits the very exerciſe of the Action does produce a Facility to the action, and in ſome proportion becomes the cauſe of its ſelf; ſo does every exerciſe of

the Life of *Chriſt* kindle its own fires, inſpires breath into it ſelf: and makes an univocal production of its ſelf in a differing ſubject. And *Jeſus* becomes the fountain of ſpiritual Life to us, as the Prophet *Eliſha* to the dead child: When he ſtretched his hands upon the child's hands, laid his mouth to his mouth, and formed his poſture to the boy, and breathed into him, the ſpirit returned again into the child at the prayer of *Eliſha:* ſo when our lives are formed into the imitation of the Life of the Holieſt *Jeſus*, the Spirit of God returns into us, not only by the efficacy of the imitation, but by the merit and impetration of the actions of *Jeſus*. It is reported in the *Bohemian* ſtory, that S. *Wenceſlaus*, their King, one winter-night going to his Devotions in a remote Church, bare-footed, in the ſnow and ſharpneſs of unequal and pointed ice, his ſervant *Podavivus*, who waited upon his Maſter's piety, and endeavoured to imitate his affections, began to faint through the violence of the ſnow and cold, till the King commanded him to follow him, and ſet his feet in the ſame foot-ſteps which his feet ſhould mark for him. The ſervant did ſo, and either fanſied a cure, or found one; for he followed his Prince, help'd forward with ſhame and zeal to his imitation, and by the forming footſteps for him in the ſnow. In the ſame manner does the Bleſſed *Jeſus:* for ſince our way is troubleſom, obſcure, full of objection and danger, apt to be miſtaken, and to affright our induſtry, he commands us to mark his footſteps, to tread where his feet have ſtood; and not only invites us forward by the argument of his Example, but he hath trodden down much of the difficulty, and made the way eaſier and fit for our feet. For he knows our infirmities, and himſelf hath felt their experience in all things but in the neighbourhoods of ſin: and therefore he hath proportion'd a way and a path to our ſtrengths and capacities, and, like *Jacob*, hath marched ſoftly and in evenneſs with the children and the cattel, to entertain us by the comforts of his company, and the influences of a perpetual guide.

Hiſtor. Bohem. l. 4.

11. Fourthly, But we muſt know, that not every thing which *Chriſt* did is imitable by us; neither did he in the work of our Redemption in all things imitate his Heavenly Father. For there are ſome things which are iſſues of an abſolute Power, ſome are expreſſes of ſupreme Dominion, ſome are actions of a Judge. And therefore *Jeſus* prayed for his enemies, and wept over *Jeruſalem*; when at the ſame inſtant his eternal Father laughed them to ſcorn: for he knew that *their day was coming*, and himſelf had decreed their ruine. But it became the Holy *Jeſus* to imitate his Father's Mercies; for himſelf was the great inſtrument of the eternal Compaſſion, and was the inſtance of Mercy: and therefore in the operation of his Father's deſign every action of his was univocal, and he ſhewed the power of his Divinity in nothing but in miracles of Mercy, and illuſtrations of Faith, by creating arguments of Credibility. In the ſame proportion we follow *Jeſus* as himſelf followed his Father. For what he abated by the order to his intendment and deſign, we abate by the proportions of our Nature. For ſome excellent acts of his were demonſtrations of Divinity, and an excellent Grace poured forth upon him *without meaſure* was their inſtrument: to which proportions if we ſhould extend our infirmities, we ſhould crack our ſinews, and diſſolve the ſilver cords, before we could entertain the inſtances, and ſupport the burthen. *Jeſus* faſted forty days and forty nights: but the manner of our Faſtings hath been in all Ages limited to the term of an artificial day; and in the Primitive Obſervations and the *Jewiſh* Rites, men did eat their meal as ſoon as the Stars ſhone in the firmament. We never read that *Jeſus* laughed, and but once that he rejoyced in ſpirit: but the declenſions of our Natures cannot bear the weight of a perpetual grave deportment, without the intervals of refreſhment and free alacrity. Our ever-Bleſſed Saviour ſuffered the Devotion of *Mary Magdalen* to tranſport her to an expenſive expreſſion of her Religion, and twice to anoint his feet with coſtly Nard: and yet if perſons whoſe conditions were of no greater luſtre or reſplendency of Fortune than was conſpicuous in his family and retinue, ſhould ſuffer the ſame profuſion upon the dreſſing and perfuming their bodies, poſſibly it might be truly ſaid, *It might better be ſold and diſtributed to the poor*. This *Jeſus* received as he was the *CHRIST* and Anointed of the Lord, and by this he ſuffered himſelf to be deſigned to Burial, and he received the oblation as Eucha-riſtical for the ejection of ſeven Devils; for *therefore ſhe loved much*.

12. The inſtances are not many. For however *Jeſus* had ſome extraordinary tranſvolations and acts of emigration beyond the lines of his even and ordinary converſation, yet it was but ſeldom: for his being Exemplary was of ſo great conſideration, that he choſe to have fewer inſtances of Wonder, that he might tranſmit the more of an imitable vertue. And therefore we may eſtabliſh this for a rule and limit of our imitations: Becauſe *Chriſt* our Law-giver hath deſcribed all his Father's will in Sanctions and ſignature of Laws; whatſoever he commanded, and whatſoever he did of preciſe Morality, or in purſuance of the Laws of Nature, in that we are to trace his footſteps. And in theſe his Laws

and his Practice differ but as a Map and a Guide, a Law and a Judge, a Rule and a Precedent. But in the ſpecial inſtances of action, we are to abate the circumſtances, and to ſeparate the obedience from the effect. Whatſoever was moral in a ceremonial performance, that is highly imitable; and the obedience of Sacrificing, and the ſubordination to Laws actually in being, even now they are abrogated, teach us our duty, in a differing ſubject, upon the like reaſon. *Jeſus*'s going up to *Jeruſalem* to the Feaſts, and his obſervation of the Sabbaths, teach us our duty in celebration of Feſtivals conſtituted by a competent and juſt Authority. For that which gave excellency to the obſervation of *Moſaical* Rites was an Evangelical duty; and the piety of Obedience did not only conſecrate the obſervations of *Levi*, but taught us our duty in the conſtitutions of Chriſtianity.

13. Fifthly, As the Holy *Jeſus* did ſome things which we are not to imitate; ſo we alſo are to do ſome things which we cannot learn from his Example. For there are ſome of our Duties which preſuppoſe a ſtate of Sin, and ſome ſuppoſe a violent temptation and promptneſs to it: and the duties of prevention and the inſtruments of reſtitution are proper to us, but conveyed only by Precept, and not by Precedent. Such are all the parts and actions of Repentance, the duties of Mortification and Self-denial. For whatſoever the Holy *Jeſus* did in the matter of Auſterity looked directly upon the work of our Redemption, and looked back only on us by a reflex act, as *Chriſt* did on *Peter* when he looked him into Repentance. Some ſtates of life alſo there are which *Jeſus* never led; ſuch are thoſe of temporal Governours, Kings and Judges, Merchants, Lawyers, and the ſtate of Marriage: in the courſe of which lives many caſes do occur which need a Precedent, and the vivacity of an excellent Example; eſpecially, ſince all the rules which they have, have not prevented the ſubtilty of the many inventions which men have found out, nor made proviſion for all contingencies. Such perſons in all their ſpecial needs are to govern their actions by the rules of proportion, by analogy to the Holineſs of the Perſon of *Jeſus*, and the Sanctity of his Inſtitution; conſidering what might become a perſon profeſſing the Diſcipline of ſo Holy a Maſter, and what he would have done in the like caſe; taking our heights by the excellency of his Innocency and Charity. Only remember this, that in ſuch caſes we muſt always judge on the ſtricteſt ſide of Piety and Charity, if it be a matter concerning the intereſt of a ſecond perſon; and that in all things we do thoſe actions which are fartheſt removed from ſcandal, and ſuch as towards our ſelves are ſevere, towards others full of gentleneſs and ſweetneſs. For ſo would the righteous and merciful *Jeſus* have done. Theſe are the beſt analogies and proportions. And in ſuch caſes, when the Wells are dry, let us take water from a Ciſtern, and propound to our ſelves ſome exemplar Saint, the neceſſities of whoſe life have determined his Piety to the like occurrences.

14. But now from theſe particulars we ſhall beſt account to what the duty of the Imitation of *Jeſus* does amount. For it ſignifies, that we *ſhould walk as he walked*, tread in his ſteps, with our hand upon the Guide, and our eye upon his Rule; that we ſhould do glory to him, as he did to his Father; and that whatſoever we do, we ſhould be careful that it do him honour, and no reproach to his Inſtitution: and then account theſe to be the integral parts of our Duty, which are imitations of his Actions or his Spirit, of his Rule or of his Life; there being no better Imitation of him than in ſuch actions as do him pleaſure, however he hath expreſſed or intimated the precedent.

15. He that gives Alms to the Poor takes *Jeſus* by the hand; he that patiently endures injuries and affronts, helps him to bear his Croſs; he that comforts his brother in affliction, gives an amiable kiſs of peace to *Jeſus*; he that bathes his own and his neighbour's ſins in tears of penance and compaſſion, waſhes his Maſter's feet. We lead *Jeſus* into the receſſes of our Heart by holy Meditations; and we enter into his Heart, when we expreſs him in our actions: for ſo the Apoſtle ſays, *He that is in Chriſt walks as he alſo walked.* 1 Joh. 2.6. But thus the actions of our life relate to him by way of Worſhip and Religion: but the uſe is admirable and effectual, when our actions refer to him as our Copy, and we tranſcribe the Original to the life. He that conſiders with what affections and lancinations of ſpirit, with what effuſions of love *Jeſus* prayed, what fervours and aſſiduity, what innocency of wiſh, what modeſty of poſture, what ſubordination to his Father, and conformity to the Divine pleaſure, were in all his Devotions, is taught and excited to holy and religious Prayer. The rare ſweetneſs of his deportment in all Temptations and violences of his Paſſion, his Charity to his enemies, his ſharp Reprehenſions to the Scribes and Phariſees, his Ingenuity toward all men, are living and effectual Sermons to teach us Patience and Humility, and Zeal and candid Simplicity, and Juſtice in all our actions. I add no more inſtances, becauſe all the following Diſcourſes will be proſecutions of this intendment. And the Life of *Jeſus* is not deſcribed to be like a Picture in a Chamber of Pleaſure, only for beauty, and entertainment of the eye; but like the *Egyptian* Hieroglyphicks,

glyphicks, whoſe every feature is a Precept, and the Images converſe with men by ſenſe, and ſignification of excellent diſcourſes.

16. It was not without great reaſon adviſed, that every man ſhould propound the example of a wiſe and vertuous perſonage, as *Cato*, or *Socrates*, or *Brutus*; and, by a fiction of imagination, to ſuppoſe him preſent as a witneſs, and really to take his life as the direction of all our actions. The beſt and moſt excellent of the old Law-givers and Philoſophers among the *Greeks* had an allay of Viciouſneſs, and could not be exemplary all over. Some were noted for Flatterers, as *Plato* and *Ariſtippus*; ſome for Incontinency, as *Ariſtotle, Epicurus, Zeno, Theognis, Plato*, and *Ariſtippus* again; and *Socrates*, whom their Oracle affirmed to be the wiſeſt and moſt perfect man, yet was by *Porphyry* noted for extreme intemperance of Anger both in words and actions. And thoſe *Romans* who were offered to them for Examples, although they were great in reputation, yet they had alſo great Vices: *Brutus* dipt his hand in the blood of *Cæſar* his Prince, and his Father by love, endearments and adoption; and *Cato* was but a wiſe man all day, at night he was uſed to drink Wine too liberally; and both he and *Socrates* did give their Wives unto their friends; the Philoſopher and the Cenſor were procurers of their Wives Unchaſtity. And yet theſe were the beſt among the Gentiles. But how happy and richly furniſhed are Chriſtians with precedents of Saints, whoſe Faith and Revelations have been productive of more ſpiritual Graces, and greater degrees of moral Perfections? And this I call the privilege of a very great aſſiſtance, that might I advance the reputation and account of the Life of the Glorious *Jeſu*, which is not abated by the imperfections of humane Nature, as they were, but receives great heightnings and perfections from the Divinity of his Perſon, of which they were never capable.

Seneca, *Ep.* 11.

Athenagoras, *lib.* 3. & 13. & Theognis *de ſe. Idem teſtantur* Laertius & Lactantius. *Hoc notat S.* Cyrillus, *l.* 6. *contra Julian.*

Narratur & priſci Catonis, Sæpe mero caluiſſe virtus. Horat.

Majorum & Sapientiſſimorum diſciplina, Græci Socratis, & Romani Catonis, qui uxores ſuas amicis communicaverunt, quas in Matrimonium duxerant liberorum causâ, & alibi creandorum, neſcio quidem an invitas: quid n. de caſtitate curarent, quam mariti tam facilè donaverant? O ſapientiæ Atticæ, O Romanæ gravitatis exemplum! Leno eſt Philoſophus & Cenſor. Tertul. *Apol. c.* 39.

17. Let us therefore preſs after *Jeſus*, as *Eliſha* did after his Maſter, with an inſeparable proſecution, even whitherſoever he goes; that, according to the reaſonableneſs and proportion expreſſed in S. *Paul*'s advice, *As we have born the image of the earthly, we may alſo bear the image of the heavenly.* For, *in vain are we called Chriſtians, if we live not according to the example and diſcipline of Chriſt the Father of the Inſtitution.* When S. *Laurence* was in the midſt of the torments of the Grid-iron, he made this to be the matter of his joy and Euchariſt, that he was admitted *to the Gates* through which *Jeſus* had entred: and therefore thrice happy are they *who walk in his Courts* all their days. And it is yet a nearer union and vicinity, to imprint his life in our Souls, and expreſs it in our exteriour Converſe: And this is done by him only who (as S. *Proſper* deſcribes the duty) deſpiſes all thoſe gilded vanities which he deſpiſed, that fears none of thoſe ſadneſſes which he ſuffered, that practiſes or alſo teaches thoſe Doctrines which he taught, and hopes for the accompliſhment of all his Promiſes. * And this is trueſt Religion, and the moſt ſolemn Adoration.

1 Cor. 15. 49.

Dictum Malachiæ Abbat. apud S. Bernardum *in Vit. S. Mal.*

Lib. 2. *de Vita Contemplat. cap.* 21.

* *Religioſiſſimus cultus imitari.* Lactantius.

The PRAYER.

O Eternal, Holy, and moſt Glorious Jeſu, *who haſt united two Natures of diſtance infinite, deſcending to the lowneſſes of Humane nature, that thou mighteſt exalt Humane nature to a participation of the Divinity; we thy people that ſate in darkneſs and in the ſhadows of death, have ſeen great Light, to entertain our Underſtandings, and enlighten our Souls with its excellent influences: for the excellency of thy Sanctity ſhining gloriouſly in every part of thy Life is like thy Angel, the Pillar of Fire which called thy children from the darkneſſes of* Egypt. *Lord, open mine eyes, and give me power to behold thy righteous Glories; and let my Soul be ſo entertained with affections and holy ardours, that I may never look back upon the flames of* Sodom, *but may follow thy Light, which recreates and enlightens, and guides us to the mountains of Safety, and Sanctuaries of Holineſs. Holy* Jeſu, *ſince thy Image is imprinted on our Nature by Creation, let me alſo expreſs thy Image by all the parts of a holy Life, conforming my Will and affections to thy holy Precepts, ſubmitting my Underſtanding to the Dictates and Leſſons of Perfection; imitating thy Sweetneſſes and Excellencies of Society, thy Devotion in Prayer, thy Conformity to God, thy Zeal temper'd with Meekneſs, thy Patience heightned with Charity: that Heart, and Hands, and Eyes, and all my Faculties may grow up with the encreaſe of God, till I come to the full meaſure of the ſtature of* Chriſt, *even to be a perfect man in* Chriſt Jeſus: *that at laſt* in thy Light I may ſee light, *and reap the fruits of Glory from the ſeeds of Sanctity in the imitation of thy holy Life, O Bleſſed and Holy Saviour* Jeſu. Amen.

THE HISTORY OF THE Life and Death OF THE HOLY JESUS;

BEGINNING
At the Annunciation to the Bleſſed Virgin *MARY*, until his
Baptiſm and Temptation incluſively:

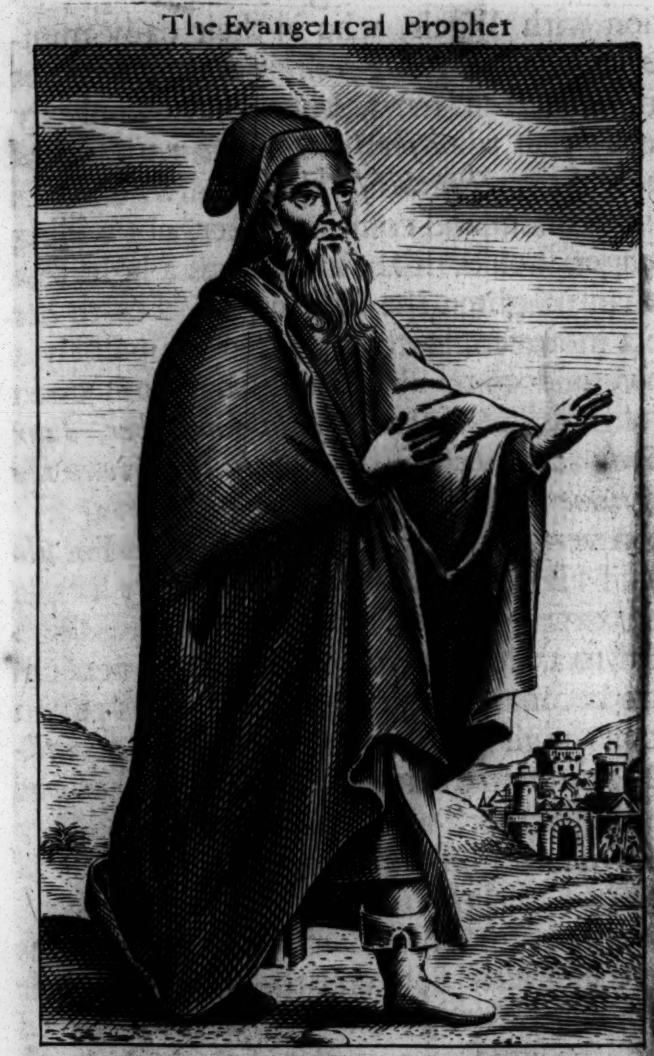
WITH
CONSIDERATIONS and DISCOURSES upon the ſeveral
Parts of the Story,
And PRAYERS fitted to the ſeveral MYSTERIES.

THE FIRST PART.

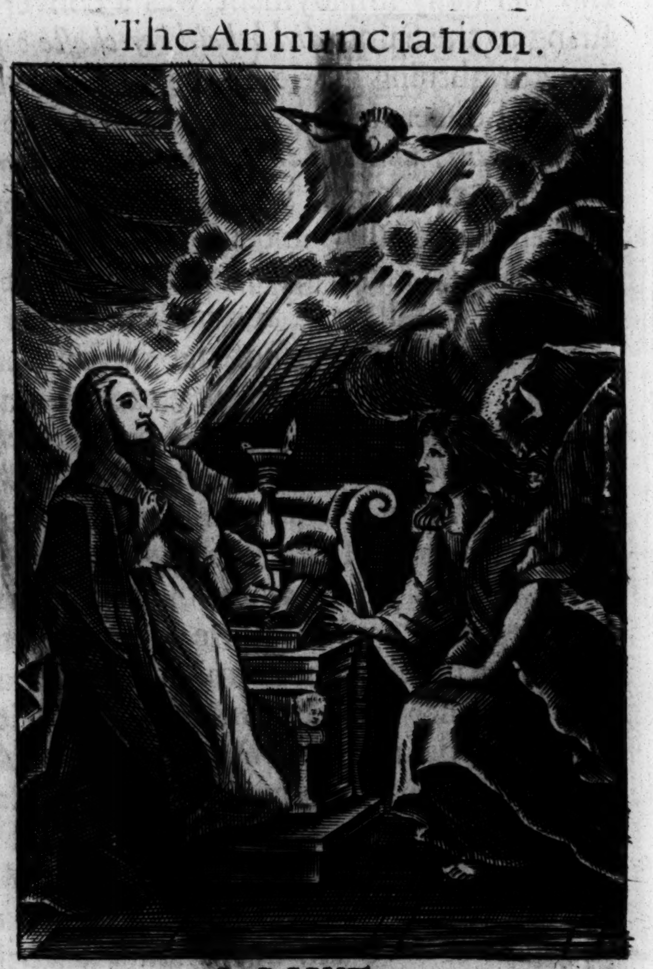
Qui ſequitur me, non ambulat in Tenebris.

LONDON,
Printed for *John Meredith*, in Truſt for *Royſton* and
Elizabeth Meredith, MDCCII.

THE LIFE
Of our Bleſſed Lord and Saviour
JESUS CHRIST.



Behold a Virgin ſhall conceive & beare a ſon and ſhall call his name Immanuel Iſa:7.14 Mat:1.22.23


The Annunciation.

.S. LUKE.1.28
Haile, thou that art highly favoured, the Lord is with thee; Bleſſed art thou among women.

SECT. I.

The Hiſtory of the Conception of JESUS.

1. WHen the fulneſs of time was come, after the frequent repetition of promiſes, the expectation of the *Jewiſh* Nation, the longings and tedious waitings of all holy Perſons, *the departure of the Scepter from Judah, and the Lawgiver from between his feet*; when the number of *Daniel*'s Years was accompliſhed, and the *Egyptian* and *Syrian* Kingdoms had their period; God having great compaſſion towards mankind, remembring his Promiſes and our great Neceſſities, *ſent his Son into the world*, to take upon him our Nature, and all that guilt of Sin which ſtuck cloſe to our Nature, and all that Puniſhment which was conſequent to our Sin: which came to paſs after this manner.

2. In the days of *Herod* the King, *the Angel Gabriel was ſent from God to a City of Galilee named Nazareth*, to a holy *Maid called Mary, eſpouſed to Joſeph*, and found her in a capacity and excellent diſpoſition to receive the greateſt Honour that ever was done to the daughters of men. Her imployment was holy and pious, her perſon young, her years florid and ſpringing, her Body chaſt, her Mind humble, and a rare Repoſitory of Divine Graces. She was *full of Grace* and excellencies. And God poured upon

her a full meaſure in honour, in making her the Mother of the *Meſſias.* For *the Angel came to her and ſaid, Hail thou that art highly favoured, the Lord is with thee; bleſſed art thou among women.*

3. We cannot but imagine the great mixture of innocent diſturbances and holy paſſions that in the firſt addreſs of the Angel did rather diſcompoſe her ſettledneſs and interrupt the ſilence of her ſpirits, than diſpoſſeſs her dominion which ſhe ever kept over thoſe ſubjects, which never had been taught to rebel beyond the mere poſſibilities of natural imperfection. But if the Angel appeared in the ſhape of a Man, it was an unuſual arreſt to the Bleſſed Virgin, who was accuſtomed to retirements and ſolitarineſs, and had not known an experience of admitting a comely perſon, but a ſtranger, to her cloſet and privacies. But if the Heavenly Meſſenger did retain a Diviner form, more ſymbolical to Angelical nature, and more proportionable to his glorious Meſſage; altho' her daily imployment was a converſation with Angels, who in their daily miniſtring to the Saints *did behold her chaſte converſation coupled with fear*; yet they uſed not any affrightning glories in the offices of their daily attendances, but were ſeen only by ſpiritual diſcernings. However ſo it happened, that *when ſhe ſaw him ſhe was troubled at his ſaying, and caſt in her mind what manner of Salutation this ſhould be.*

4. But the Angel, who came with deſigns of honour and comfort to her, not willing that the inequality and glory of the Meſſenger ſhould, like too glorious a light to a weaker eye, rather confound the Faculty than inlighten the Organ, did, before her thoughts could find a tongue, invite her to a more familiar confidence than poſſibly a tender Virgin (though of the greateſt ſerenity and compoſure) could have put on in the preſence of ſuch a Beauty and ſuch a Holineſs. *And the Angel ſaid unto her, Fear not, Mary, for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a Son and ſhalt call his name JESUS.*

5. The Holy Virgin knew her ſelf a perſon very unlikely to be a Mother: For altho' the deſires of becoming a Mother to the MESSIAS were great in every of the Daughters of *Jacob,* and about that time the expectation of his Revelation was high and pregnant, and therefore ſhe was eſpouſed to an honeſt and juſt perſon of her kindred and family, and ſo might not deſpair to become a Mother; yet ſhe was a perſon of a rare ſanctity, and ſo mortified a Spirit, that for all this Diſponſation of her, according to the deſire of her Parents, and the cuſtom of the Nation, ſhe had not ſet one ſtep toward the conſummation of her Marriage, ſo much as in thought; and poſſibly had ſet her ſelf back from it by a vow of Chaſtity and holy Cœlibate. For *Mary ſaid unto the Angel, How ſhall this be, ſeeing I know not a man?*

6. But the Angel, who was a perſon of that nature which knows no conjunctions but thoſe of love and duty, knew that the Piety of her Soul and the Religion of her chaſt purpoſes was a great imitatour of Angelical Purity, and therefore perceived where the Philoſophy of her queſtion did conſiſt; and being taught of God, declared, that the manner ſhould be as miraculous as the Meſſage it ſelf was glorious. For the Angel told her, That this ſhould not be done by any way which our ſin and the ſhame of *Adam* had unhallowed, by turning Nature into a Bluſh, and forcing her to a retirement from a publick atteſting the means of her own preſervation; but the whole matter was from God, and ſo ſhould the manner be. For *the Angel ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall over-ſhadow thee: therefore alſo that Holy thing which ſhall be born of thee ſhall be called the Son of God.*

7. When the Bleſſed Virgin was ſo aſcertain'd that ſhe ſhould be a Mother * and a Maid, and that two Glories, like the two Luminaries of Heaven, ſhould meet in her, that ſhe might in ſuch a way become the *Mother of her Lord,* that ſhe might with better advantages be his Servant; then all her hopes and all her deſires received ſuch ſatisfaction, and filled all the corners of her Heart, ſo much, as indeed it was fain to make room for its reception. But She to whom the greateſt things of Religion and the tranſportations of Devotion were made familiar by the aſſiduity and piety of her daily practices, however ſhe was full of joy, yet ſhe was carried like a full Veſſel, without the violent toſſings of a tempeſtuous paſſion, or the wrecks of a ſtormy imagination. And as the power of the Holy Ghoſt did deſcend upon her like Rain into a Fleece of Wool, without any obſtreperous noiſes or violences to Nature, but onely the extraordinarineſs of an exaltation: ſo her ſpirit received it with the gentleneſs and tranquility fitted for the entertainment of the Spirit of love, and a quietneſs ſymbolical to the Holy Gueſt of her ſpotleſs Womb, the Lamb of God. For ſhe meekly replied, *Behold, the*

* ——— *quæ ventre beato*
Gaudia Matris habens cum virginitatis honore,
Nec primam ſimilem viſa es, nec habere ſequentem.
Sola ſine exemplo placuiſti fœmina Chriſto. Sedul.

handmaid of the Lord, be it unto me according to thy word. And the Angel departed from her, having done his meſſage. And at the ſame time the Holy Spirit of God did make her to conceive in her womb the immaculate Son of God, the Saviour of the World.

Ad SECT. I.

Conſiderations upon the Annunciation of the Bleſſed MARY, and the Conception of the Holy JESUS.

1. THat which ſhines brighteſt preſents its ſelf firſt to the eye; and the devout Soul in the chain of excellent and precious things which are repreſented in the counſel, deſign and firſt beginnings of the work of our Redemption, hath not leiſure to attend the twinkling of the leſſer Stars, till it hath ſtood and admired the glory and eminencies of the Divine Love, manifeſted in the Incarnation of the *Word eternal*. God had no neceſſity in order to the conſervation or the heightning his own Felicity, but out of meer and perfect charity and the bowels of compaſſion ſent into the world his onely Son for remedy to humane miſeries, to ennoble our Nature by an union with Divinity, to ſanctifie it with his Juſtice, to inrich it with his Grace, to inſtruct it with his Doctrine, to fortifie it with his Example, to reſcue it from ſervitude, to aſſert it into the liberty of the ſons of God, and at laſt to make it partaker of a beatifical Reſurrection.

Cùm inter nos & Deum diſcordiam peccando fecimus, tamen ad nos Deus legatum ſuum prior miſit, ut nos ipſi, qui peccavimus, ad pacem Dei rogati veniamus. S. Greg.

2. God, who in the infinite treaſures of his Wiſdom and providence could have found out many other ways for our Redemption than the Incarnation of his Eternal Son, was pleaſed to chuſe this, not only that the Remedy by Man might have proportion to the cauſes of our Ruine, whoſe introduction and intromiſſion was by the prevarication of Man; but alſo that we might with freer diſpenſation receive the influences of a Saviour with whom we communicate in Nature. Although *Abana* and *Pharphar*, Rivers of *Damaſcus* were of greater name and current; yet they were not ſo ſalutary as the waters of *Jordan* to cure *Naaman*'s Leproſie. And if God had made the Remedy of humane nature to have come all the way cloathed in prodigy, and every inſtant of its execution had been as terrible, affrighting, and as full of Majeſty, as the Apparitions upon Mount *Sinai*; yet it had not been ſo uſeful and complying to humane neceſſities, as was the deſcent of God to the ſuſception of humane nature, whereby (as in all Medicaments) the cure is beſt wrought by thoſe inſtruments which have the feweſt diſſonancies to our temper, and are the neareſt to our conſtitution. For thus the Saviour of the world became humane, alluring, full of invitation and the ſweetneſſes of love, exemplary, humble and medicinal.

3. And if we conſider the reaſonableneſs of the thing, what can be given more excellent for the Redemption of Man, than the Blood of the Son of God? And what can more ennoble our Nature, than that by the means of his holy Humanity it was taken up into the *Cabinet of the myſterious Trinity? What better Advocate could we have for us, than him that is appointed to be our Judge? And what greater hopes of Reconciliation can be imagined, than that God, in whoſe power it is to give an abſolute Pardon, hath taken a new Nature, entertained an Office, and undergone a life of Poverty, with a purpoſe to procure our pardon? For now tho' as the righteous Judge he will judge the Nations righteouſly; yet by the ſuſception of our nature, and its appendent crimes, he is become a party: and having obliged himſelf as Man, as he is God he will ſatisfie, by putting the value of an infinite Merit to the actions and ſufferings of his Humanity. And if he had not been God, he could not have given us remedy; if he had not been Man, we ſhould have wanted the excellency of Example.

* *Quod ſperare nullus audebat: quod ſi fortè in mentem alicujus incidiſſet, poterat æſtimare ſe in blaſphemiam incurriſſe.* S. Primaſius.

4. And till now humane nature was leſs than that of Angels; but by the Incarnation of the Word was to be exalted above the Cherubims; yet the *Archangel *Gabriel* being diſpatched in embaſſie, to repreſent the joy and exaltation of his inferiour, inſtantly trims his wings with love and obedience, and haſtens with this Narrative to the Holy Virgin. And if we ſhould reduce our prayers to action, and do God's Will on Earth as the Angels in Heaven do it, we ſhould promptly execute every part of the Divine Will, though it were to be inſtrumental to the exaltation of a Brother above our ſelves; knowing no end but conformity to the Divine Will, and making ſimplicity of intention to be the fringes and exteriour borders of our garments.

* ἀγαθῷ δ' οὐδεὶς περὶ οὐδένος οὐδέποτε ἐγγίνεται φθόνος. Hier. in *Pythag.*

5. When the eternal God meant to ſtoop ſo low as to be fixt to our centre, he choſe for his Mother an Holy perſon and a Maid, but yet affianced to a juſt man, that he might not only be ſecure in the Innocency, but alſo provided for in the Reputation of his holy Mother: teaching us, That we muſt not only ſatisfie our ſelves in the purity of our purpoſes and hearty Innocence, but that we muſt *provide* alſo *things honeſt in the ſight of all men*, being free from the ſuſpicion and ſemblances of evil; ſo making proviſion for private Innocence and publick Honeſty: it being neceſſary in order to Charity and edification of our Brethren, that we hold forth no impure flames or ſmoaking fire-brands, but pure and trimmed lamps, in the eyes of all the world.

6. And yet her Marriage was more myſterious: for as, beſides the Miracle, it was an eternal honour and advancement to the glory of Virginity, that he choſe a Virgin for his Mother; ſo it was in that manner attempered, that the Virgin was betrothed, leſt honourable Marriage might be diſreputed and ſeem inglorious by a poſitive rejection from any participation of the honour. Divers of the old Doctors, from the authority of *Ignatius*, add another reaſon, ſaying, that the Bleſſed *Jeſus* was therefore born of a Woman betrothed, and under the pretence of Marriage, that the Devil, who knew the *Meſſias* was to be born of a Virgin, might not expect him there, but ſo be ignorant of the perſon, till God had ſerv'd many ends of Providence upon him.

Origen. *homil.* 6. *in Levit.* Hier. *Comment. in* 1 Matth. *S.* Baſilius, *& alii.*

7. The Angel in his addreſs needed not to go in inquiſition after a wandring fire, but knew ſhe was a Star fixt in her own Orb; he found her at home: and leſt that alſo might be too large a Circuit, ſhe was yet confined to a more intimate retirement, ſhe was in her Oratory private and devout. There are ſome *Curioſities ſo bold and determinate as to tell the very matter of her Prayer, and that ſhe was praying for the Salvation of all the World, and the Revelation of the *Meſſias*, deſiring ſhe might be ſo happy as to kiſs the feet of her who ſhould have the glory to be his Mother. We have no ſecurity of the particular; but there is no piety ſo diffident as to require a ſign to create a belief that her employment at the inſtant was holy and religious: but in that diſpoſition ſhe received a grace which the greateſt Queens would have purchaſed with the quitting of their Diadems, and hath conſigned an excellent Document to all Women, that they accuſtom themſelves often to thoſe Retirements, where none but God and his Angels can have admittance. For the holy *Jeſus* can come to them too, and dwell with them, hallowing their Souls, and conſigning their bodies to a participation of all his glories. But recollecting of all our ſcattered thoughts and exteriour extravagances, and a receding from the inconveniencies of a too free converſation, is the beſt circumſtance to diſpoſe us to a heavenly viſitation.

* *S.* Bernard.

8. The Holy Virgin when ſhe ſaw an Angel, and heard a teſtimony from Heaven of her Grace and Piety, was troubled within her ſelf at the Salutation, and the manner of it. For ſhe had learn'd, that the affluence of Divine comforts and proſperous ſucceſſes ſhould not exempt us from fear, but make it the more prudent and wary, leſt it intangle us in a vanity of ſpirit: God having ordered, that our ſpirits ſhould be affected with diſpoſitions in ſome degrees contrary to exteriour events, that we be fearful in the affluence of proſperous things, and joyful in adverſity; as knowing that this may produce benefit and advantage; and the changes that are conſequent to the other are ſometimes full of miſchiefs, but always of danger. But her Silence and Fear were her Guardians; *that*, to prevent excreſcences of Joy, *this* of vainer Complacency.

9. And it is not altogether inconſiderable to obſerve, that the Holy Virgin came to a great perfection and ſtate of Piety by a few and thoſe modeſt and even, exerciſes and external actions. S. *Paul* travelled over the World, preached to the Gentiles, diſputed againſt the *Jews*, confounded Hereticks, writ excellently-learned Letters, ſuffered dangers, injuries, affronts, and perſecutions to the height of wonder, and by theſe violences of life, action and patience, obtained the Crown of an excellent Religion and Devotion. But the Holy Virgin, although ſhe was ingaged ſometimes in an active life, and in the exerciſe of an ordinary and ſmall œconomy and government, or miniſtries of a Family, yet ſhe arrived to her Perfections by the means of a quiet and ſilent Piety, the internal actions of Love, Devotion and Contemplation: and inſtructs us, that not only thoſe who have opportunity and powers of a magnificent Religion, or a pompous Charity, or miraculous Converſion of Souls, or aſſiduous and effectual Preachings, or exteriour demonſtrations of corporal Mercy, ſhall have the greateſt crowns, and the addition of degrees and accidental rewards; but the ſilent affections, the ſplendors of an internal Devotion, the unions of Love, Humility and Obedience, the daily offices of Prayer and Praiſes ſung to God, the acts of Faith and Fear, of Patience and Meekneſs, of Hope and Reverence, Repentance and Charity, and thoſe Graces which walk in a

veil and ſilence, make great aſcents to God, and as ſure progreſs to favour and a Crown, as the more oſtentous and laborious exerciſes of a more ſolemn Religion. No man needs to complain of want of power or opportunities for Religious perfections: a devout woman in her Cloſet, praying with much zeal and affections for the converſion of Souls, is in the ſame order to a *ſhining like the ſtars in glory*, as he who by excellent diſcourſes puts it into a more forward diſpoſition to be actually performed. And poſſibly her Prayers obtained energy and force to my Sermon, and made the ground fruitful, and the ſeed ſpring up to life eternal. Many times God is preſent in the *ſtill voice* and private retirements of a quiet Religion, and the conſtant ſpiritualities of an ordinary life; when the *loud* and impetuous *winds*, and the ſhining *fires* of more laborious and expenſive actions, are profitable to others only; like a tree of Balſam, diſtilling precious liquor for others, not for its own uſe.

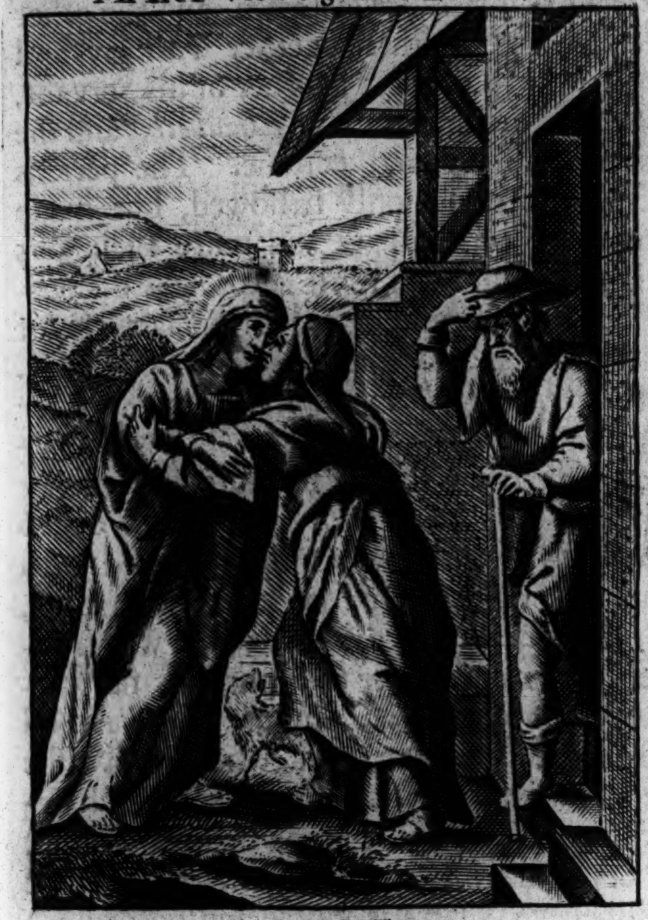
The PRAYER.

O Eternal and Almighty God, who didſt ſend thy holy Angel in embaſſy to the Bleſſed Virgin Mother of our Lord, to manifeſt the actuating thine eternal purpoſe of the Redemption of Mankind by the incarnation of thine eternal Son; put me, by the aſſiſtances of thy Divine Grace, into ſuch holy diſpoſitions, that I may never impede the event and effect of thoſe mercies which in the counſels of thy Predeſtination thou didſt deſign for me. Give me a promptneſs to obey thee to the degree and ſemblance of Angelical alacrity; give me holy Purity and Piety, Prudence and Modeſty, like thoſe Excellencies which thou didſt create in the ever-Bleſſed Virgin, the Mother of God. Grant that my imployment be always holy, unmixt with worldly affections, and as much as my condition of life will bear, retired from ſecular intereſts and diſturbances; that I may converſe with Angels, entertain the Holy JESUS, conceive him in my Soul, nouriſh him with the expreſſes of moſt innocent and holy affections, and bring him forth and publiſh him in a life of Piety and Obedience, that he may dwell in me for ever, and I may for ever dwell with him in the houſe of eternal pleaſures and glories world without end. Amen.

SECT. II.

The bearing of JESUS *in the Womb of the Bleſſed Virgin.*

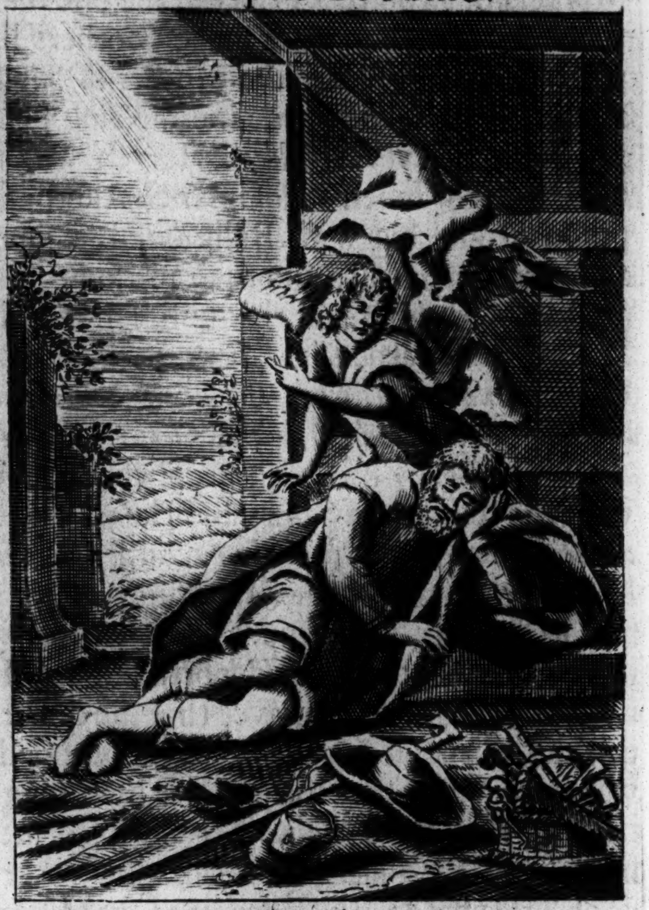
MARY viſiting ELIZABETH



S. LUKE. 1.43.

And whence is this to me that yͤ Mother of my LORD ſhould come to me

Ioſephs Dreame.



S MAT: 1.20.

Ioſeph, thou ſon of David, Feare not to take unto thee Marie thy wife; for that which is conceived in her, is of the Holy Ghoſt.

1. Although the Bleſſed Virgin had a faith as prompt and ready as her Body was chaſt and her Soul pure; yet God who uſes to give *full meaſure, ſhaken together, and running over,* did by way of confirmation and fixing the confidence of her aſſent give an inſtance of his Omnipotency in the very particular of an extraordinary Conception: For the Angel ſaid, *Behold, thy Couſin Elizabeth hath alſo conceived a Son in her old age, and this is the ſixth month with her that was called barren: For with God nothing ſhall be impoſſible.* A leſs argument would have ſatisfied the neceſſity of a Faith which had no ſcruple: and a greater would not have done it in the incredulity of an ungentle and pertinacious ſpirit. But the Holy Maid had complacency enough in the Meſſage, and holy deſires about her to carry her underſtanding as far as her affections, even to the fruition of the Angel's Meſſage; which is ſuch a ſublimity of Faith, that it is its utmoſt conſummation, and ſhall be its crown when our Faith is turned into Viſion, our Hopes into actual Poſſeſſions, and our Grace into Glory.

2. And ſhe, who was now full of God, bearing God in her Virgin-Womb, and the holy Spirit in her Heart, who had alſo over-ſhadowed her, enabling her to a ſupernatural and miraculous conception, *aroſe with haſte* and gladneſs, to communicate that joy which was deſigned for all the World: and ſhe found no Breaſt to pour forth the firſt emanations of her over-joyed Heart ſo fit as her Couſin *Elizabeth*'s, who had received teſtimony from God to have been *righteous, walking in all the Commandments of the Lord blameleſs,* who alſo had a ſpecial portion in this great honour; for ſhe was deſigned to be the Mother of the *Baptiſt,* who was ſent as a fore-runner *to prepare the ways of the Lord, and to make his paths ſtrait. And Mary aroſe in thoſe days, and went into the Hill-Countrey with haſte into a City of Judah.*

3. Her Haſte was in proportion to her joy and deſires, but yet went no greater pace than her Religion. For as in her journey ſhe came near to *Jeruſalem,* ſhe turned in, that ſhe might viſit His Temple whoſe Temple ſhe her ſelf was now: and there, not

only to remember the pleaſures of Religion, which ſhe had felt in continual deſcents and ſhowers falling on her pious heart for the ſpace of eleven years attendance there in her Childhood, but alſo to pay the firſt-fruits of her Thanks and Joy, and to lay all her glory at his feet whoſe humble hand-maid ſhe was in the greateſt honour of being his bleſſed Mother. Having worſhipped, ſhe went on her journey, *and entered into the houſe of Zacharias, and ſaluted Elizabeth.*

4. It is not eaſie to imagine what a colliſion of joys was at this bleſſed Meeting: two Mothers of two great Princes, the one *the greateſt that was born of woman,* and the other was his Lord, and theſe made Mothers by two Miracles, met together with joy and myſteriouſneſs; where the Mother of our Lord went to viſit the Mother of his Servant, and the Holy Ghoſt made the meeting feſtival, and deſcended upon *Elizabeth*, and ſhe propheſied. Never but in Heaven was there more joy and ecſtaſie. The perſons who were Women whoſe fancies and affections were not only hallowed, but made pregnant and big with Religion, meeting together to compare and unite their joys and their Euchariſt, and then made prophetical and inſpired, muſt needs have diſcourſed like *Seraphims* and the moſt ecſtaſied order of Intelligences; for all the faculties of Nature were turned into Grace, and expreſſed in their way the excellent Solemnity. For *it came to paſs when Elizabeth heard the Salutation of Mary, the Babe leaped in her Womb; and Elizabeth was filled with the Holy Ghoſt.*

5. After they had both propheſied and ſang their Hymns, and re-ſaluted each other with the religion of Saints and the joys of Angels, *Mary abode with her Couſin Elizabeth about three months, and then returned to her own houſe.* Where when ſhe appeared with her Holy burthen to her Husband *Joſeph,* and that he perceived her to be with child, and knew that he had never *unſealed* that *holy fountain* of virginal purity, he was troubled. For although her deportment had been pious and chaſte to a miracle, her carriage reſerved, and ſo grave, that ſhe drave away temptations and impure viſits, and all unclean purpoſes from the neighbourhood of her holy perſon: yet when he ſaw ſhe was with child, and had not yet been taught a leſſon higher than the principles of Nature, *he was minded to put her away,* for he knew ſhe was with child; but yet *privily,* becauſe he was a good Man, and knew her Piety to have been ſuch that it had almoſt done violence to his ſence, and made him diſbelieve what was viſible and notorious; and therefore he would do it privately. *But while he thought on theſe things the Angel of the Lord appeared unto him in a Dream, ſaying, Joſeph thou Son of David, fear not to take unto thee Mary thy Wife, for that which is conceived in her is of the Holy Ghoſt. Then Joſeph, being raiſed from ſleep, did as the Angel of the Lord had bidden him, and took unto him his Wife.*

Ad SECT. II.

Conſiderations concerning the Circumſtances of the Interval between the Conception and Nativity.

1. WHen the Bleſſed Virgin was aſcertained of the manner of her becoming a Mother, and that her tremblings were over upon the ſecurity ſhe ſhould preſerve her Virgin purity as a clean oblation to the honour of God, then ſhe expreſſed her conſent to the Angelical meſſage, and inſtantly ſhe conceived the Holy *Jeſus* in her Womb, by the ſupernatural and divine influence of the Holy Ghoſt. For ſhe was highly zealous to reconcile her being Mother to the *Meſſias,* with thoſe Purities and holy Cœlibate which ſhe had deſigned to keep as advantages to the intereſts of Religion, and his honour who choſe her from all the daughters of *Adam,* to be inſtrumental in the reſtitution of grace and innocence to all her Father's family. And we ſhall receive benefit from ſo excellent example, if we be not ſo deſirous of a Privilege as of a Vertue, of Honour as of Piety: and as we ſubmit to the weight and preſſure of ſadneſſes and infelicities, that God's will may be accompliſhed; ſo we muſt be alſo ready to renounce an exteriour grace or favour, rather than it ſhould not be conſiſtent with exemplar and rare Piety.

2. When the Son of God was incarnate in the Womb of his Virgin-Mother, the Holy Maid *aroſe*: and though ſhe was ſuperexalted by an honour greater than the world yet ever ſaw, ſhe ſtill dwelt upon the foundation of Humility: and to make that vertue more ſignal and eminent, ſhe *aroſe* and *went haſtily* to viſit her Couſin *Elizabeth*, who alſo had conceived a Son in her old Age. For ſo we all ſhould be curious and watchful againſt vanities and tranſportations, when we are advanced to the gayeties of proſperous accidents, and in the greateſt privileges deſcend to the loweſt, to exerciſe a greater meaſure of Vertue againſt the danger of thoſe Tentations which are planted againſt our heart to ruine our hopes and glories.

3. But the Joys that the Virgin Mother had were ſuch as concerned all the World; and that part of them which was her peculiar ſhe would not conceal from perſons apt to their entertainment, but go to publiſh God's mercy toward her to another holy perſon that they might joyn in the praiſes of God: as knowing that though it may be convenient to repreſent our perſonal neceſſities in private, yet God's gracious returns and the bleſſings he makes to deſcend on us are more fit, when there is no perſonal danger collaterally appendent, to be publiſhed in the Communion of Saints; that the Hopes of others may receive increaſe, that their Faith may have confirmation, that their Charity and Euchariſt may grow up to become excellent and great, and the praiſes of God may be ſung aloud, till the ſound ſtrike at Heaven, and joyn with the hallelujahs which the *Morning-Stars* in their Orbs pay to their great Creator.

4. When the holy Virgin had begun her journey, ſhe made haſte over the Mountains, that ſhe might not only ſatisfie the deſires of her joy by a ſpeedy gratulation, but leaſt ſhe ſhould be too long abroad under the diſperſion and diſcompoſing of her retirements: and therefore ſhe haſtens to an incloſure, to her Couſin's houſe: as knowing that all vertuous women, like Tortoiſes, carry their Houſe on their heads, and their Chappel in their heart, and their danger in their eye, and their Souls in their hands, and God in all their actions. And indeed her very little burthen which ſhe bare hindred her not but ſhe might make haſte enough; and as her ſpirit was full of chearfulneſs and alacrity, ſo even her body was made airy and vegete: for there was no Sin in her burthen to fill it with natural inconveniences; and there is this excellency in all ſpiritual things, that they do no diſadvantage to our perſons, nor retard our juſt temporal intereſts. And the Religion by which we carry *Chriſt* within us is neither ſo peeviſh as to diſturb our health, nor ſo ſad as to diſcompoſe our juſt and modeſt chearfulneſs, nor ſo prodigal as to force us to needs and ignoble trades; but recreates our body by the medicine of holy Faſtings and Temperance, fills us full of ſerenities and complacencies by the ſweetneſſes of a holy Conſcience, and joys ſpiritual, promotes our temporal intereſts by the gains and increaſes of the rewards of Charity, and by ſecuring God's Providence over us while we are in the purſuit of the Heavenly Kingdom. And as in theſe diſpoſitions ſhe clim'd the Mountains with much facility; ſo there is nothing in our whole life of ſo great difficulty but it may be managed by thoſe aſſiſtances we receive from the Holieſt *Jeſus*, when we carry him about us; as the Valleys are exalted, ſo the Mountains are plain before us.

5. When her Couſin *Elizabeth* ſaw the Mother of her Lord come to viſit her, as the Lord himſelf deſcended to viſit all the world in great humility, ſhe was pleaſed and tranſported to the height of wonder and prophecy, and *the Babe ſprang in her womb* and was ſanctified, firſt doing his homage and adoration to his Lord that was in preſence. And we alſo, although we can do nothing unleſs the Lord firſt prevent us with his gracious viſitation, yet if he firſt come unto us, and we accept and entertain him with the expreſſes and correſpondencies of our duty, we ſhall receive the grace and honour of Sanctification. But if S. *Elizabeth*, who received teſtimony from God that ſhe *walked in all the Commandments of the Lord blameleſs*, was carried into ecſtaſie, wondring at the dignation and favour done to her by the Mother of her Lord; with what preparations and holy ſolemnities ought we to entertain his addreſſes to us by his Holy Sacrament, by the immiſſions of his Spirit, by the aſſiſtances of his Graces, and all other his vouchſafings and deſcents into our hearts?

6. The Bleſſed Virgin hearing her Couſin full of Spirit and prophecy, calling her *bleſſed*, and praiſing her Faith, and confirming her Joy, inſtantly ſang her hymn to God, returning thoſe praiſes which ſhe received to him to whom they did appertain. For ſo we ſhould worſhip God with all our praiſes, being willing upon no other condition to extend one hand to receive our own honour, but that with the other we might tranſmit it to God, that as God is honoured in all his Creatures, ſo he may be honoured in us too; looking upon the Graces which God hath given us but as greater inſtru-

ments and abilities to ſerve him, being none of ours, but talents which are intruſted into our Banks to be improved. But as a precious Pearl is orient and medicinal, becauſe God hath placed thoſe excellencies in it for ends of his own, but it ſelf is dead to all apprehenſions of it, and knows no reflexions upon its own value; onely God is magnified in his work: ſo is every pious perſon precious and holy, but mortified to all vainer complacencies in thoſe ſingularities and eminencies, which God placed there becauſe he was ſo pleaſed, ſaying, there he would have a Temple built; becauſe from thence he would take delight to receive glory and adoration.

7. After all theſe holy and feſtival joys which the two glad Mothers feaſted themſelves withall, a ſad cloud did intervene and paſſed before the face of the bleſſed Virgin. The juſt and righteous *Joſeph*, her eſpouſed Husband perceiving her to be with child, *was minded to put her away*, as not knowing the Divinity of the fountain which watered the Virgin's ſealed and hallowed womb, and made it fruitful. But he purpoſed to do it *privily*, that he might preſerve the Reputation of his Spouſe, whoſe Piety he knew was great, and was ſorrowful it ſhould now ſet in a ſad night and be extinct. But it was an exemplar charity, and reads to us a rule for our deportment towards erring and lapſed perſons, that we intreat them with meekneſs and pity and fear; not haſtening their ſhame, nor provoking their ſpirit, nor making their remedy deſperate by uſing of them rudely, till there be no worſe thing for them to fear if they ſhould be diſſolved into all licentiouſneſs. For an open ſhame is commonly proteſted unto when it is remedileſs, and the perſon either deſpairs and ſinks under the burthen, or elſe grows impudent and tramples upon it. But the gentleneſs of a modeſt and charitable remedy preſerves that which is Vertue's girdle, Fear and Bluſhing; and the beginning of a puniſhment chides them into the horror of remembrance and guilt, but preſerves their meekneſs and modeſty, becauſe they, not feeling the worſt of evils, dare not venture upon the worſt of ſins.

—frontemque à crimine ſumit.

8. But it ſeems the Bleſſed Virgin, having received this greateſt honour, had not made it known to her Husband *Joſeph*; and when ſhe went to her Couſin *Elizabeth*, the Virgin was told of it by her Couſin before ſhe ſpake of it her ſelf, for her Couſin had it by revelation and the ſpirit of prophecy. And it is in ſome circumſtances and from ſome perſons more ſecure to conceal Viſions, and thoſe heavenly Gifts which create eſtimations among men, than to publiſh them, which may poſſibly miniſter to vanity; and thoſe exteriour Graces may do God's work, though no obſerver note them but the perſon for whoſe ſake they are ſent: like rain falling in uninhabited Valleys, where no eye obſerves ſhowers; yet the Valleys laugh and ſing to God in their refreſhment without a witneſs. However, it is better to hear the report of our good things from the mouths of others than from our ſelves: and better yet, if the beauty of the Tabernacle be covered with skins, that none of our beauties be ſeen but by worſhippers, that is, when the glory of God and the intereſts of Religion or Charity are concerned in their publication. For ſo it happened to be in the caſe of the Bleſſed Virgin, as ſhe related to her Couſin *Elizabeth*; and ſo it happened not to be, as ſhe referred to her Husband *Joſeph*.

9. The holy Virgin could not but know that *Joſeph* would be troubled with ſorrow and inſecure apprehenſions concerning her being with child: but ſuch was her Innocence, and her Confidence in God, that ſhe held her peace, expecting which way God would provide a remedy to the inconvenience. For if we *commit our ſelves to God in well-doing as unto a faithful Creator*, preſerving the tranquility of our ſpirits and the evenneſs of our temper in the aſſault of infamy and diſreputation, God, who loves our Innocence, will be its Patron, and will aſſert it from the ſcandal, if it be expedient for us; if it be not, it is not fit we ſhould deſire it. But if the Holy *Jeſus* did ſuffer his Mother to fall in miſinterpretation and ſuſpect, which could not but be a great affliction to her excellent ſpirit, rarely tempered as an Eye, highly ſenſible of every ruder touch; we muſt not think it ſtrange, if we be tried and preſſed with a calamity and unhandſome accidents: only remember, that God will find a remedy to the trouble, and will ſanctifie the affliction, and ſecure the perſon, if we be innocent, as was the Holy Virgin.

10. But *Joſeph* was not haſty in the execution of his purpoſes, nor in making his thoughts determinate, but ſtood long in deliberation, and longer before he acted it, becauſe it was an invidious matter, and a rigour. He was firſt to have defam'd and accus'd her publickly, and being, convicted, by the Law ſhe was to die, if he had gone the ordinary way. But he, who was a *juſt man*, that is, according to the ſtyle of * Scripture, and other wiſe Writers, *a good*, *a charitable man*, found that it was more

* 1 John 1. 9. Pſal. 111. 3. δικαιοσύνη, χρηστότης, ἀγαθότης, φιλανθρωπία. Philoſtr. *de Vita Apollon.* l. 3. c. 7.

agreeable to Juſtice, to treat an offending perſon with the eaſieſt ſentence, than to put things to extremity, and render the perſon deſperate and without remedy, and provoked by the ſuffering of the worſt of what ſhe could fear. No obligation to Juſtice does force a man to be cruel, or to uſe the ſharpeſt ſentence. A juſt man does Juſtice to every man and to every thing; and then if he be alſo wiſe, he knows there is a debt of mercy and compaſſion due to the infirmities of man's nature, and that debt is to be paid: and he that is cruel and ungentle to a ſinning perſon, and does the worſt thing to him, dies in his debt, and is unjuſt. Pity, and forbearance, and long ſuffering, and fair interpretation, and excuſing our brother, and taking things in the beſt ſenſe, and paſſing the gentleſt ſentence, are as certainly our duty, and owing to every perſon that does offend and can repent, as calling men to account can be owing to the Law, and are firſt to be paid; and he that does not ſo is an unjuſt perſon: which becauſe *Joſeph* was not, he did not call furiouſly for Juſtice, or pretend that God required it at his hands preſently, to undoe a ſuſpected perſon; but waved the killing letter of the Law, and ſecured his own intereſt and his Juſtice too, by intending to *diſmiſs her privately*. But before the thing was irremediable, God ended his Queſtion by a heavenly demonſtration, and ſent an Angel to reveal to him the Innocence of his Spouſe, and the Divinity of her Son; and that he was an immediate derivative from Heaven, and the Heir of all the World. And in all our doubts we ſhall have a reſolution from Heaven or ſome of its Miniſters, if we have recourſe thither for a Guide, and be not haſty in our diſcourſes, or inconſiderate in our purpoſes, or raſh in judgment. For God loves to give aſſiſtances to us, when we moſt fairly and prudently endeavour that Grace be not put to do all our work, but to facilitate our labour; not creating new faculties, but improving thoſe of Nature. If we conſider warily, God will guide us in the determination: But a haſty perſon out-runs his guide, prevaricates his rule, and very often engages upon errour.

Non ſolùm ab ultionis atrocitate, ſed etiam ab accuſationis ſeveritate, aliena juſti perſona eſt. Ambroſ.

The PRAYER.

O *Holy* Jeſu, *Son of the Eternal God, thy Glory is far above all Heavens, and yet thou didſt deſcend to Earth, that thy Deſcent might be the more gracious, by how much thy Glories were admirable, and natural, and inſeparable. I adore thy Holy Humanity with humble veneration, and the thankful addreſſes of religious joy, becauſe thou haſt perſonally united Humane nature to the Eternal Word, carrying it above the ſeats of the higheſt Cherubim. This great and glorious Myſtery is the honour and glory of Man: it was the expectation of our Fathers, who ſaw the myſteriouſneſs of thy Incarnation at great and obſcure diſtances. And bleſſed be thy Name, that thou haſt cauſed me to be born after the fulfilling of thy Prophecies, and the conſummation and exhibition of ſo great a Love, ſo great myſteriouſneſs. Holy* Jeſu, *tho I admire and adore the immenſity of thy Love and Condeſcenſion, who wert pleaſed to undergo our burthens and infirmities for us; yet I abhor my ſelf, and deteſt my own impurities, which were ſo great and contradictory to the excellency of God, that to deſtroy Sin, and ſave us, it became neceſſary that thou ſhouldſt be ſent into the World, to die our Death for us, and to give us of thy Life.*

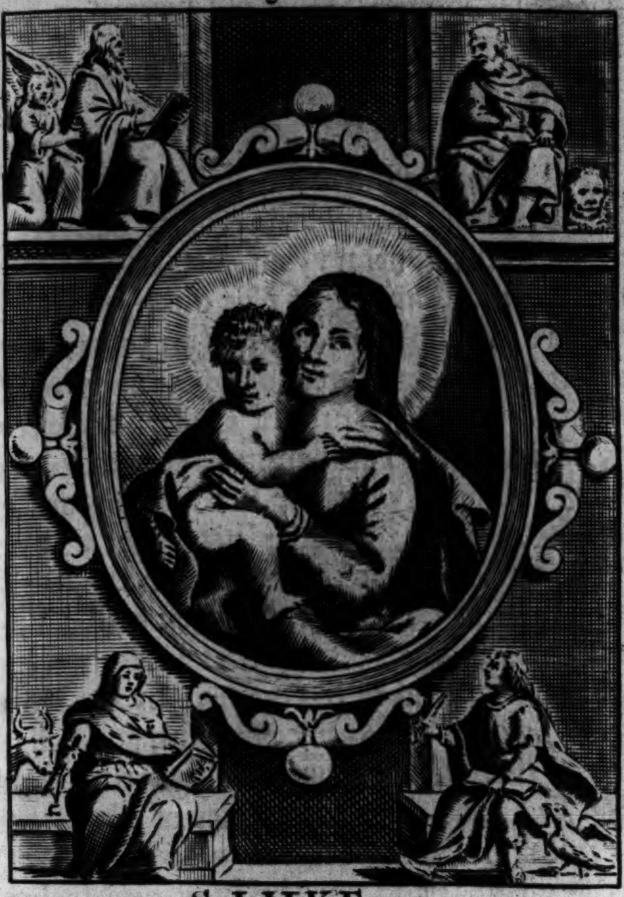
2.

D*eareſt* Jeſu, *thou didſt not breath one ſigh, nor ſhed one drop of bloud, nor weep one tear, nor ſuffer one ſtripe, nor preach one Sermon, for the Salvation of the Devils: and what ſadneſs and ſhame is it then, that I ſhould cauſe ſo many inſufferable loads of ſorrows to fall upon thy ſacred head; Thou art wholly given for me, wholly ſpent upon my uſes, and wholly for every one of the Elect. Thou in the beginning of the work of our Redemption didſt ſuffer nine months impriſonment in the pure Womb of thy Holy Mother, to reedeem me from the eternal ſervitude of Sin and its miſerable conſequents. Holy* Jeſu, *let me be born anew, receive a new birth, and a new life, imitating thy Graces and Excellencies by which thou art beloved of thy Father, and haſt obtained for us a favour and atonement. Let thy holy will be done by me, let all thy will be wrought in me, let thy will be wrought concerning me; that I may do thy pleaſure, and ſubmit to the diſpenſation of thy Providence, and conform to thy holy will, and may for ever ſerve thee in the Communion of Saints, in the Society of thy redeemed ones, now and in the glories of Eternity.* Amen.

SECT. III.

The Nativity of our Bleſſed Saviour JESUS.

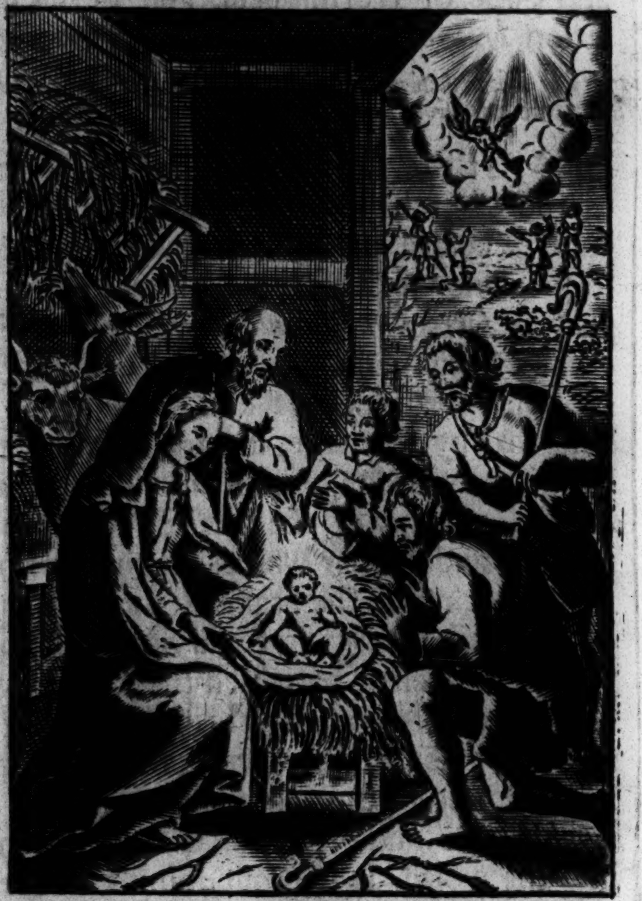
The Virgin MOTHER



S LUKE 11.27

Bleſſed is the Womb that bare thee, and the paps which thou haſt Sucked. v. 28. Yea, rather Bleſſed are they that heare the word of God and keep it.

The Birth of IESUS.



And ſhe brought forth her firſt borne ſon, and wrapped him in ſwadling clothes and laid him in a manger, because there was no roome for them in the Inne. Luk. 2. 7.

1. THE Holy Maid longed to be a glad Mother, and ſhe who carried a burthen whoſe proper commenſuration is the days of Eternity counted the tedious minutes, expecting when the Sun of Righteouſneſs ſhould break forth from his Bed, where nine Months he hid himſelf as behind a fruitful cloud. About the ſame time God, who in his infinite Wiſdom does concentre and tie together in one end things of diſparate and diſproportionate natures, making things improbable to co-operate to what wonder or what truth he pleaſes, brought the Holy Virgin to *Bethlehem*, the City of *David*, *to be taxed* with her Husband *Joſeph*, according to a Decree upon all the World, iſſuing from *Auguſtus Cæſar*.* But this happened in this Conjunction of time, that it might be fulfilled which was ſpoken by the Prophet *Micah*, *And thou Bethlehem in the land of Judah art not the leaſt among the Princes of Judah; for out of thee ſhall come a Governour that ſhall rule my people Iſrael.* This rare act of Providence was highly remarkable, becauſe this Taxing ſeems wholly to have been ordered by God to ſerve and miniſter || to the circumſtances of this Birth. For this Taxing was not in order to Tribute: *Herod* was now King, and received all the Revenues of the *Fiſcus*, and paid to *Auguſtus* an appointed Tribute after the manner of other Kings, Friends and Relatives of the *Roman* Empire: neither doth it appear that the *Romans* laid a new Tribute on the *Jews* before the Confiſcation of the Goods of *Archelaus*. *Auguſtus* therefore ſending ſpecial Delegates to tax every City, made only an inqueſt after the ſtrength of the *Roman* Empire in men and moneys; and did himſelf no other advantage, but was directed by him who rules and turns the hearts of Princes, that he might, by verifying a Prophecy, ſignifie and publiſh the Divinity of the Miſſion and Birth of *Jeſus*.

Vide Suidam in verbo ἀπογραφή. Dio. *l.* 56. ἔπεμψεν ἄλλους ἄλλῃ τά τε τῶν ἰδιωτῶν καὶ τὰ τῶν πόλεων ἀπογραψαμένους.

2. She that had conceived by the operation of that Spirit who dwells within the element of Love, was no ways impeded in her journey by the greatneſs of her burthen,

F but

---

* Ἦν δὲ οὖν τοῦτο δεύτερον καὶ τεσσαρακοστὸν ἔτος τῆς Αὐγούστου βασιλείας, Αἰγύπτου δ' ὑποταγῆς καὶ τῆς τελευτῆς Ἀντωνίου καὶ Κλεοπάτρας ὄγδοον ἔτος καὶ εἰκοστόν. Euſeb. *l.* 1. c. 6. *Hiſtor. Eccleſ. Anno ſcil. tertio Olympiad.* 194. *Cæſare Auguſto & Plautio Silano Coſſ.*

|| Ὁ Αὔγουστος ὑπηρετεῖται τῷ ἐν Βηθλεὲμ τόκῳ διὰ τοῦ προστάγματος τῆς ἀπογραφῆς. S. Chryſoſt. *Hom.* 8. *in Matth.*

but arrived at *Bethlehem* in the throng of Strangers, who had ſo filled up the places of hoſpitality and publick entertainment, that *there was no room for Joſeph and Mary in the Inn.* But yet ſhe felt that it was neceſſary to retire where ſhe might ſoftly lay her Burthen, who began now to call at the Gates of his Priſon, and Nature was ready to let him forth. But ſhe that was Mother to the King of all the Creatures could find no other but a Stable, * a Cave of a Rock, whither ſhe retired: where when it began to be with her after the manner of Women, ſhe humbly bowed her knees, in the poſture and guiſe of Worſhippers, and in the midſt of glorious thoughts and higheſt ſpeculation *brought forth her firſt-born into the World.*

* *Juxta Propheticum illud,* Iſa. 33. 16. Οὗτος οἰκήσει ἐν ὑψηλῷ σπηλαίῳ πέτρας ἰσχυρᾶς· ἄρτος δοθήσεται αὐτῷ, *apud* LXX. *Sed hanc periodum Judæi eraſerunt ex Hebræo textu, Sic & Symmachus,* ἄρτος δοθήσεται, *myſticè* Bethlehem, *ſive Domus panis indigitatur.*

3. As there was no ſin in the Conception, ſo neither had ſhe pains in the Production, as the Church from the days of *Gregory Nazianzen* until now hath piouſly believed: though before his days there were ſome opinions to the contrary, but certainly neither ſo pious nor ſo reaſonable. For to her alone the puniſhment of *Eve* did not extend, that *in ſorrow ſhe ſhould bring forth:* For where nothing of Sin was an ingredient, there Miſery cannot cohabit. For though amongſt the Daughters of Men many Conceptions are innocent and holy, being ſanctified by the Word of God and Prayer, hallowed by Marriage, deſigned by Prudence, ſeaſoned by Temperance, conducted by Religion towards a juſt, an hallowed and an holy end, and yet their Productions are in ſorrow, yet this of the Bleſſed Virgin might be otherwiſe, becauſe here Sin was no relative, and neither was in the principle nor the derivative, in the act nor in the habit, in the root nor in the branch: there was nothing in this but the ſanctification of a Virgin's Womb, and that could not be the parent of ſorrow, eſpecially that Gate not having been opened by which the Curſe always entred. And as to conceive by the Holy Ghoſt was glorious, ſo to bring forth any of *the fruits of the Spirit* is joyful, and full of felicities. And he that came from his Grave faſt tied with a ſtone and ſignature, and into the College of Apoſtles *the doors being ſhut*, and into the glories of his Father through the ſolid orbs of all the Firmament, came alſo (as the Church piouſly believes) into the world, ſo without doing violence to the virginal and pure body of his Mother, that he did alſo leave her Virginity entire, to be as a Seal, that none might open the Gate of that Sanctuary; that it might be fulfilled which was ſpoken of the Lord by the Prophet, *This Gate ſhall be ſhut, it ſhall not be opened, and no man ſhall enter in by it: becauſe the Lord God of Iſrael hath entred by it, therefore it ſhall be ſhut.*

Vide Waddingum, *p.* 270.

Ezek. 44. 2.

4. Although all the World were concerned in the Birth of this Great Prince, yet I find no Story of any one that miniſtred at it ſave only Angels, who knew their duty to their Lord, and the great intereſt of that Perſon; whom, as ſoon as he was born, they preſented to his Mother, who could not but receive him with a joy next to the rejoycings of glory and beatifick viſion, ſeeing him to be born her Son who was the Son of God, of greater beauty than the Sun, purer than Angels, more loving than the Seraphims, as dear as the eye and heart of God, where he was from eternity engraven, his beloved, and his only-begotten.

5. When the Virgin-Mother now felt the firſt tenderneſs and yernings of a Mother's Bowels, and ſaw the Saviour of the World born, poor as her Fortunes could repreſent him, naked as the innocence of *Adam*, ſhe took him, and *wrapt him in ſwaddling cloaths*; and after ſhe had a while cradled him in her arms, ſhe *laid him in a manger*. For ſo was the deſign of his Humility; that as the laſt Scene of his life was repreſented among Thieves, ſo the firſt was amongſt Beaſts, the Sheep and the Oxen; according to that myſterious Hymn of the Prophet *Habakkuk*, * *His brightneſs was as the light, he had horns coming out of his hand, and there was the hiding of his power.*

* Hab. 3. 4. *In medio animalium cognoſceris.* Sic LXX.

6. But this place, which was one of the great inſtances of his Humility, grew to be as venerable as became an inſtrument, and it was conſecrated into a Church, the Crib into an Altar, where firſt lay that *Lamb of God* which afterwards was ſacrificed for the ſins of all the World. And when *Adrian* the Emperor, who intended a great deſpite to it, built a Temple to *Venus* and *Adonis* in that place where the Holy Virgin-Mother and her more Holy Son were humbly laid; even ſo he could not obtain, but that even amongſt the Gentile Inhabitants of the neighbouring Countries it was held in an account far above ſcandal and contempt. For God can ennoble even the meaneſt of Creatures, eſpecially if it be but a relative and inſtrumental to Religion, higher than the injuries of ſcoffers and malicious perſons. But it was then a Temple full of Religion, full of glory, when Angels were the Miniſters, the Holy Virgin was the Worſhipper, and *CHRIST* the Deity.

Ven. Beda *de locis ſanctis. c.* 8. *S.* Hieron. *Epiſt.* 48.

Ad SECT. III.

Conſiderations upon the Birth of our Bleſſed Saviour JESUS.

1. ALthough the Bleſſed *Jeſus* deſired with the ardency of an inflamed love to be born, and to finiſh the work of our Redemption; yet he did not prevent the period of Nature, nor break the Laws of the Womb, and antedate his own ſanctions which he had eſtabliſhed for ever. He ſtay'd nine months, and then brake forth *as a Giant joyful to run his courſe.* For pre-mature and haſty actions, and ſuch counſels as know not how to expect the times appointed in God's decree, are like haſty fruit, or a young perſon ſnatch'd away in his florid age, ſad and untimely. He that haſtens to enjoy his wiſh before the time, raiſes his own expectation, and yet makes it unpleaſant by impatience, and loſeth the pleaſure of the fruition when it comes, becauſe he hath made his deſires bigger than the thing can ſatisfie. He that muſt eat an hour before his time, gives probation of his intemperance or his weakneſs: and if we dare not truſt God with the circumſtance of the event, and ſtay his leiſure, either we diſrepute the infinity of his Wiſdom, or give clear demonſtration of our own vanity.

2. When God deſcended to Earth, he choſe to be born in the Suburbs and retirement of a ſmall Town; but he was pleaſed to die at *Jeruſalem*, the Metropolis of *Judæa*. Which chides our ſhame and pride, who are willing to publiſh our gayeties in Piazza's and the corners of the ſtreets of moſt populous places; but our defects and the inſtruments of our humiliation we carry into deſarts, and cover with the night, and hide them under ground; thinking no ſecrecy dark enough to hide our ſhame, nor any theatre large enough to behold our pompous vanities: for ſo we make proviſions for Pride, and take care to exclude Humility.

3. When the Holy Virgin now perceived that the expectation of the Nations was arrived at the very doors of revelation and entrance into the world, ſhe brought forth the Holy *Jeſus*, who, like Light through tranſparent glaſs paſt through, or a ripe Pomegranate from a fruitful tree, fell to the earth, without doing violence to its Nurſe and Parent. She had no Miniſters to attend but Angels, and neither her Poverty nor her Piety would permit her to provide other Nurſes; but her ſelf did the offices of a tender and pious Parent. She kiſſed him and worſhipped him, and thanked him that he would be born of her, and ſhe ſuckled him, and bound him in her arms and ſwadling-bands; and when ſhe had repreſented to God her firſt ſcene of joy and Euchariſt, ſhe ſoftly laid him in the manger, till her deſires and his own neceſſities called her to take him, and to rock him ſoftly in her arms. And from this deportment ſhe read a lecture of piety and maternal care, which Mothers ſhould perform toward their Children when they are born, not to neglect any of that duty which nature and maternal piety requires.

4. *Jeſus* was pleaſed to be born of a poor Mother in a poor place, in a cold winter's night, far from home, amongſt ſtrangers, with all the circumſtances of humility and poverty. And no man will have cauſe to complain of his courſe Robe, if he remembers the ſwadling-cloaths of this Holy Child; nor to be diſquieted at his hard Bed, when he conſiders *Jeſus* laid in a manger; nor to be diſcontented at his thin Table, when he calls to mind the King of Heaven and Earth was fed with a little breaſt-milk. But ſince the eternal Wiſdom of the Father, who *knew to chuſe the good and refuſe the evil*, did chuſe a life of Poverty; it gives us demonſtration, that Riches and Honours, thoſe idols of the World's eſteem, are ſo far from creating true felicities, that they are not of themſelves eligible in the number of good things: however, no man is to be aſhamed of innocent Poverty, of which many wiſe men make Vows, and of which the Holy *Jeſus* made election, and his Apoſtles after him made publick profeſſion. And if any man will chuſe and delight in the affluence of temporal good things, ſuffering himſelf to be tranſported with caitive affections in the * pleaſures of every day, he may well make a queſtion whether he ſhall ſpeed as well hereafter; ſince God's uſual method is, that they only who follow *Chriſt* here ſhall be with him for ever.

5. The Condition of the Perſon who was born is here of greateſt conſideration. For He that cried in the Manger, that ſuck'd the paps of a Woman, that hath expoſed Himſelf to Poverty and a world of inconveniencies, is *the Son of the living God*, of the ſame ſubſtance with his Father, begotten before all Ages, before the Morning-ſtars;

* Οἴει σὺ τοὺς θανόντας, ὦ Νικήρατε, τρυφῆς ἁπάσης μεταλαβόντας ἐν βίῳ, πεφυκέναι τὸ θεῖον. Diphilus.

he is GOD eternal. He is alſo, by reaſon of the perſonal Union of the Divinity with his Humane nature, *the Son of God*; not by Adoption, as good Men and beatified Angels are, but by an extraordinary and miraculous Generation. He is the *Heir* of his Father's glories and poſſeſſions, not by ſucceſſion, (for his Father cannot die,) but by an equality of communication. He is *the expreſs image of his* Father's *perſon* according to both Natures; the miracle and exceſs of his Godhead being, as upon Wax, imprinted upon all the capacities of his Humanity. And after all this he is our *Saviour*; that to our Duties of wonder and adoration we may add the affections of love and union, as himſelf, beſides his being admirable in himſelf, is become profitable to us, *Verè Verbum hoc eſt abbreviatum*, ſaith the Prophet; The eternal Word of the Father is ſhortned to the dimenſions of an Infant.

6. Here then are concentred the prodigies of Greatneſs and Goodneſs, of Wiſdom and Charity, of Meekneſs and Humility, and march all the way in myſtery and incomprehenſible mixtures; if we conſider him in the boſom of his Father, where he is ſeated by the poſtures of Love and eſſential Felicity; and in the Manger, where Love alſo placed him, and an infinite deſire to communicate his Felicities to us. As he is *God*, his Throne is in the Heaven, and he fills all things by his immenſity: as he is *Man*, he is circumſcribed by an uneaſie Cradle, and cries in a Stable. As he is *God*, he is ſeated upon a ſuper-exalted Throne; as *Man*, expoſed to the loweſt eſtate of uneaſineſs and need. As *God*, cloathed in a Robe of Glory, at the ſame inſtant when you may behold and wonder at his *Humanity* wrapped in cheap and unworthy Cradle-bands. As *God*, he is incircled with millions of Angels; as *Man*, in the company of Beaſts. As *God*, he is the Eternal Word of the Father, Eternal, ſuſtained by himſelf, all-ſufficient, and without need: and yet he ſubmitted himſelf to a condition imperfect, inglorious, indigent and neceſſitous. And this conſideration is apt and natural to produce great affections of love, duty and obedience, deſires of union and conformity to his ſacred Perſon, Life, Actions and Laws; that we reſolve all our thoughts, and finally determine all our reaſon and our paſſions and capacities upon that ſaying of S. *Paul*, *He that loves not the Lord Jeſus Chriſt, let him be accurſed.*

1 Cor. 16. 22.

7. Upon the conſideration of theſe Glories, if a pious ſoul ſhall upon the ſupports of Faith and Love enter into the Stable where this great King was born, and with affections behold every member of the Holy Body, and thence paſs into the Soul of *Jeſus*, we may ſee a Scheme of Holy Meditations, enough to entertain all the degrees of our love and of our underſtanding, and make the myſtery of the Nativity as fruitful of holy thoughts as it was of bleſſings to us. And it may ſerve inſtead of a deſcription of the perſon of *Jeſus* conveyed to us in imperfect and Apocryphal Schemes. If we could behold his ſacred *Feet* with thoſe affections which the Holy Virgin did, we have tranſmitted to us thoſe myſteries in ſtory which ſhe had firſt in part by ſpiritual and divine infuſed light, and afterwards by obſervation. Thoſe holy Feet, tender and unable to ſupport his ſacred Body, ſhould bear him over all the Province of his Cure with great zeal for the gaining of Souls to the belief and obedience of his holy Laws: thoſe are the Feet that ſhould walk upon ſeas and hills of water as upon firm pavement; at which the Lepers and diſeaſed perſons ſhould ſtoop, and gather health up; which *Mary Magdalen* ſhould waſh with tears, and wipe with her hair, and anoint with coſtly Nard, as expreſſions of love and adoration, and there find abſolution and remedy for her ſins; and which finally ſhould be rent by the nails of the Croſs, and afterwards aſcend above the Heavens, making the Earth to be his foot-ſtool. From hence take patterns of imitation, that our Piety be ſymbolical, that our Affections be paſſionate and Euchariſtical, full of love, and wonder, and adoration, that *our feet* tread in the ſame ſteps, and that we transfer the Symbol into Myſtery, and the Myſtery to Devotion, praying the Holy *Jeſus* to actuate the ſame mercies in us which were finiſhed at his holy Feet, forgiving our ſins, healing our ſickneſſes; and then place our ſelves irremovably, becoming his Diſciples, and ſtrictly obſerving the rules of his holy Inſtitution, *ſitting at the feet* of this our great Maſter.

8. In the ſame manner a pious perſon may (with the Bleſſed Virgin) paſs to the conſideration of his Holy *Hands*, which were ſo often lifted up to God in Prayer; whoſe touch was miraculous and medicinal, cleanſing Lepers, reſtoring periſhing limbs, opening blind eyes, raiſing dead perſons to life; thoſe perſons which fed many thouſands by two Miracles of Multiplication, that purged the Temple from profaneneſs, that in a ſacramental manner bare his own Body, and gave it to be the food and refreſhment of elect Souls, and after were cloven and rent upon the Croſs, till the Wounds became (after the Reſurrection) ſo many tranſparencies and glorious Inſtruments

of ſolemn, ſpiritual and efficacious benediction. Tranſmit this meditation into affections and practices, *lifting up pure hands in prayer,* that our Devotions be united to the merits of his glorious Interceſſion: and putting our ſelves into his hands and holy Providence, let us beg thoſe effects upon our Souls and ſpiritual Cures which his precious hands did operate upon their Bodies, transferring thoſe Similitudes to our ghoſtly and perſonal advantages.

9. We may alſo behold his holy *Breaſt,* and conſider, that there lay that ſacred Heart, like the Dove within the Ark, ſpeaking peace to us, being the regiment of love and ſorrows, the fountain of both the Sacraments, running out in the two holy ſtreams of Blood and Water, when the Rock was ſmitten, when his holy Side was pierced; and there, with S. *John,* let us lay our head, and place our heart, and thence draw a treaſure of holy revelations and affections, that we may reſt in him only, and upon him lay our burthens, filling every corner of our heart with thoughts of the moſt amiable and beloved *JESUS.*

10. In like manner we may unite the *Day* of his Nativity with the *Day* of his Paſſion, and conſider all the parts of his Body as it was inſtrumental in all the work of our Redemption, and ſo imitate, and in ſome proportion partake of, that great variety of ſweetneſſes and amorous reflexes and gracious intercourſes which paſſed between the Bleſſed Virgin and the Holy Child, according to his preſent capacities, and the clarity of that light which was communicated to her by Divine Infuſion: And all the Members of this Bleſſed Child, his *Eyes,* his *Face,* his *Head,* all the Organs of his *Senſes,* afford variety of entertainment and motion to our Affections, according as they ſerved in their ſeveral employments and co-operations in the myſteries of our Reſtitution.

11. But his *Body* was but his *Soul's* upper Garment, and the conſiderations of this are as immaterial and ſpiritual as the Soul it ſelf,and more immediate to the myſtery of the Nativity. This Soul is of the ſame nature and ſubſtance with ours; in this inferiour to the Angels, that of it ſelf it is incompleat, and diſcuſſive in a lower order of ratiocination: but in this ſuperiour; 1. That it is *perſonally united* to the Divinity, full of the Holy Ghoſt, over-running with Grace, which was diſpenſed to it without meaſure. (And by the mediation of this Union, as it ſelf is exalted far above all orders of Intelligences, ſo we alſo have contracted alliances with God, teaching us not to unravel our excellencies by infamous deportments.) 2. Here alſo we may meditate, that his *Memory* is indeterminable and unalterable, ever remembring to do us good, and to preſent our needs to God by the means of his holy Interceſſion. 3. That his *Underſtanding* is without ignorance, knowing the ſecrets of our hearts, full of myſterious ſecrets of his Father's Kingdom, in *which all the treaſures of the wiſdom and knowledge of God are hidden.* 4. That his *Will* is impeccable, entertained with an uninterrupted act of Love to God, greater than all Angels and beatified Spirits preſent to God in the midſt of the tranſportations and raviſhments of Paradiſe: That this Will is full of Love to us, of Humility in it ſelf, of Conformity to God, wholly reſign'd by acts of Adoration and Obedience. It was moved by ſix Wings; Zeal of the honour of God, and Compunction for our ſins, Pity to our miſeries, and Hatred of our impieties, Deſires of ſatisfying the wrath of God, and great Joy at the conſideration of all the fruits of his Nativity, the appeaſing of his Father, the redemption of his Brethren. And upon theſe Wings he mounted up into the Throne of Glory, carrying our Nature with him above the Seats of Angels. Theſe ſecond conſiderations preſent themſelves to all that with Piety and Devotion behold the Holy Babe lying in the obſcure and humble place of his Nativity.

Col. 2. 3.

The PRAYER.

I.

H*oly and Immortal* Jeſus, *I adore and worſhip thee with the loweſt proſtrations and humility of Soul and Body, and give thee all thanks for that great love to us whereof thy Nativity hath made demonſtrations; for that Humility of thine expreſſed in the poor and ignoble circumſtances which thou didſt voluntarily chuſe in the manner of thy Birth. And I preſent to thy holy Humanity inchaſed in the adorable Divinity my Body and Soul; humbly deſiring, that as thou didſt cloath thy ſelf with a Humane Body, thou mayeſt inveſt me with the Robes of Righteouſneſs, covering my ſins, enabling my weakneſſes, and ſuſtaining my mortality, till I ſhall finally in conformity to thy Beauties and Perfections be cloathed with the Stole of Glory.* Amen.

2.

VOuchſafe to come to me by a more intimate and ſpiritual approximation, that ſo thou mayeſt lead me to thy Father; for of my ſelf I cannot move one ſtep towards thee. Take me by the hand, place me in thy heart, that there I may live, and there I may die: that as thou haſt united our Nature to thy Eternal Being, thou mighteſt alſo unite my Perſon to thine by the interiour adunations of Love, and Obedience, and Conformity. Let thy Ears *be open to my prayers, thy merciful* Eyes *look upon my miſeries, thy holy* Hands *be ſtretched out to my relief and ſuccour. Let ſome of thoſe precious diſtilling Tears which Nature, and thy Compaſſion, and thy Sufferings did cauſe to diſtil and drop from thoſe ſacred Fontinels, water my ſtony heart, and make it ſoft, apt for the impreſſions of a melting, obedient and correſponding love; and moiſten mine Eyes, that I may upon thy ſtock of pity and weeping mourn for my ſins: that ſo my tears and ſorrows, being drops of water coming from that holy Rock, may indeed be united unto thine, and made precious by ſuch holy mixtures.* Amen.

3.

BLeſſed Jeſus, *now that thou haſt ſanctified and exalted Humane Nature, and made even my Body precious by a perſonal uniting it to the Divinity, teach me ſo reverently to account of it, that I may not dare to prophane it with impure luſts or caitive affections, and unhallow that ground where thy holy feet have troden. Give to me ardent deſires, and efficacious proſecutions of theſe holy effects which thou didſt deſign for us in thy Nativity, and other parts of our Redemption. Give me great confidence in thee, which thou haſt encouraged by the exhibition of ſo glorious favours; great ſorrow and confuſion of face at the ſight of mine own imperfections, and eſtrangements, and great diſtances from thee, and the perfections of thy Soul; and bring me to thee by the ſtrictneſſes of a zealous and affectionate imitation of thoſe Sanctities which, next to the hypoſtatical Union, added luſtre and excellency to thy Humanity: that I may live here with thee in the expreſſes of a holy life, and die with thee by mortification and an unwearied patience, and reign with thee in immortal glories world without end.* Amen.

DISCOURSE I.

Of Nurſing Children, in imitation of the Bleſſed Virgin-Mother.

1. THeſe later Ages of the World have declined into a ſoftneſs above the effeminacy of *Aſian* Princes, and have contracted cuſtoms which thoſe innocent and healthful days of our Anceſtors knew not, whoſe Piety was natural, whoſe Charity was operative, whoſe Policy was juſt and valiant, and whoſe Oeconomy was ſincere and proportionable to the diſpoſitions and requiſites of Nature. And in this particular the good women of * old gave one of their inſtances; the greateſt perſonages nurſt their own Children, did the work of Mothers, and thought it was unlikely women ſhould become vertuous by ornaments and ſuperadditions of Morality, who did decline the Laws and Preſcriptions of Nature, whoſe principles ſupply us with the firſt and moſt common rules of manners and more perfect actions. In imitation of whom, and eſpecially of the Virgin *Mary*, who was *Mother* and *Nurſe* to the Holy *Jeſus*, I ſhall endeavour to correct thoſe ſoftneſſes and unnatural rejections of Children, which are popular up to a cuſtom and faſhion, even where no neceſſities of Nature or juſt Reaſon can make excuſe.

2. And I cannot think the Queſtion deſpicable, and the Duty of meaneſt conſideration; although it be ſpecified in an office of ſmall eſteem, and ſuggeſted to us by the principles of Reaſon, and not by expreſs ſanctions of Divinity. For although other actions are more perfect and ſpiritual, yet this is more natural and humane: other things being ſuperadded to a full Duty riſe higher; but this builds ſtronger, and is like a part of the foundation, having no luſtre, but much ſtrength: and however the others are full of ornament, yet this hath in it ſome degrees of neceſſity, and poſſibly is

with

* *Quod ſi pudica mulier in partem juvet Domum atque dulces liberos: (Sabina qualis, aut peruſta ſolibus Pernicis Uxor Appuli) Non me Lucrina juverint conchylia Magis, &c.* Hor. Epod. 2.

with more danger and irregularity omitted than actions which ſpread their leaves fairer, and look more gloriouſly.

3. Firſt, Here I conſider, that there are many ſins in the Scene of the Body and the matter of Sobriety which are highly criminal, and yet the Laws of God expreſſed in Scripture name them not; but men are taught to diſtinguiſh them by that Reaſon which is given us by Nature, and is imprinted in our underſtanding in order to the conſervation of humane kind. For ſince every Creature hath ſomething in it ſufficient to propagate the kind, and to conſerve the individuals from periſhing in confuſions and general diſorders, which in Beaſts we call *Inſtinct*, that is, an habitual or prime diſpoſition to do certain things which are proportionable to the End whither it is deſigned; Man alſo, if he be not more imperfect, muſt have the like: and becauſe he knows and makes reflections upon his own acts, and underſtands the reaſon of it, that which in them is Inſtinct, in him is *natural Reaſon*, which is a deſire to preſerve himſelf and his own kind; and differs from Inſtinct, becauſe he underſtands his Inſtinct and the reaſonableneſs of it, and they do not. But Man being an higher thing even in the order of Creation, and deſigned to a more noble End in his animal capacity, his Argumentative Inſtinct is larger than the Natural Inſtinct of Beaſts: for he hath inſtincts in him in order to the conſervation of Society, and therefore hath Principles, that is, he hath natural deſires to it for his own good; and becauſe he underſtands them, they are called *Principles* and *Laws of Nature*, but are no other than what I have now declared; for Beaſts do the ſame things we do, and have many the ſame inclinations, which in us are the Laws of Nature, even all which we have in order to our common End. But that which in Beaſts is *Nature* and an impulſive force, in us muſt be Duty and an inviting power: we muſt do the ſame things with an actual or habitual deſignation of that End to which God deſigns Beaſts; (ſupplying by his wiſdom their want of underſtanding;) and then what is mere Nature in them, in us is Natural Reaſon. And therefore Marriage in Men is made ſacred, when the mixtures of other Creatures are ſo merely natural, that they are not capable of being vertuous; becauſe men are bound to intend that End which God made. And this, with the ſuperaddition of other Ends, of which Marriage is repreſentative in part, and in part effective, does conſecrate Marriage, and makes it holy and myſterious. But then there are in Marriage many Duties which we are taught by Inſtinct; that is, by that Reaſon whereby we underſtand what are the beſt means to promote the End which we have aſſigned us. And by theſe Laws all unnatural mixtures are made unlawful, and the decencies which are to be obſerved in Marriage are preſcribed us by this.

Naturale jus partim τὸ δίκαιον, πᾶσιν ἀνθρώποις ὁμοίως λυσιτελέστατον· *partim* τὸ πρὸς καλοκἀγαθίαν, κοινὸν ἅπασι, καὶ μόνον ἱκανὸν διασώζειν τὸν τῶν ἀνθρώπων βίον. Joſeph. Orig. 16. 10.

4. Secondly, Upon the ſuppoſition of this Diſcourſe I conſider again, that although to obſerve this Inſtinct of theſe Laws of Nature (in which I have now inſtanced) be no great vertue in any eminency of degree; (as no man is much commended for not killing himſelf, or for not degenerating into Beaſtly Luſts;) yet to prevaricate ſome of theſe Laws may become almoſt the greateſt ſin in the World. And therefore although to live according to Nature be a teſtimony fit to be given to a ſober and a temperate man, and riſes no higher; yet to do an action againſt Nature is the greateſt diſhonour and impiety in the World, (I mean of actions whoſe Scene lies in the Body,) and diſentitles us to all relations to God, and vicinity to Vertue.

5. Thirdly, Now amongſt actions which we are taught by Nature, ſome concern the being and the neceſſities of Nature, ſome appertain to her convenience and advantage: and the tranſgreſſions of theſe reſpectively have their heightnings or depreſſions; and therefore to kill a man is worſe than ſome preternatural pollutions, becauſe more deſtructive of the end and deſignation of Nature, and the purpoſe of Inſtinct.

6. Fourthly, Every part of this Inſtinct is then in ſome ſenſe a Law, when it is in a direct order to a neceſſary End, and by that is made reaſonable. I ſay [*in ſome ſenſe*] it is a Law, that is, it is in a near diſpoſition to become a Law. It is a Rule without obligation to a particular puniſhment, beyond the effect of the natural inordination and obliquity of the act; it is not the meaſure of a moral good or evil, but of the natural, that is comely and uncomely. For if in the individuals it ſhould fail, or that there paſs ſome greater obligation upon the perſon in order to a higher end, not conſiſtent with thoſe means deſigned in order to the leſſer end, in that particular it is no fault, but ſometimes a vertue. And therefore although it be an Inſtinct, or reaſonable towards many purpoſes, that every one ſhould beget a man in his own image, in order to the preſervation of nature: yet if there be a ſuperaddition of another and higher end, and contrary means perſuaded in order to it, (ſuch as is holy Celebate or Virginity in order to a ſpiritual life, in ſome perſons) there the Inſtinct of Nature is very far from paſſing ob-

ligation upon the Conſcience, and in that inſtance ceaſes to be reaſonable. And therefore the *Romans* who invited men to marriage with privileges, and puniſhed moroſe and ungentle natures that refuſed it, yet had they their chaſte and unmarried Veſtals: the firſt, in order to the Commonwealth; theſe, in a nearer order to Religion.

7. Fifthly, Theſe Inſtincts or reaſonable inducements become Laws, obliging us in Conſcience and in the way of Religion, and the breach of them is directly criminal, when the inſtance violates any end of Juſtice, or Charity, or Sobriety, either deſigned in Nature's firſt intention, or ſuperinduced by God or man. For every thing that is unreaſonable to ſome certain purpoſe, is not preſently criminal, much leſs is it againſt the law of nature; (unleſs every man that goes out of his way ſins againſt the law of nature;) and every contradicting of a natural deſire or inclination is not a ſin againſt a law of nature. For the reſtraining ſometimes of a lawful and a permitted deſire is an act of great vertue, and purſues a greater reaſon; as in the former inſtance. But thoſe things only againſt which ſuch a reaſon as mixes with Charity or Juſtice, or ſomething that is now in order to a farther end of a commanded inſtance of Piety, may be without error brought, thoſe things are only criminal. And God having firſt made our Inſtincts reaſonable, hath now made our Reaſon and Inſtincts to be ſpiritual; and having ſometimes reſtrained our Inſtincts, and always made them regular, he hath by the intermixture of other principles made a ſeparation of Inſtinct from Inſtinct, leaving one in the form of natural inclination, and they riſe no higher than a permiſſion or a decency, it is lawful, or it is comely ſo to do: (for no man can affirm it to be a duty to kill him that aſſaults my life, or to maintain my children for ever without their own induſtry, when they are able, what degrees of natural fondneſs ſoever I have towards them; nor that I ſin, if I do not marry, when I can contain:) and yet every one of theſe may proceed from the affections and firſt inclinations of Nature. But until they mingle with Juſtice, or Charity, or ſome inſtance of Religion and Obedience, they are no Laws: the other that are ſo mingled, being raiſed to Duty and Religion. Nature enclines us, and Reaſon judges it apt and requiſite in order to certain ends; but then every particular of it is made to be an act of Religion from ſome other principle: as yet, it is but fit and reaſonable, not Religion and particular duty, till God or man hath interpoſed. But whatſoever particular in nature was fit to be made a Law of Religion, is made ſuch by the ſuperaddition of another principle: and this is derived to us by tradition from *Adam* to *Noah*, or elſe tranſmitted to us by the conſent of all the World upon a natural and prompt reaſon, or elſe by ſome other inſtrument derived to us from God, but eſpecially by the Chriſtian Religion, which hath adopted all thoſe things which we call *things honeſt, things comely, and things of good report*, into a Law and a Duty, as appears *Phil.* 4. 8.

8. Upon theſe Propoſitions I ſhall inferr, by way of inſtance, that it is a duty that Women ſhould nurſe their own Children. For firſt, it is taught to Women by that Inſtinct which Nature hath implanted in them. For, as *Phavorinus* the Philoſopher diſcourſed, it is but to be half a Mother to bring forth Children, and not to nouriſh them: and it is ſome kind of Abortion, or an expoſing of the Infant, which in the reputation of all wiſe Nations is infamous and uncharitable. And if the name of Mother be an appellative of affections and endearments, why ſhould the Mother be willing to divide it with a ſtranger? The Earth is the Mother of us all, not only becauſe we were made of her red Clay, but chiefly that ſhe daily gives us food from her bowels and breaſts; and Plants and Beaſts give nouriſhment to their Off-ſprings, after their production, with greater tenderneſs than they bare them in their wombs; and yet Women give nouriſhment to the *Embryo*, which whether it be deformed or perfect they know not, and cannot love what they never ſaw: and yet when they do ſee it, when they have rejoyced that a Child is born, and forgotten the ſorrows of production, they who then can firſt begin to love it, if they begin to divorce the Infant from the Mother, the Object from the Affection, cut off the opportunities and occaſions of their Charity or Piety.

Apud A. Gellium, *l.* 12. *c.* 1.

Cant. 4. 5.

9. For why hath Nature given to Women two exuberant Fontinels, which *like two Roes that are Twins feed among the Lilies*, and drop milk like dew from *Hermon*, and hath * invited that nouriſhment from the ſecret receſſes where the Infant dwelt at firſt, up to the Breaſt, where naturally now the Child is cradled in the entertainments of love and maternal embraces; but that Nature having removed the Babe, and carried its meat after it, intends that it ſhould be † preſerved by the matter and ingredients of its conſtitution, and have the ſame Diet prepared with a more mature and proportionable digeſtion? If Nature intended them not for

* *Ilicet exundans clauſtris, erumpere geſtit*
Humor ———
Si prohibes, furit in mammis, turbáſque dolorum
Miſcet, & ingrata pœnas à matre repoſcit.
Sammarth. Pædotroph.

† *Sponte fluunt alimenta ſuis accommoda rebus,*
Cognatúmque bibunt membra haud invita liquorem. Idem.

for Nouriſhment, I am ſure it leſs intended them for Pride and Wantonneſs: they are needleſs Excreſcences and Vices of Nature, unleſs employed in Nature's work and proper intendment. And if it be a matter of conſideration of what Blood Children are derived: we may alſo conſider, that the derivation continues after the birth, and therefore, abating the ſenſuality, the Nurſe is as much the Mother as ſhe that brought it forth; and ſo much the more, as there is a longer communication of conſtituent nouriſhment (for ſo are the firſt emanations) in this than in the other. So that here is firſt the Inſtinct or prime intendment of Nature.

10. Secondly, And that this Inſtinct may alſo become humane and reaſonable, we ſee it by experience in many places, that Foſter-Children are dearer to the Nurſe than to the Mother, as receiving and miniſtring reſpectively perpetual prettineſſes of love, and fondeſs, and trouble, and need, and invitations, and all the inſtruments of indearment; beſides a vicinity of diſpoſitions and relative tempers by the communication of blood and ſpirits from the Nurſe to the Suckling, which makes uſe the more natural, and nature more accuſtomed. And therefore the affections which theſe expoſed or derelict Children bear to their Mothers have no grounds of nature or aſſiduity, but civility and opinion; and that little of love which is abated from the Foſter-parents upon publick report that they are not natural, that little is transferred to Mothers upon the ſame opinion, and no more. Hence come thoſe unnatural averſions, thoſe unrelenting diſpoſitions, thoſe careleſneſſes and incurious deportments towards their Children, which are ſuch ill ſown ſeeds, from whence may ariſe up a bitterneſs of diſpoſition and mutual provocation. The affection which Children bear to their Nurſes was highly remarked in the inſtance of *Scipio Aſiaticus*, who rejected the importunity of his Brother *Africanus* in behalf of the ten Captains who were condemned for offering violence to the Veſtals, but pardoned them at the requeſt of his Foſter-Siſter: and being asked why he did more for his Nurſe's Daughter than for his own Mother's Son, gave this anſwer, *I eſteem her rather to be my Mother that brought me up, than her that bare me and forſook me.* And I have read the obſervation, That many Tyrants have killed their Mothers, but never any did violence to his Nurſe; as if they were deſirous to ſuck the blood of their Mother raw, which ſhe refuſed to give to them digeſted into milk. And the Baſtard-Brother of the *Gracchi*, returning from his Victories in *Aſia* to *Rome*, preſented his Mother with a Jewel of Silver, and his Nurſe with a Girdle of Gold, upon the ſame account. Sometimes Children are exchanged, and artificial Baſtardies introduced into a Family, and the right Heir ſupplanted. It happened ſo to *Artabanus* King of *Epirus*; his Child was changed at nurſe, and the Son of a mean Knight ſucceeded in the Kingdom. The event of which was this: The Nurſe too late diſcovered the Treaſon; a bloody War was commenced, both the Pretenders ſlain in Battle, and the Kingdom it ſelf was uſurped by *Alexander* the Brother to *Olympias*, the Wife of *Philip* the *Macedonian*. At the beſt, though there happen no ſuch extravagant and rare accidents, yet it is not likely a Stranger ſhould love the Child better than the Mother: and if the Mothers care could ſuffer it to be expoſed, a Stranger's care may ſuffer it to be neglected. For how ſhall an Hireling endure the inconveniences, the tedioùſneſſes and unhandſomneſſes of a Nurſery, when ſhe whoſe natural affection might have made it pleaſant, out of wantonneſs or foftneſs hath declined the burthen? But the ſad accidents which by too frequent obſervation are daily ſeen happening to Nurſe-Children, give great probation, that this intendment of Nature deſigning Mothers to be the Nurſes, that their affection might ſecure and encreaſe their care, and the care beſt provide for their Babes, is moſt reaſonable, and proportionable to the diſcourſes of Humanity.

Obliteratis & abolitis nativæ pietatis elementis, quicquid ità educati liberi amare patrem atque matrem videntur, magnam partem non naturalis ille amor eſt, ſed civilis & opinabilis. Phavor. apud A. Gellium.

11. But as this Inſtinct was made reaſonable, ſo in this alſo the reaſon is in order to grace and ſpiritual effects; and therefore is among thoſe things which God hath ſeparated from the common Inſtincts of Nature, and made properly to be Laws, by the mixtures of Juſtice and Charity. For it is part of that Education which Mothers as a duty owe to their Children, that they do in all circumſtances, and with all their powers which God to that purpoſe gave them,* promote their capacities and improve their faculties. Now in this alſo, as the temper of the Body is conſiderable in order to the inclinations of the Soul, ſo is the Nurſe in order to the temper of the Body: and a Lamb ſucking a Goat, or a Kid ſucking an Ewe, change their fleece and hair reſpectively, ſay Naturaliſts. For if the Soul of Man were put into the Body of a Mole, it could not ſee nor ſpeak, becauſe it is not fitted with an Inſtrument apt and organical to the faculty: and when the Soul hath its proper Inſtruments,

---

* *Nam Gracchorum eloquentiæ multum contuliſſe accepimus Corneliam Matrem.* Quint. l. 1. c. 1. *Protinus ut erit parens factus, acrem quàm maximè curam impendat, ante omnia nè ſit vitioſus ſermo Nutricibus, quas, ſi fieri poſſet, ſapientes Chryſippus optavit.* Quint. lib. 1. cap. 1. γάλα ἀλλότριον βλαβερὸν, γάλα ἴδιον ὠφέλιμον, Hippocrat. l. de Alimento. κᾆθ᾽ ὥσπερ αἱ τίτθαι γε, σιτίζεις κακῶς. Ariſtoph.

its muſick is pleaſant or harſh according to the ſweetneſs or the unevenneſs of the ſtring it touches: for *David* himſelf could not have charmed *Saul*'s melancholick ſpirit with the ſtrings of his Bow, or the wood of his Spear. And juſt ſo are the actions or diſpoſitions of the Soul, angry or pleaſant, luſtful or cold, querulous or paſſionate, according as the Body is diſpoſed by the various intermixtures of natural qualities. And as the careleſneſs of Nurſes hath ſometimes returned Children to their Parents crooked, conſumptive, half ſtarved, and unclean from the impurities of Nature: ſo their Society and their nouriſhment together have diſpoſed them to peeviſhneſs, to luſt, to drunkenneſs, to pride, to low and baſe demeanours, to ſtubbornneſs. And as a Man would have been unwilling to have a Child by *Harpaſte*, *Seneca*'s Wife's Fool; ſo he would in all reaſon be as unwilling to have had her to be the Nurſe: for very often Mothers by the birth do not tranſmit their imperfections, yet it ſeldom happens but the Nurſe does. Which is the more conſiderable, becauſe Nurſes are commonly perſons of no great rank, certainly lower than the Mother, and by conſequence liker to return their Children with the lower and more ſervile conditions: and commonly thoſe vainer people teach them to be peeviſh and proud, to lye, or at leaſt ſeldom give them any firſt principles contrariant to the Nurſe's vice. And therefore it concerns the Parents care, in order to a vertuous life of the Child, to ſecure its firſt ſeaſonings; becauſe whatever it ſucks in firſt, it ſwallows and believes infinitely, and practiſes eaſily, and continues longeſt. And this is more proper for a Mother's care, while the Nurſe thinks that giving the Child ſuck, and keeping its body clean, is all her duty; but the Mother cannot think her ſelf ſo eaſily diſcharged. And this conſideration is material in all caſes, be the choice of the Nurſe never ſo prudent and curious: and it is not eaſily apprehended to be the portion of her care to give it ſpiritual milk: and therefore it intrenches very much upon Impiety and poſitive relinquiſhing the education of their Children, when Mothers expoſe the ſpirit of the Child either to its own weaker inclinations, or the wicked principles of an ungodly Nurſe, or the careleſneſs of any leſs-obliged perſon.

Ἄλλοτε μητρυιὴ πέλει ἡμέρη, ἄλλοτε μήτηρ· Fictum Proverb.

12. And then let me add, That a Child ſucks the Nurſe's milk, and digeſts her conditions, if they be never ſo *bad, ſeldom gets any good. For Vertue being ſuperaddition to Nature, and Perfections not radical in the Body, but contradictions to and meliorations of natural indiſpoſitions, does not eaſily convey it ſelf by miniſtrations of food, as Vice does, which in moſt inſtances is nothing but meer Nature grown to cuſtom, and not mended by Grace; ſo that it is probable enough, ſuch natural diſtemperatures may paſs in the Rivulets of milk, like evil-ſpirits in a white Garment; when Vertues are of harder purchaſe, and dwell ſo low in the heart, that they but rarely paſs through the fountains of generation. And therefore let no Mother venture her Child upon a ſtranger, whoſe heart ſhe leſs knows than her own. And becauſe few of thoſe nicer women think better of others than themſelves, (ſince out of ſelf-love they neglect their own Bowels,) it is but an act of improvidence, to let my Child derive imperfections from one of whom I have not ſo good an opinion as of my ſelf.

* *Hyrcanæque admôrunt ubera tigres.* Virgil. λεαίνας μαζὸν ἐθήλαζε.

13. And if thoſe many bleſſings and holy prayers which the Child needs, or his askings or ſickneſſes, or the Mother's fears or joys reſpectively do occaſion, ſhould not be caſt into this account; yet thoſe principles which in all caſes wherein the neglect is vicious are the cauſes of the expoſing the Child, are extremely againſt the Piety and Charity of Chriſtian Religion, which preſcribes ſeverity and auſtere deportment, and *the labours of love*, and exemplar tenderneſs of affections, and piety to Children, which are the moſt natural and neareſt relations the Parents have. That Religion which commands us to viſit and to tend ſick Strangers, and to waſh the feet of the poor, and dreſs their ulcers, and ſends us upon charitable Embaſſies into unclean Priſons, and bids us lay down our lives for one another, is not pleaſed with a niceneſs and ſenſual curioſity (that I may not name the wantonneſſes of luſts) which denies ſuck to our own Children. What is more humane and affectionate than Chriſtianity? and what is leſs natural and charitable than to deny the expreſſes of a Mother's affection? which certainly to good women is the greateſt trouble in the world, and the greateſt violence to their deſires, if they ſhould not expreſs and miniſter.

14. And it would be conſidered, whether thoſe Mothers who have neglected their firſt Duties of Piety and Charity can expect ſo prompt and eaſie returns of Duty and Piety from their Children, whoſe beſt foundation is love, and that love ſtrongeſt which is moſt natural, and that moſt natural which is conveyed by the firſt miniſteries and impreſſes of Nouriſhment and Education. And if Love deſcends more ſtrongly than it aſcends, and commonly falls from the parents upon the children in cataracts, and returns back again up to the parents but in gentle Dews; if the Child's affection keeps the

ſame proportions towards ſuch unkind Mothers, it will be as little as Atoms in the Sun, and never expreſs it ſelf but when the Mother needs it not, that is, in the Sun-ſhine of a clear fortune.

15. This then is amongſt thoſe Inſtincts which are natural, heightned firſt by Reaſon, and then exalted by Grace into the obligation of a Law: and being amongſt the Sanctions of Nature, its prevarication is a crime very near thoſe ſins which Divines, in deteſtation of their malignity, call *Sins againſt Nature*, and is never to be excuſed but in caſes of * Neceſſity or greater Charity; as when the Mother cannot be a Nurſe by reaſon of natural diſability, or is afflicted with a diſeaſe which might be tranſmitted in the milk, or in caſe of the publick neceſſities of a Kingdom, for the ſecuring of Succeſſion in the Royal Family. And yet concerning this laſt *Lycurgus* made a Law, that the Nobleſt among the *Spartan* Women, though their Kings Wives, ſhould at leaſt nurſe their Eldeſt Son, and the Plebeians ſhould nurſe all theirs: and *Plutarch* reports, that the ſecond Son of King *Themiſtes* inherited the Kingdom in *Sparta*, only becauſe he was nurſed with his Mother's milk, and the eldeſt was therefore rejected becauſe a Stranger was his Nurſe. And that Queens have ſuckled and nurſed their own Children, is no very unuſual kindneſs in the ſimplicity and hearty affections of elder Ages, as is to be ſeen in *Herodotus* and other Hiſtorians: I ſhall only remark one inſtance out of the *Spaniſh* Chronicles, which *Henry Stephens* in his Apology for *Herodotus* reports to have heard from thence related by a noble perſonage, Monſieur *Marillac*; That a *Spaniſh* Lady married into *France* nurſed her child with ſo great a tenderneſs and jealouſie, that having underſtood the little Prince once to have ſuck'd a ſtranger, ſhe was unquiet till ſhe had forced him to vomit it up again. In other caſes the crime lies at their door who inforce neglect upon the other, and is heightned in proportion to the motive of the omiſſion: as if wantonneſs or pride be the parent of the crime, the Iſſue, beſides its natural deformity, hath the excreſcencies of Pride or Luſt to make it more ugly.

* *Neceſſitas magnum imbecillitatis humanæ patrocinium, quicquid cogit excuſat.* Sen.

16. To ſuch Mothers I propound the Example of the Holy Virgin, who had the honour to be viſited by an Angel, yet, after the Example of the Saints in the Old Teſtament, ſhe gave to the Holy *Jeſus* drink from thoſe Bottles which himſelf had filled for his own drinking; and her *Paps* were as ſurely *bleſſed* for *giving him ſuck*, as her *Womb* for *bearing him*; and reads a Lecture of Piety and Charity, which if we deny to our children, there is then in the world left no argument or relation great enough to kindle it from a cinder to a flame. God gives *dry breaſts*, for a curſe to ſome, for an affliction to others; but thoſe that invite it to them by voluntary arts, *love not bleſſing, therefore ſhall it be far from them.* And I remember that it was ſaid concerning *Annius Minutius* the Cenſor, that he thought it a prodigy and extremely ominous to *Rome*, that a *Roman* Lady refuſed to nurſe her Child, and yet gave ſuck to a Puppy, that her milk might with more ſafety be dried up with artificial applications. Let none therefore divide the intereſts of their own Children: for ſhe that appeared before *Solomon*, and would have the Child divided, was not the true Mother, and was the more culpable of the two.

The PRAYER.

O Holy and Eternal God, Father of the Creatures, and King of all the World, who haſt imprinted in all the Sons of thy Creation principles and abilities to ſerve the end of their own preſervation, and to Men haſt ſuperadded Reaſon, making thoſe firſt propenſities of Nature to be reaſonable in order to Society, and a converſation in Communities and Bodies Politick, and haſt by ſeveral Laws and Revelations directed our Reaſons to nearer applications to thee, and performance of thy great End, the glory of our Lord and Father; teach me ſtrictly to obſerve the order of Creation, and the deſigns of the Creatures, that in my order I may do that ſervice which every Creature does in its proper capacity. Lord, let me be as conſtant in the ways of Religion as the Sun in his courſe, as ready to follow the intimations of thy Spirit as little Birds are to obey the directions of thy Providence and the conduct of thy hand; and let me never by evil cuſtoms, or vain company, or falſe perſuaſions, extinguiſh thoſe principles of Morality and right Reaſon which thou haſt imprinted in my underſtanding, in my creation and education, and which thou haſt ennobled by the ſuperadditions of Chriſtian inſtitution: that I may live according to the rules of Nature in ſuch things which ſhe teaches, modeſtly, temperately and affectionately, in all the parts of my natural and political relations; and that I, proceeding from Nature to Grace, may henceforth go on from Grace to Glory, the Crown of all Obedience, prudent and holy walking, through Jeſus Chriſt *our Lord.* Amen.

SECT.

[illegible]

The PRAYER.

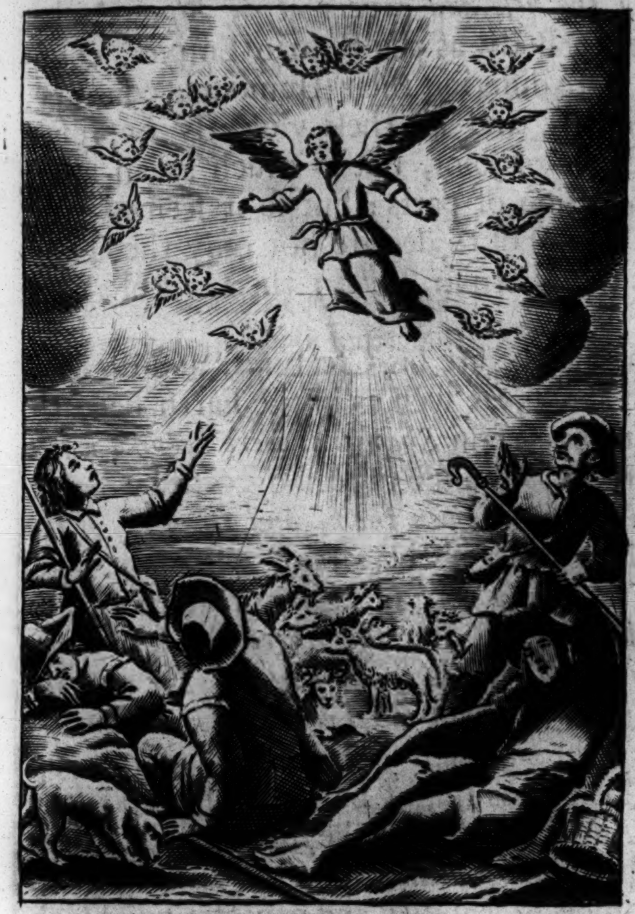
[illegible] through Jesus Christ our [illegible]

SECT.

SECT. IV.

Of the great and glorious Accidents happening about the Birth of JESUS.

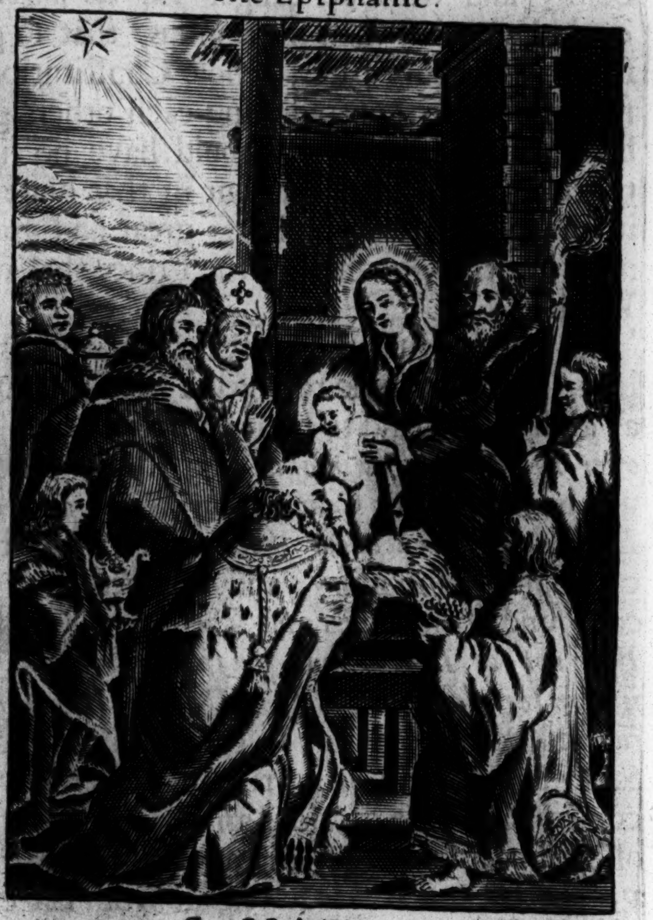
The Angels appearing to the Shepherds.



S. LUKE. 2.14.

Glory to God in the higheſt, and on earth peace, good will towards men.

The Epiphanie.



S. MAT: 2. 11.

When they had opened their treaſures, they preſented unto him gifts, Gold, and Frankincenſe, and Myrrhe.

1. ALthough the Birth of *Chriſt* was deſtitute of the uſual excreſcencies and leſs neceſſary Pomps which uſed to ſignifie and illuſtrate the birth of Princes; yet his firſt Humility was made glorious with Preſages, Miracles, and Significations from Heaven, which did not only, like the furniture of a Princely Bed-chamber, ſpeak the riches of the Parent, or greatneſs of the Son within its own walls, but did declare to all the world that their Prince was born, publiſhing it with figures, and repreſentments almoſt as great as its Empire.

2. For when all the world did expect that in *Judæa* ſhould be born their Prince, and that the incredulous world had in their obſervation ſlipt by their true Prince, becauſe he came not in pompous and ſecular illuſtrations; upon that very ſtock *Veſpaſian* was nurs'd up in hope of the *Roman* Empire, and that hope made him great in deſigns, and they being proſperous made his fortunes correſpond to his hopes, and he was endeared and engaged upon that fortune by the Prophecy which was never intended him by the Prophet. But the fortune of the *Roman* Monarchy was not great enough for this Prince deſign'd by the old Prophets. and therefore it was not without the influence of a Divinity, that his Deceſſor *Auguſtus* about the time of *Chriſt's* Nativity refuſed to be called LORD. Poſſibly it was to entertain the people with ſome hopes of reſtitution of their Liberties, till he had grip'd the Monarchy with a ſtricter and faſter hold: but the Chriſtians were apt to believe, that it was upon the Prophecy of a *Sibyll* foretelling the birth of a greater Prince, to whom all the world ſhould pay adoration. And that the Prince was about that time born in *Judæa*, the Oracle which was dumb to *Auguſtus's* queſtion told him unask'd, the Devil having no tongue permitted him, but once to proclaim that *an Hebrew child was his Lord and Enemy.*

Sueton. *in vita Veſp. Vide etiam* Ciceron. *de Divin.*

Oroſius, *l. 6. c.* 22.

Suidas. *in hiſtor. Verb. Auguſtus.*

3. At the Birth of which Child there was an univerſal Peace through all the World. For then it was that *Auguſtus Cæſar*, having compoſed all the Wars of the

Oroſius. World, did the third time cauſe the gates of *Janus*'s Temple to be ſhut: and this peace continued for twelve years, even till the extreme old age of the Prince, until ruſt had ſealed the Temple-doors, which opened not until the ſedition of the *Athenians* and the Rebellion of the *Dacians* cauſed *Auguſtus* to arm. For he that was born was *the Prince of Peace*, and came to reconcile God with Man, and Man with his brother; and to make by the ſweetneſs of his Example, and the influence of a holy Doctrine, ſuch happy atonements between diſagreeing natures, ſuch confederations and ſocieties between Enemies, that *the Wolf and the Lamb ſhould lie down together, and a little child* (Eſa. 11. 6, 8.) boldly and without danger *put his finger in the neſt and cavern of an Aſp*. And it could be no leſs than miraculous, that ſo great a Body as the Roman Empire, conſiſting of ſo many parts, whoſe Conſtitutions were differing their Humours, contrary, their Intereſts contradicting each others greatneſs, and all theſe violently oppreſſed by an uſurping power, ſhould have no limb out of joint, not ſo much as an aking tooth or a rebelling humour in that huge collection of parts: but ſo it ſeemed good in the eye of Heaven, by ſo great and good a ſymbol to declare not only the Greatneſs, but the Goodneſs of the Prince that was then born in *Judæa*, the Lord of all the World.

4. But becauſe the Heavens, as well as the Earth, are his Creatures, and do ſerve him, at his Birth he received a ſign in Heaven above, as well as in the Earth beneath, as an homage paid to their common Lord. For as certain *Shepherds were keeping watch over their flocks by night*, near that part where *Jacob* did uſe to feed his cattel when he was in the land of *Canaan*, *the Angel of the Lord came upon them, and the glory of the Lord ſhone round about them.* Needs muſt the Shepherds be afraid, when an Angel came arrayed in glory, and cloathed their perſons in a robe of light, great enough to confound their ſenſes and ſcatter their underſtandings. But *the Angel ſaid unto them, Fear not for I bring unto you tidings of great joy which ſhall be to all people. For unto you is born this day in the City of David a Saviour, which is Chriſt the Lord.* The Shepherds needed not be invited to go ſee this glorious ſight: but leſt their fancy ſhould riſe up to an expectation of a Prince as externally glorious as might be hoped for upon the conſequence of ſo glorious an Apparition, the Angel, to prevent the miſtake, told them of a Sign, which indeed was no other than the thing ſignified, but yet was therefore a Sign, becauſe it was ſo remote from the common probability and expectation of ſuch a birth, that by being a Miracle, ſo great a Prince ſhould be born ſo poorly, it became an inſtrument to ſignifie it ſelf and all the other parts of myſterious conſequence. For the Angel ſaid, *This ſhall be a ſign unto you, Ye ſhall find the Babe wrapt in ſwadling cloaths, lying in a manger.*

5. But as Light, when it firſt begins to gild the Eaſt, ſcatters indeed the darkneſſes from the earth, but ceaſes not to increaſe its flame till it hath made perfect day: ſo it happened now in this Apparition of the Angel of light. He appeared, and told his meſſage and did ſhine; but the light aroſe higher and higher, till midnight was as bright as mid-day. For *ſuddenly there was with the Angel a multitude of the heavenly hoaſt*: and after the Angel had told his Meſſage in plain-ſong, the whole *Chorus* joyned in deſcant, and ſang an Hymn to the tune and ſenſe of Heaven, where *glory* is paid *to God* in eternal and never ceaſing offices, and whence *good will* deſcends *upon men* in perpetual and never-ſtopping torrents. Their ſong was, *Glory be to God on high, on earth peace, good will towards men.* By this Song not only * referring to the ſtrange Peace which at that time put all the World in eaſe, but to the great Peace which this new-born Prince ſhould make between his Father and all Mankind.

* *Igitur eo tempore, i e. eo anno, quo firmiſſimam veriſſimámque Pacem ordinatione Dei Cæſar compoſuit natus eſt Chriſtus; cujus adventui Pax iſta famulata eſt: in cujus ortu audientibus hominibus exultantes Angeli cecinerunt, Gloria in exelſis Deo, & in terra Pax,* &c. P. Oroſius.

6. As ſoon as theſe bleſſed Choriſters had ſung their Chriſtmas Carol, and taught the Church a Hymn to put into her Offices for ever in the anniverſary of this Feſtivity, *the Angels returned into Heaven*, and *the Shepherds went to Bethlehem, to ſee this thing which the Lord had made known unto them. And they came with haſte, and found Mary and Joſeph, and the Babe lying in a manger.* Juſt as the Angel had prepared their expectation, they found the narrative verified, and ſaw the glory and the myſtery of it by that repreſentment which was made by the heavenly Miniſters, ſeeing GOD through the veil of a Child's fleſh, the Heir of Heaven wrapped in ſwaddling-cloaths, and a perſon to whom the Angels did miniſter laid in a manger: and they beheld, and wondred, and worſhipped.

7. But as precious Liquor warmed and heightned by a flame firſt crowns the veſſel, and then dances over its brim into the fire, increaſing the cauſe of its own motion and extravagancy: ſo it happened to the Shepherds, whoſe hearts being filled with the oil of gladneſs up unto the brim, the Joy ran over, as being too big to be confined

in their own breaſts, and did communicate it ſelf, growing greater by ſuch diſſemination: For *when they had ſeen it, they made known abroad the ſaying which was told them concerning this Child. And* (as well they might) *all that heard it wondred.* But *Mary*, having firſt changed her joy into wonder, turned her wonder into entertainments of the myſtery, and the myſtery into fruition and cohabitation with it: For *Mary kept all theſe ſayings, and pondered them in her heart.* And the Shepherds having ſeen what the Angels did upon the publication of the news, which leſs concerned them than us, had learnt their duty, to ſing an honour to God for the Nativity of *Chriſt:* For *the Shepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them.*

8. But the Angels had told the Shepherds that the Nativity was *glad tidings of great joy unto all people*: and, that *the Heavens might declare the glory of God, and the Firmament ſhew his handy-work,* this alſo was told abroad even to the Gentiles by a ſign from Heaven, by the meſſage of a Star. For there was a Prophecy of *Balaam* famous in all the Eaſtern Country, and recorded by *Moſes*, *there ſhall come a Star out of Jacob, and a Scepter ſhall ariſe out of Iſrael: Out of Jacob ſhall come he that ſhall have dominion.* Which although in its firſt ſenſe it ſignified *David*, who was the conqueror of the *Moabites*; yet, in its more myſterious and chiefly-intended ſenſe, it related to the Son of *David.* And in expectation of the event of this Prophecy, the *Arabians*, the ſons of *Abraham* by *Keturah*, whoſe portion given by their Patriarch was Gold, Frankincenſe and Myrrh, who were great lovers of Aſtronomy, did with diligence expect the revelation of a mighty Prince in *Judæa* at ſuch a time when a miraculous and extraordinary Star ſhould appear. And therefore *when Jeſus was born in Bethlem of Judæa, in the days of Herod the King, there came Wiſe men,* inſpired by God, taught by Art, and perſuaded by Prophecy, *from the Eaſt to Jeruſalem, ſaying, Where is he that is born King of the Jews? for we have ſeen his Star in the Eaſt, and are come to worſhip him.* The *Greeks* ſuppoſe this which was called a *Star* to have been indeed an Angel in a pillar of fire, and the ſemblance of a Star; and it is made the more likely, by coming and ſtanding directly over the humble roof of his Nativity, which is not diſcernable in the ſtation of a Star, though it be ſuppoſed to be lower than the Orb of the Moon. To which if we add, that *they only* ſaw it, (ſo far as we know,) and that it appeared as it were by voluntary periods, it will not be very improbable but that it might be like the Angel that went before the Sons of *Iſrael* in a pillar of fire by night; or rather like the little ſhining Stars ſitting upon the Bodies of *Probus, Tharacus* and *Andronius*, Martyrs, when their bodies were ſearched for, in the days for *Diocleſian*, and pointed at by thoſe bright Angels.

Num. 24. 17.

Epiphan. *in Expoſ. fid. cath. c.* 8.

9. This Star did not trouble *Herod*, till the Levantine Princes expounded the myſterioufneſs of it, and ſaid it declared a *King to be born in Jewry*, and that the *Star was his*, not applicable to any ſignification but of a King's birth. And therefore although it was *no Prodigy nor Comet, foretelling Diſeaſes, Plagues, War, and Death, but only the happy Birth of a moſt excellent Prince; yet it brought affrightment to *Herod* and all *Jeruſalem*: For *when Herod the King had heard theſe things, he was troubled, and all Jeruſalem with him.* And thinking that the queſtion of the Kingdom was now in diſpute and an Heir ſent from Heaven to lay challenge to it, who brought a Star and the Learning of the Eaſt with him for evidence and Probation of his Title, *Herod* thought there was no ſecurity to his uſurped poſſeſſion, unleſs he could reſcind the decrees of heaven, and reverſe the reſults and eternal counſels of Predeſtination. And he was reſolved to venture it, firſt by craft, and then by violence.

* *Et terris mutantem regna Cometem.* Chalcidius *in Timæum Platonis.*

10. And firſt, *he calls the chief Prieſts and Scribes of the People together*, and *demanded of them, where* CHRIST *ſhould be born*; and found by their joynt determination, that *Bethlehem* of *Judæa* was the place deſigned by ancient Prophecy and God's Decree. Next he enquired of the *Wiſe men* concerning the Star, but *privily, what time it appeared.* For the Star had not motion certain and regular, by the laws of Nature; but it ſo guided the Wiſe men in their journey, that it ſtood when they ſtood, moved not when they reſted, and went forward when they were able, making no more haſte than they did, who carried much of the buſineſs and imployment of the Star along with them. But when *Herod* was ſatisfied in his queſtions, *he ſent them to Bethlehem*, with inſtructions *to ſearch diligently for the young child, and to bring him word,* pretending that he would *come and worſhip him* alſo.

Leo *Serm.* 4. *de Epiphan.*

11. The Wiſe men proſecuted the buſineſs of their Journey, and *having heard the King, they departed, and the Star* (which, as it ſeems, attended their motion) *went before them until it came and ſtood over where the young Child was*; where *when they*

ſaw the Star, they rejoyced with exceeding great joy. Such a joy as is uſual to wearied Travellers when they are entring into their Inn; ſuch a joy as when our hopes and greateſt longings are laying hold upon the proper objects of their deſires; a joy of certainty immediately before the poſſeſſion: for that is the greateſt Joy, which poſſeſſes before it is ſatisfied, and rejoyces with a joy not abated by the ſurfeits of poſſeſſion, but heightened with all the apprehenſions and fancies of hope, and the neighbourhood of fruition; a joy of Nature, of Wonder, and of Religion. And now their hearts laboured with a throng of ſpirits and paſſions, and ran into the houſe to the embracement of *Jeſus* even before their feet. But *when they were come into the houſe, they ſaw the young Child with Mary his Mother.* And poſſibly their expectation was ſomething leſſened, and their wonder heightned, when they ſaw their hope empty of pomp and gayety, the great King's Throne to be a Manger, a Stable to his Chamber of preſence, a thin Court, and no Miniſters, and the King himſelf a pretty Babe, and, but that he had a Star over his head, nothing to diſtinguiſh him from the common condition of children, or to excuſe him from the miſeries of a poor and empty fortune.

12. This did not ſcandalize thoſe wiſe perſons, but being convinced by that Teſtimony from Heaven, and the union of all Circumſtances, *they fell down and worſhipped him,* after the manner of the Eaſterlings when they do Veneration to their Kings; not with an empty *Ave* and gay bleſſing of fine words, but *they bring preſents, and come into his Courts:* For *when they had opened their treaſures, they preſented unto him Gifts, Gold, Frankincenſe, and Myrrh.* And if theſe Gifts were myſterious beyond the acknowledgment of him to be the King of the *Jews,* and *Chriſt* that ſhould come into the world; *Frankincenſe,* might ſignifie him to be acknowledged a God, *Myrrh* to be a Man, and *Gold* to be a King. Unleſs we chuſe by *Gold* to ſignifie the acts of Mercy; by *Myrrh,* the chaſtity of minds and purity of our bodies, to the incorruption of which Myrrh is eſpecially inſtrumental; and by *Incenſe* we intend our * Prayers, as the moſt apt preſents and oblations to the honour and ſervice of this young King. But however the fancies of Religion may repreſent variety of *Idea's,* the act of adoration was direct and religious: and the Myrrh was medicinal to his tender body; the Incenſe poſſibly no more than was neceſſary in a Stable, the firſt throne of his Humility; and the Gold was a good Antidote againſt the preſent indigencies of his Poverty: Preſents ſuch as were uſed in all the Levant, (eſpecially in *Arabia* and *Saba,* to which the growth of Myrrh and Frankincenſe was proper,) in their addreſſes to their God and to their King, and were inſtruments with which under the veil of Fleſh they worſhipped the Eternal Word; the Wiſdom of God under infant Innocency, the Almighty Power in ſo great weakneſs, and under the lowneſs of Humane nature, the altitude of Majeſty and the infinity of divine glory. And ſo was verified the prediction of the Prophet * *Eſay,* under the type of the ſon of the Propheteſs, *Before a child ſhall have knowledge to cry, my Father and my Mother, he ſhall take the ſpoil of Damaſcus and Samaria from before the King of Aſſyria.*

S. Ambroſ. *in* 2. *Luc.* 6.
Leo. *Ser. de Epiph.*
Theophil. *in Matt.* 2.
S. Bernard. *in Serm.* 2. *de Epiph.*
* Phil. 4. 18.
Pſal. 141. 2.
Revel. 5. 8.

* Eſa. 8. 4. Juſtin M. *Dial. cum Tryphon.* Tertul. *l.* 3. *contra Marcion. c.* 13.

13. When they had paid the tribute of their offerings and Adoration, *Being warned in their ſleep by an Angel not to return to Herod, they returned into their own Country another way:* where (having been ſatisfied with the pleaſures of Religion and taught by that rare demonſtration which was made by *Chriſt,* how Man's happineſs did nothing at all conſiſt in the affluence of worldly Poſſeſſions, or the tumours of Honour; having ſeen the Eternal Son of God poor and weak, and unclothed of all exteriour Ornaments;) they renounced the World, and retired empty into the receſſes of Religion and the delights of Philoſophy.

Ad SECT. IV.

Conſiderations upon the Apparition of the Angels to the Shepherds.

1. WHen the Angels ſaw that come to paſs which *Gabriel* the great Embaſſadour of God had declared, that which had been prayed for and expected four thouſand years, and that by the merits of this new born Prince their younger brethren and inferiours in the order of Intelligent creatures were now to be redeemed, that Men ſhould partake the glories of their ſecret habitations, and ſhould fill

up thoſe void places which the fall of *Lucifer* and the third part of the Stars had made; their joy was great as their underſtanding, and theſe Mountains did leap with joy, becauſe the valleys were filled with benediction and a fruitful ſhower from Heaven. And if at the *Converſion of one ſinner there is jubilation* and a feſtival kept *among the Angels*; how great ſhall we imagine this rejoycing to be, when Salvation and Redemption was ſent to all the World? But we alſo, to whom the joy did more perſonally relate, (for they rejoyced for our ſakes) ſhould learn to eſtimate the grace done us, and believe there is ſomething very extraordinary in the Piety and Salvation of a man, when the Angels, who in reſpect of us are unconcern'd in the communications, rejoyce with the joy of Conquerours, or perſons ſuddenly ranſomed from tortures and death.

2. But the Angels alſo had other motions: for beſides the pleaſures of that joy which they had in beholding Humane nature ſo highly exalted, and that God was Man, and Man was God; they were tranſported with admiration at the ineffable Counſel of God's predeſtination, proſtrating themſelves with adoration and modeſty, ſeeing God ſo humbled, and Man ſo changed, and ſo full of charity, that God ſtooped to the condition of Man, and Man was inflam'd beyond the love of Seraphims, and was made more knowing than Cherubims, more eſtabliſhed than Thrones, more happy than all the orders of Angels. The iſſue of this conſideration teaches us to learn their Charity, and to exterminate all the intimations and beginnings of Envy, that we may as much rejoyce at the good of others as of our ſelves: for then we love good for God's ſake, when we love good where-ever God hath placed it; and that joy is charitable which overflows our neighbours fields, when our ſelves are unconcerned in the perſonal accruments. For ſo we are *made partakers of all that fear God*, when Charity unites their joy to ours, as it makes us partakers of their common ſufferings.

3. And now the Angels, who had adored the Holy *Jeſus* in Heaven, come alſo to pay their homage to him upon Earth; and laying aſide their flaming Swords, they take into their hands inſtruments of muſick, and ſing, *Glory be to God on high*. Firſt ſignifying to us, that the Incarnation of the Holy *Jeſus* was a very great inſtrument of the glorification of God, and thoſe divine Perfections in which he is chiefly pleaſed to communicate himſelf to us were in nothing manifeſted ſo much as in the myſteriouſneſs of this work. **Secondly**, And in vain doth man ſatisfie himſelf with complacencies and ambitious deſigns upon earth, when he ſees before him God in the form of a ſervant, humble, and poor, and crying, and an infant full of need and weakneſs.

4. But God hath pleaſed to reconcile his Glory with our eternal Benefit; and that alſo was part of the Angels ſong, *In earth peace to men of good will*. For now we need not with *Adam* to fly from the preſence of the Lord, ſaying, *I heard thy voice, and I was afraid, and hid my ſelf*: for he from whom our Sins made us once to flie, now weeps, and is an infant in his Mother's arms, ſeeking ſtrange means to be reconciled to us, hath forgotten all his anger, and is ſwallowed up with love, and incircled with irradiations of amorous affections and *good will*. And the effects of this good will are not referred only to perſons of heroical and eminent graces and operations, of vaſt and expenſive charities, of prodigious abſtinencies, of eremitical retirements, of aſcetical diet, of perfect Religion, and canoniz'd perſons; but to all *men of good will*, whoſe Souls are hallowed with holy purpoſes and pious deſires, though the beauties of the Religion and holy thoughts were not ſpent in exteriour acts, nor called out by the opportunities of a rich and expreſſive fortune.

5. But here we know where the ſeat and regiment of *Peace* is placed, and all of it muſt paſs by us and deſcend upon us as duty and reward. It proceeds from the Word *Incarnate*, from the Son of God undertaking to reconcile us to his Father; and it is miniſtred and conſigned unto us by every event and act of Providence, whether it be decyphered in characters of paternal Indulgence, or of Correction, or Abſolution. For that is not Peace from above, to have all things according to our humane and natural wiſhes; but to be in favour with God, that is *Peace*: always remembring, that to be chaſtiſed by him is not a certain teſtimony of his mere wrath, but to all his ſervants a character of love and of paternal proviſion, ſince *he chaſtiſes every ſon whom he receives*. Whoſoever ſeeks to avoid all this world's Adverſity, can never find Peace: but he only who hath reſolved all his Affections, and placed them in the heart of God, he who denies his own Will, and hath killed Self-love, and all thoſe enemies within that make Afflictions to become Miſeries indeed and full of bitterneſs, he only enjoys this Peace; and in proportion to every man's Mortification and Self-denial, ſo are the degrees of his Peace. And this is the *Peace* which the Angel proclaimed at the enunciation of that Birth, which taught Humility and contempt of things below, and all their

vainer glories, by the greateſt argument in the world, even the Poverty of God incarnate. And if God ſent his own, natural, onely-begotten and *beloved Son*, in all the dreſſes of Poverty and contempt; that perſon is vain who thinks God will love him better than he loved his own Son, or that he will expreſs his love any other or gentler way than to make him partaker of the fortune of his eldeſt Son. There is one other poſtern to the dwellings of Peace, and that is, *Good will to men*; for ſo much Charity as we have to others, ſuch a meaſure of Peace alſo we may enjoy at home: For Peace was proclaimed only to *Men of good will*, to them that are at peace with God and all the World.

6. But the Angel brought the Meſſage to Shepherds, to perſons ſimple and mean and humble, perſons likely to be more apprehenſive of the Myſtery, and leſs of the Scandal of the Poverty of the *Meſſias*. For they whoſe cuſtom or affections dwell in ſecular Pomps, who are not uſed by Charity or humility to ſtoop to an Evenneſs and conſideration of their brethren, of equal natures though of unequal fortunes, are perſons of all the world moſt indiſpoſed and removed from the underſtanding of ſpiritual excellencies, eſpecially when they do not come cloathed with advantages of the world, and of ſuch beauties which they admire. God himſelf in Poverty comes in a prejudice to them that love Riches, and * Simplicity is Folly to crafty perſons, a mean birth is an ignoble ſtain, Beggary is a ſcandal, and the croſs an unanſwerable objection. But the Angel's moral in the circumſtance of his addreſs, and inviting the poor Shepherds to *Bethlehem*, is, That none are fit to come to *Chriſt* but thoſe who are poor in ſpirit, deſpiſers of the world, ſimple in their hearts without craſt and ſecular deſigns: and therefore neither did the Angel tell the ſtory to *Herod*, nor to the Scribes and Phariſees, whoſe ambition had ends contradictory to the ſimplicity and poverty of the Birth of *Jeſus*.

* *At nos virtutes ipſas invertimus, atque*
Sincerum cupimus vas incruſtare. Probus quis
Nobiſcum vivit? multùm eſt Demiſſus homo, illi
Tardo cognomen Pinguis damus————
Simplicior ſi quis————*ut fortè legentem*
Aut tacitum impellat, quovis ſermone moleſtus;
Communi ſenſu planè caret, inquimus.———
Horat. *Serm. l.* 1. *Sat.* 3.

7. Theſe Shepherds when they converſed with Angels were *watching over their flocks by night*; no Revellers, but in a painful and dangerous imployment, the work of an honeſt Calling, ſecuring their Folds againſt incurſions of wild beaſts, which in thoſe Countries are not ſeldom or infrequent. And *Chriſt*, being the great Shepherd, (and poſſibly for the analogy's ſake the ſooner manifeſted to Shepherds,) hath made his Miniſters overſeers of their Flocks, diſtinguiſhed in their particular Folds, and conveys the myſterriouſneſs of his Kingdom firſt to the Paſtours, and by their miniſtery to the Flocks. But although all of them be admitted to the Miniſtery, yet thoſe only to the interiour receſſes and nearer imitations of *Jeſus* who are watchful over their Flocks, aſſiduous in their labours, painful in their ſufferings, preſent in the dangers of the Sheep, ready to interpoſe their perſons and ſacrifice their lives: theſe are Shepherds who firſt converſe with Angels, and finally ſhall enter into the preſence of the Lord. But beſides this ſymbol, we are taught in the ſignifications of the letter, That he that is diligent in the buſineſs of an honeſt calling, is then doing ſervice to God, and a work ſo pleaſing to him who hath appointed the ſons of men to labour, that to theſe Shepherds he made a return and recompence by the converſation of an Angel; and hath advanced the reputation of an honeſt and a mean imployment to ſuch a teſtimony of acceptance, that no honeſt perſon, though buſied in meaner offices, may ever hereafter in the eſtimation of *Chriſt*'s Diſciples become contemptible.

8. The ſigns which the Angel gave to diſcover the Babe were no marks of Luſtre and Vanity; but they ſhould find, 1. *a Babe*, 2. *ſwaddled*, 3. *lying in a manger:* the firſt a teſtimony of his Humility, the ſecond of his Poverty, the third of his Incommodity and uneaſineſs: for *Chriſt* came to combate the whole body of Sin, and to deſtroy every province of Satan's Kingdom; for theſe are direct antinomies to *the Luſts of the fleſh, the Luſt of the eyes, and the Pride of life.* Againſt the firſt *Chriſt* oppoſed his hard and uneaſie Lodging; againſt the ſecond, the poorneſs of his Swaddling-bands and Mantle; and the third is combated by the great dignation and deſcent of *Chriſt* from a Throne of Majeſty to the ſtate of a ſucking Babe. And theſe are the firſt Leſſons he hath taught us for our imitation; which that we may the better do, as we muſt take him for our pattern, ſo alſo for our helper, and pray to the Holy Child, and he will not only teach us, but alſo give us power and ability.

The PRAYER.

O *Bleſſed and Eternal* Jeſu, *at whoſe Birth the Quires of Angels ſang praiſes to God, and proclaimed peace to Men, ſanctifie my Will and inferiour Affections, make me to be within the conditions of Peace, that I be holy and mortified, a deſpiſer of the world, and exteriour vanities, humble and charitable; that by thy eminent example I may be ſo fixed in the deſigns and proſecution of the Ends of God and a bliſsful Eternity, that I be unmoved with the terrours of the world, unaltered with its allurements and ſeductions, not ambitious of its honour, not deſirous of its fulneſs and plenty: but make me diligent in the imployment thou giveſt me, faithful in diſcharge of my truſt, modeſt in my deſires, content in the iſſues of thy Providence: that in ſuch diſpoſitions I may receive and entertain viſitations from Heaven, and Revelations of the Myſteries and bliſſes Evangelical; that by ſuch directions I may be brought into thy preſence, there to ſee thy beauties and admire thy Graces, and imitate all thy imitable Excellencies, and reſt in thee for ever, in this world by the perſeverance of a holy and comfortable life, and in the world to come in the participation of thy eſſential Glories and Felicities, O Bleſſed and Eternal* Jeſu.

Conſiderations of the Epiphany of the B. Jeſus *by a Star, and the Adoration of* Jeſus *by the Eaſtern* Magi.

1. GOD, who is the univerſal Father of all Men, at the Nativity of the *Meſſias* gave notice of it to all the World, as they were repreſented by the grand Diviſion of *Jews* and *Gentiles*; to the *Jewiſh* Shepherds by an Angel, to the Eaſtern *Magi* by a Star. For the Goſpel is of univerſal diſſemination, not confined within the limits of a national Prerogative, but Catholick and diffuſed. As God's Love was, ſo was the diſpenſation of it, *without reſpect of perſons*: for all being included under the curſe of Sin, were to him equal and indifferent, undiſtinguiſhable objects of Mercy. And *Jeſus*, deſcended of the *Jews*, was alſo the *expectation of the Gentiles*, and therefore communicated to all: *the Grace of God* being like the air we breathe, and *it hath appeared to all men*, ſaith S. *Paul*; but the conveyances and communications of it were different in the degrees of clarity and illuſtration. The Angel told the Shepherds the ſtory of the Nativity plainly and literally: The Star invited the wiſe men by its rareneſs and ſupernatural apparition; to which alſo, as by a foot-path, they had been led by the prophecy of *Balaam*. Tit. 2. 11.

2. But here firſt the Grace of God prevents us; without him we can do nothing; he lays the firſt Stone in every ſpiritual Building, and then expects by that ſtrength he firſt gave us that we make the ſuperſtructures. But as a Stone thrown into a River firſt moves the water, and diſturbs its ſurface into a Circle, and then its own force wafts the neighbouring drops into a larger figure by its proper weight; ſo is the Grace of God the firſt principle of our ſpiritual motion, and when it moves us into its own figure, and hath actuated and ennobled our natural powers by the influence of that firſt incentive, we continue the motion, and enlarge the progreſs. But as the Circle on the face of the waters grows weaker till it hath ſmoothed it ſelf into a natural and even current, unleſs the force be renewed or continued: ſo does all our natural endeavour, when firſt ſet a-work by God's preventing Grace, decline to the imperfection of its own kind, unleſs the ſame force be made energetical and operative by the continuation and renewing of the ſame ſupernatural influence. [illegible]

3. And therefore the Eaſtern *Magi*, being firſt raiſed up into wonder and curioſity by the apparition of the Star, were very far from finding *Jeſus* by ſuch general and indefinite ſignifications: but then the goodneſs of God's Grace increaſed its own influence; for an inſpiration from the Spirit of God admoniſhed them to obſerve the Star, ſhewed the Star that they might find it, taught them to acknowledge it, inſtructed them to underſtand its purpoſe, and invited them to follow it, and never left them till they had found the Holy *Jeſus*. Thus alſo God deals with us, He gives us the firſt Grace, and adds the ſecond; he enlightens our Underſtandings, and actuates our Faculties, *Dedit intellectum qui præſtitit ſignum. S.* Leo, *Ser.* 1. *de Epiph.*

culties, and ſweetly allures us by the propoſition of Rewards, and wounds us with the arrows of his Love, and inflames us with fire from Heaven; ever giving us new aſſiſtances or increaſing the old, refreſhing us with comforts or arming us with patience; ſometimes ſtirring our affections by the lights held out to our Underſtanding, ſometimes bringing confirmation to our underſtanding by the motion of our Affections; till by variety of means we at laſt arrive at *Bethlehem*, in the ſervice and entertainments of the Holy *Jeſus*. Which we ſhall certainly do if we follow the invitations of Grace, and exteriour aſſiſtances, which are given us to inſtruct us, to help us, and to invite us, but not to force our endeavours and co-operations.

4. As it was an unſearchable wiſdom, ſo it was an unmeaſurable grace of Providence and diſpenſation which God did exhibit to the wiſe men, to them, as to all men, diſpoſing the Miniſteries of his Grace ſweetly, and by proportion to the capacities of the perſon ſuſcipient. For God called the Gentiles by ſuch means as their Cuſtoms and Learning had made prompt and eaſie. For theſe *Magi* were great Philoſophers and Aſtronomers; and therefore God ſent a miraculous Star to invite and lead them to a new and more glorious light, the lights of Grace and Glory. And God ſo bleſſed them in following the Star, to which their innocent Curioſity and national Cuſtoms were apt to lead them; that their Cuſtom was changed to Grace, and their Learning heightned with Inſpiration, and God crowned all with a ſpiritual and glorious event. It was not much unlike, which God did to the Princes and Diviners among the *Philiſtines*, who ſent the Ark back with five golden Emrods and five golden Mice; an act proportionable to the Cuſtom and ſenſe of their Nation and Religion: yet God accepted their opinion and divination to the utmoſt end they deſigned it, and took the plagues of Emrods and Mice from them. For oftentimes the Cuſtom or the Philoſophy of the opinions of a Nation are made inſtrumental, through God's acceptance, to ends higher than they can produce by their own energy and intendment. And thus the Aſtrological Divinations of the *Magi* were turned into the order of a greater deſign than the whole Art could promiſe, their imployment being altered into Grace, and Nature into a Miracle. But then when the Wiſe men were brought by this means, and had ſeen *Jeſus*, then God takes ways more immediate and proportionable to the Kingdom of Grace: the next time God ſpeaks to them by an Angel. For ſo is God's uſual manner to bring us to him; firſt, by ways agreeable to us, and then to increaſe, by ways agreeable to himſelf. And when he hath furniſhed us with new capacities, he gives new Lights in order to more perfect imployments: and, *To him that hath ſhall be given full meaſure, preſſed down, ſhaken together, and running over:* the eternal kindneſs of God being like the Sea, which delights to run in its old Chanel, and to fill the hollowneſſes of the Earth which it ſelf hath made, and hath once watered.

5. This Star, which conducted the wiſe men to *Bethlehem*, (if at leaſt it was properly a Star, and not an Angel,) was ſet in its place to be ſeen by all; but was not obſerved, or not underſtood, nor its meſſage obeyed, by any but the three Wiſe men. And indeed no man hath cauſe to complain of God, as if ever he would be deficient in aſſiſtances neceſſary to his Service: but firſt the Grace of God ſeparates us from the common condition of incapacity and indiſpoſition, and then we ſeparate our ſelves one from another by the uſe or neglect of this Grace: and God doing his part to us, hath cauſe to complain of us, who neglect that which is our portion of the work. And however even the iſſues and the kindneſſes of God's Predeſtination and antecedent Mercy do very much toward the making the Grace to be effective of its purpoſe; yet the manner of all thoſe influences and operations being moral, perſuaſive, reaſonable and diviſible, by concourſe of various circumſtances, the cauſe and the effect are brought nearer and nearer in various ſuſcipients; but not brought ſo cloſe together, but that God expects us to do *ſomething towards it. So that we may ſay with *S. Paul*, *It is not I, but the Grace of God that is with me*. And at the ſame time, when by reaſon of our co-operation we actuate and improve God's Grace, and become diſtinguiſhed from other perſons more negligent under the ſame opportunities, God is he who alſo does diſtinguiſh us by the proportions and circumſtantiate applications of his Grace to every ſingular capacity; that we may be careful not to neglect the Grace, and yet to ||return the intire glory to God.

6. Although God, to ſecond the generous deſign of theſe wiſe perſonages in their Enquiry after the new Prince, made the Star to guide them through the difficulties of their journey; yet when they came to *Jeruſalem*, the Star diſappeared: God ſo reſolving to try their Faith, and the activity of their deſires; to demonſtrate to them that

* Ἀλλ' ὅταν σπεύδῃ τις, αὐτὸς χὠ θεὸς συνάπτεται. Ὡς τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ. Æſchil. *Perſis.*

|| Θεοῦ γὰρ δῶρόν ἐστιν εὐτυχεῖν βροτούς. Æſchil. Ἑπτὰ ἐπὶ Θήβ.

that God is the Lord of all his Creatures, and a voluntary diſpenſer of his own favours, and can as well take them away as indulge them; and to engage them upon the uſe of ordinary means and miniſteries when they are to be had: for now the extraordinary and miraculous Guide for a time did ceaſe, that they being at *Jeruſalem* might enquire of them whoſe office and profeſſion of ſacred Myſteries did oblige them to publiſh the *MESSIAS.* For God is ſo great a lover of Order, ſo regular and certain an exactour of us to uſe thoſe ordinary miniſteries of his own appointing, that he, having uſed the extraordinary but as Architects do frames of wood, to ſupport the Arches till they be built, takes them away when the work is ready, and leaves us to thoſe other of his deſignation, and hath given ſuch efficacy to theſe, that they are as perſuaſive and operative as a Miracle; and S. *Paul's* Sermon would convert as many, as if *Moſes* ſhould riſe from the grave. And now the Doctrines of Chriſtianity have not only the ſame truth, but the ſame evidence and virtue alſo they had in the midſt of thoſe prime demonſtrations extraordinary by Miracle and Prophecy, if men were equally diſpoſed.

Τοῦτο γάρ ἐστιν αὐτῇ καὶ τὸ εἶναι σοφία, τὸ ἐν τάξει καὶ τελειότητι προάγειν τὴν ποίησιν· ὥστε συνιστέναι ἀλλήλαις σοφίαν, καὶ τάξιν· καὶ τελειότητα. Hierocl.

7. When they were come to the Doctors of the *Jews*, they asked confidently, and with great openneſs, under the ear and eye of a Tyrant Prince, bloody and timorous, jealous and ambitious, *Where is he that is born King of the Jews?* and ſo gave evidence of their Faith, of their Magnanimity, and fearleſs confidence and profeſſion of it, and of their love of the myſtery and object, in purſuance of which they had taken ſo troubleſome and vexatious journeys. And beſides that they upbraided the tepidity and infidel baſeneſs of the *Jewiſh* Nation, who ſtood unmoved and unconcerned by all the circumſtances of wonder, and ſtirred not one ſtep to make enquiry after or to viſit the new-born King; they alſo teach us to be open and confident in our Religion and Faith, and not to conſider our temporal, when they once come to conteſt againſt our Religious intereſts.

8. The Doctors of the *Jews* told the wiſe Men where *Chriſt* was to be born; the *Magi* they addreſs themſelves with haſte to ſee him and to worſhip, and the Doctors themſelves ſtir not: God not only ſerving himſelf with truth out of the mouths of impious perſons, but magnifying the receſſes of his Counſel and Wiſdom and Predeſtination, who uſes the ſame Doctrine to glorifie himſelf, and to confound his enemies, to ſave the Scholars, and to condemn the Tutors, to inſtruct one, and upbraid the other; making it an inſtrument of Faith, and a conviction of Infidelity; the Sermons of the Doctors in ſuch caſes being like the ſpoils of Bevers, Sheep and Silkworms, deſign'd to cloath others, and are made the occaſions of their own nakedneſs, and the cauſes of their death. But as it is a demonſtration of the Divine Wiſdom, ſo it is of humane Folly; there being no greater imprudence in the world, than to do others advantage, and to neglect our own. If thou doeſt well unto thy ſelf, men will ſpeak good of thee: but if thou beeſt like a Chanel in a Garden, through which the water runs to cool and moiſten the herbs, but nothing for its own uſe: thou buildeſt a fortune to them upon the ruines of thine own houſe, while *after thy preaching to others, thou thy ſelf doſt become a caſt-away.*

Piaga mortale che ſi non puo guarire, Vivere in altrui, & in ſe ſteſſo morire.

9. When the Wiſe men departed from *Jeruſalem*, the Star again appeared, and they rejoyced with exceeding great joy. And indeed to new Converts, and perſons in their firſt addreſſes to the worſhip of God, ſuch ſpiritual and exteriour Comforts are often indulged; becauſe then God judges them to be moſt neceſſary, as being invitations to Duty by the entertainments of our affections with ſuch ſweetneſſes, which repreſent the glory of the reward by the Antepaſts and refreſhments diſpenſed even in the ruggedneſs of the way, and incommodities of the journey. All other delights are the pleaſures of Beaſts or the ſports of Children; theſe are the Antepaſts and preventions of the full Feaſts and overflowings of Eternity.

10. When they came to *Bethlehem*, and the Star pointed them to a Stable, they entred in; and being enlightned with a Divine Ray proceeding from the face of the Holy Child, and ſeeing through the cloud, and paſſing through the ſcandal of his mean Lodging and poor condition, they bowed themſelves to the earth; firſt giving themſelves an Oblation to this great King, then they made offering of their Gifts: for a man's perſon is firſt accepted, then his Gift; God firſt regarded *Abel*, and then accepted his Offering. Which we are beſt taught to underſtand by the preſent inſtance; for it means no more, but that all our outward Services and oblations are made acceptable by the prior preſentation of an inward Sacrifice. If we have firſt preſented our ſelves, then our Gift is pleaſant, as coming but to expreſs the truth of the firſt Sacrifice: but if our Perſons be not firſt made an Holocauſt to God, the leſſer Oblations of outward Preſents

are like Sacrifices without *Salt* and *Fire*, nothing to make them pleaſant or religious. For all other ſenſes of this Propoſition charge upon God the diſtinguiſhing and acceptation of Perſons, againſt which he ſolemnly proteſts. God regards no man's Perſons, but according to the doing of his Duty: but then God is ſaid firſt to accept the Perſon, and then the Gift, when the Perſon is firſt ſanctified and given to God by the vows and habits of a holy life, and then all the actions of his Religion are homogeneal to their principle, and accepted by the acceptation of the man.

11. Theſe *Magi* preſented to the Holy Babe Gold, Frankincenſe and Myrrh, proteſting their Faith of three Articles by the ſymbolical Oblation: by Gold, that he was a King; by Incenſe, that he was a God; by Myrrh that he was a Man. And the Preſents alſo were repreſentative of interiour Vertues: the Myrrh ſignifying Faith, Mortification, Chaſtity, Compunction, and all the actions of the Purgative way of Spiritual life; the Incenſe ſignifying Hope, Prayer, Obedience, good intention, and all the actions and devotions of the Illuminative; the giving the Gold repreſenting Love to God and our Neighbours, the contempt of Riches, poverty of Spirit, and all the eminencies and ſpiritual riches of the Unitive life. And theſe oblations if we preſent to the holy *Jeſus*, both our Perſons and our gifts ſhall be accepted, our Sins ſhall be purged, our Underſtandings enlightned, and our Wills united to this holy Child, and entitled to a communion of all his Glories.

12. And thus in one view and two Inſtances God hath drawn all the world to himſelf by his Son *Jeſus*, in the Inſtance of the Shepherds and the *Arabian Magi*, *Jews* and *Gentiles*, Learned and Unlearned, Rich and Poor, Noble and Ignoble; that in him all Nations, and all Conditions, and all Families, and all perſons might be bleſſed; having called all by one Star or other, by natural Reaſon or by the ſecrets of Philoſophy, by the Revelations of the Goſpel, or by the miniſtery of Angels, by the Illuminations of the Spirit, or by the Sermons and Dictates of ſpiritual Fathers: and hath conſigned this Leſſon to us, That we muſt never *appear before the Lord empty*, offering Gifts to him by the expences or by the affections of Charity, either the worſhipping or the Oblations of Religion, either the riches of the World or the love of the Soul. For if we cannot bring Gold with the rich *Arabians*, we may with the poor Shepherds come and *kiſs the Son, leſt he be angry*; and in all caſes come and *ſerve him with fear and reverence*, and ſpiritual rejoycings.

Nam ſimul terris animiſque duri,
Et ſuâ Beſſi nive duriores,
Nunc oves facti, duce te, gregantur
Pacis in aulam.
Nox ubi quondam fuerat ferarum,
Nunc ibi ritus viget Angelorum;
Et latet Juſtus quibus ipſe latro
Vixit in antris
S. Paulinus *in reditu Nicetæ.*

The PRAYER.

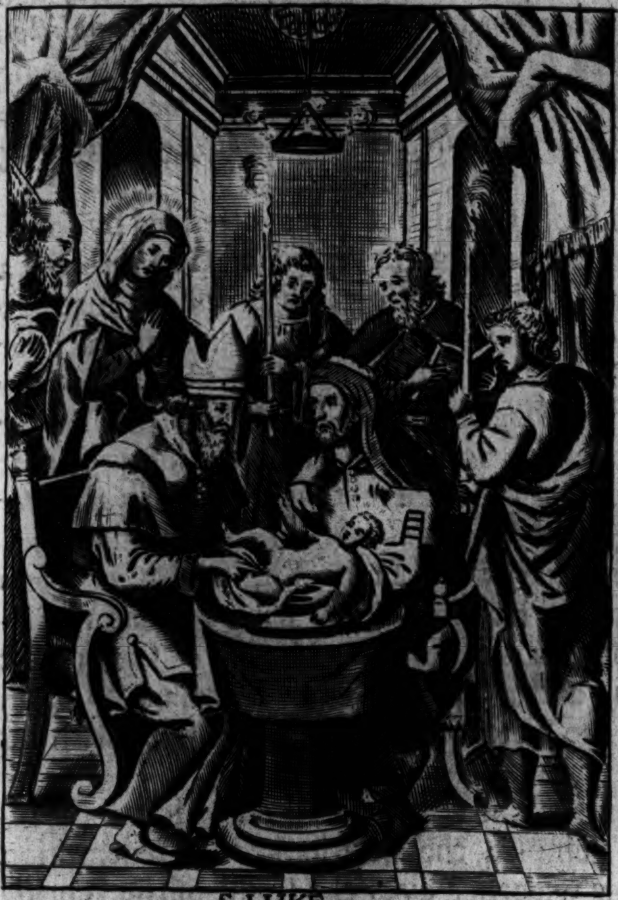
MOſt Holy Jeſu, *Thou art the Glory of thy people* Iſrael, *and a light to the Gentiles, and wert pleaſed to call the Gentiles to the adoration and knowledge of thy ſacred Perſon and Laws, communicating the ineſtimable riches of thy holy Diſcipline to all, with an univerſal undiſtinguiſhing Love. Give unto us ſpirits docible, pious, prudent, and ductile, that no motion or invitation of Grace be ineffectual, but may produce excellent effects upon us, and the ſecret whiſpers of thy Spirit may prevail upon our Affections in order to Piety and Obedience, as certainly as the loudeſt and moſt clamorous Sermons of the Goſpel. Create in us ſuch Excellencies as are fit to be preſented to thy glorious Majeſty: accept of the Oblation of my ſelf, and my entire ſervices. But be thou pleaſed to verifie my Offering, and ſecure the poſſeſſion to thy ſelf, that the Enemy may not pollute the Sacrifice, or divide the Gift, or queſtion the Title: but that I may be wholly thine, and for ever, clarifie my Underſtanding, ſanctifie my Will, repleniſh my Memory with arguments of Piety; then ſhall I preſent to thee an Oblation rich and precious as the treble gift of the Levantine Princes. Lord, I am thine, reject me not from thy favour, exclude me not from thy preſence: then ſhall I ſerve thee all the days of my life, and partake of the glories of thy Kingdom, in which thou reigneſt glorioully and eternally.* Amen.

SECT.

SECT. V.

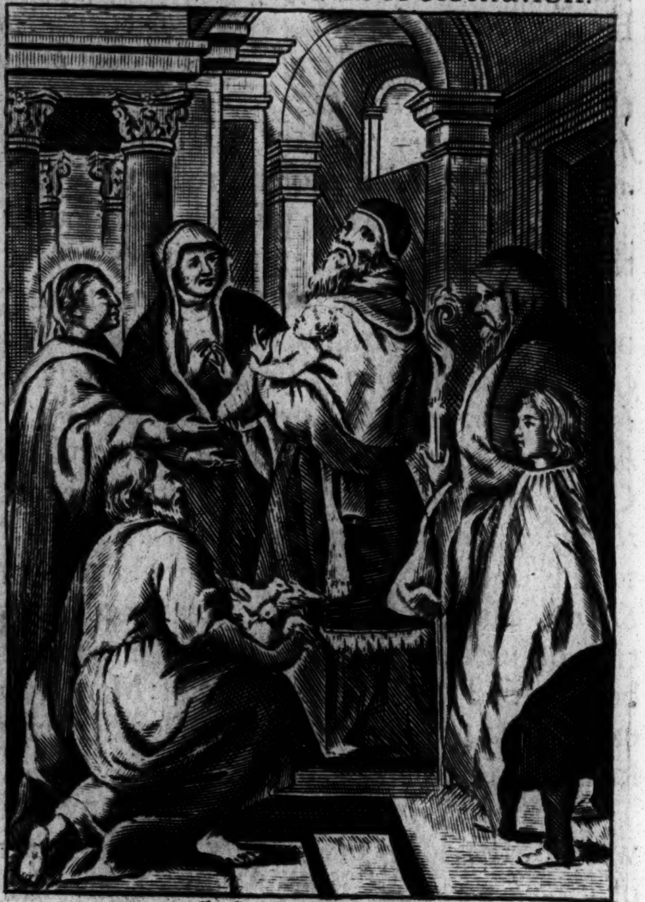
Of the Circumciſion of JESUS, *and his Preſentation in the Temple.*

The Circumciſion of Ieſus.



S. LUKE. 2. 21.
And when eight daies were accompliſhed for the circumciſing of the Child, his name was called Ieſus, which was ſo named of the angel, before he was conceived in the Wombe.

The Puriſication and Preſentation.



S. LUKE. 2. 22.
And when the dayes of her purification were accompliſhed, they brought him to Ieruſalem, to preſent him to the Lord.

1. AND now the Bleſſed Saviour of the World began to do the work of his Miſſion and our Redemption: and becauſe Man had prevaricated all the Divine Commandments, to which all humane nature reſpectively to the perſons of ſeveral capacities was obliged, and therefore the whole Nature was obnoxious to the juſt rewards of its demerits; firſt *Chriſt* was to put that Nature he had aſſumed into a ſaveable condition, by fulfilling his Father's preceptive will; and then to reconcile it actually, by ſuffering the juſt deſervings of its Prevarications. He therefore addreſſes himſelf to all the parts of an active Obedience, *and when eight days were accompliſhed for the circumciſing of the Child,* he expoſed his tender body to the ſharpneſs of the circumciſing ſtone, and ſhed his blood in drops, giving an earneſt of thoſe rivers which he did afterwards pour out for the cleanſing all Humane nature, and extinguiſhing the wrath of God.

2. He that had no ſin, nor was conceived by natural generation, could have no adherences to his Soul or Body which needed to be pared away by a Rite, and cleanſed by a Myſtery. Neither indeed do we find it expreſſed, that * Circumciſion was ordained for Abolition or pardon of Original ſin, (it is indeed preſumed ſo) but it was inſtituted to be a Seal of a Covenant between God and *Abraham*, and *Abraham*'s poſterity, *a ſeal of the righteouſneſs of Faith*; and therefore was not improper for him to ſuffer who was the child of *Abraham*, and who was the Prince of the Covenant, and *the author and finiſher of that Faith*; which was conſigned to *Abraham* in Circumciſion. But ſo myſterious were all the actions of *Jeſus*, that this one ſerved many ends. For, 1. It gave demonſtration of the verity of Humane nature. 2. So he began to fulfil the Law. 3. And took from himſelf the ſcandal of Uncircumciſion, which would eternally have prejudiced the *Jews* againſt his entertainment and Communion. 4. And then he took upon him that Name which declared him to be the Saviour of the World; which as it was conſummate in the Blood of the Croſs, ſo was it inaugurated in the blood of Circumciſion

* Ὅς ποθ' ἑῆς πάτρης ἐξήγαγε δῖον Ἀβραάμ, Αὐτὸς ἀπ' οὐρανόθεν κέλετ' ἀνέρα παντὶ σὺν οἴκῳ Σάρκ' ἀποσυλῆσαι πόσθης ἄπο· καὶ ῥ' ἐτέλεσσεν. Euſeb. *l.* 9. *c.* 22. *Præpar. Evangel.*

cumciſion. For *when the eight days were accompliſhed for circumciſing the Child, his name was called JESUS.*

3. But this holy Family, who had laid up their joys in the eyes and heart of God, longed till they might be permitted an addreſs to the Temple, that there they might preſent the Holy Babe unto his Father; and indeed that he, who had no other, might be brought to his own houſe. For although, while he was a child he did differ nothing from a ſervant, yet he was the Lord of the place: it was his *Father's houſe*, and he was *the Lord of all. And* therefore *when the days of the Purification were accompliſhed they brought him to Jeruſalem to preſent him to the Lord*, to whom he was holy, as being the firſt born; *the firſt born of his Mother*, the *only begotten ſon of his Father*, and *the firſt born of every creature.* And they *did with him according to the law of Moſes, offering a pair of Turtle doves* for his redemption.

4. But there was no publick act about this Holy Child, but it was attended by ſomething miraculous and extraordinary. And at this Inſtant the Spirit of God directed a holy perſon into the Temple, that he might feel the fulfilling of a prophecy made to himſelf, that he might *before his death behold the Lord's CHRIST*, and imbrace *the glory and conſolation of Iſrael and the light of the Gentiles* in his arms. For old *Simeon came by the Spirit into the Temple, and when the Parents brought in the Child Jeſus, then took he him up in his arms, and bleſſed God*, and propheſied, and ſpake glorious things of that Child, and ſad things and glorious concerning his Mother: that the *Child was ſet for the riſing and falling of many in Iſrael, for a Sign that ſhould be ſpoken againſt*; and the bitterneſs of that contradiction ſhould *pierce the heart* of the Holy Virgin-Mother like *a Sword*, that her joy at the preſent accidents might be attempered with preſent revelation of her future trouble, and the excellent ſavour of being the Mother of God might be crowned with the reward of Martyrdom, and a Mother's love be raiſed up to an excellency great enough to make her ſuffer the bitterneſs of being transfixed with his love and ſorrow as with a Sword.

5. But old *Anna* the Propheteſs came alſo in, full of years and joy, and found the reward of her long prayers and faſting in the Temple: the long-looked-for redemption of *Iſrael* was now in the Temple, and ſhe ſaw with her eyes the Light of the World, the Heir of Heaven, the long-looked-for *Meſſias*, whom the Nations had deſired and expected till their hearts were faint, and their eyes dim with looking farther, and apprehending greater diſtances. She alſo propheſied, and *gave thanks unto the Lord. But* Joſeph *and his Mother marvelled at thoſe things which were ſpoken of him.*

Ad SECT. V.

Conſiderations upon the Circumciſion of the Holy Child JESUS.

1. WHen *eight days were come*, the Holy *Jeſus* was circumciſed, and ſhed the firſt-fruits of his Blood, offering them to God like the prelibation of a Sacrifice, and earneſt of the great ſeas of effuſion deſigned for his Paſſion: not for the expiation of any ſtain himſelf hath contracted, for he was ſpotleſs as the face of the Sun, and had contracted no wrinkle from the aged and polluted brow of *Adam*; but it was an act of Obedience, and yet of Choice and voluntary ſuſception, to which no obligation had paſſed upon him in the condition of his own perſon. For as he was included in the verge of *Abraham's* poſterity, and had put on the common outſide of his Nation, his Parents had intimation enough to paſs upon him the Sacrament of the National Covenant, and it became an act of excellent Obedience: but becauſe he was a perſon extraordinary, and exempt from the Reaſons of Circumciſion, and himſelf in perſon was to give period to the Rite, therefore it was an act of Choice in him; and in both the capacities becomes a precedent of Duty to us, in the firſt of Obedience, in the ſecond of Humility.

2. But it is conſiderable, that the Holy *Jeſus*, who might have pleaded his exemption, eſpecially in a matter of pain and diſhonour, yet choſe that way which was more ſevere and regular; ſo teaching us to be ſtrict in our duties, and ſparing in the rights of privilege and diſpenſation. We pretend every indiſpoſition of body to excuſe

us from penal duties, from Faſting, from going to Church; and inſtantly we ſatisfie our ſelves with ſaying, *God will have mercy, and not ſacrifice*: ſo making our ſelves Judges of our own privileges, in which commonly we are parties againſt God, and therefore likely to paſs unequal ſentence. It is not an eaſie argument that will bring us to the ſeverities and rigours of Duty, but we ſnatch at occaſions of diſpenſation; and therefore poſſibly may miſtake the juſtice of the opportunities by the importunities of our deſires. However, if this too much eaſineſs be in any caſe excuſable from ſin, yet in all caſes it is an argument of infirmity; and the regular obſervation of the Commandment is the ſurer way to Perfection. For not every inconvenience of body is fit to be pleaded againſt the inconvenience of loſing ſpiritual advantages, but only ſuch which upon prudent account does intrench upon the Laws of Charity; or ſuch whoſe conſequent is likely to be impediment of a duty in a greater degree of loſs than the preſent omiſſion. For the Spirit being in many perfections more eminent than the Body, all ſpiritual improvements have the ſame proportions: ſo that if we were juſt eſtimatours of things, it ought not to be leſs than a great incommodity to the Body which we mean to prevent by the loſs of a ſpiritual Benefit, or the omiſſion of a Duty. He were very improvident, who would loſe a Finger for the good-husbandry of ſaving a Ducat; and it would be an unhandſom excuſe from the duties of Repentance to pretend care of the Body. The proportions and degrees of this are ſo nice and of ſo difficult determination, that men are more apt to untie the girdle of Diſcipline with the looſe hands of diſpenſation and excuſe, than to ſtrain her too hard by the ſtrictures and bindings of ſeverity: but the errour were the ſurer on this ſide.

3. The Bleſſed *Jeſus* refuſed not the ſignature of this bloody Covenant, though it were the Character of a Sinner, and did Sacramentally reſcind the impure reliques of *Adam*, and the contractions of evil cuſtoms: which was the greateſt deſcent of Humility that is imaginable, that he ſhould put himſelf to pain to be reckoned amongſt ſinners, and to have their Sacraments and their Proteſtations, though his Innocence was purer than the flames of Cherubim. But we uſe arts to ſeem more righteous than we are, deſiring rather to be *accounted* holy than to be ſo; as thinking the vanity of Reputation more uſeful to us than the happineſs of a remote and far-diſtant Eternity. But if (as it is ſaid) Circumciſion was ordained, beſides the ſigning of the Covenant, to aboliſh the guilt of Original ſin, we are willing to confeſs that; it being no act of humiliation to confeſs a crime that all the World is equally guilty of, that could not be avoided by our timelieſt induſtry, and that ſerves us for ſo many ends in the excuſe and minoration of our actual impieties: ſo that as *Diogenes* trampled upon *Plato*'s pride with a greater faſtuouſneſs and humorous oſtentation; ſo we do with *Original* ſin, declaim againſt it bitterly, to ſave the *others* harmleſs, and are free in the publication of this, that we may be inſtructed how to conceal the actual. The Bleſſed *Jeſus* had in him no principle of Sin, original nor actual, and therefore this deſignation of his in ſubmitting himſelf to the bloody Covenant of Circumciſion, which was a juſt, expreſs and Sacramental abſciſſion of it, was an act of glorious Humility: yet our charging of our ſelves ſo promptly with *Adam*'s fault, that whatever truth it may have in the ſtrictneſs of Theology, hath (*forſitan*) but an ill end in Morality; and ſo I now conſider it, without any reflection upon the preciſe Queſtion.

4. For though the Fall of *Adam* loſt to him all thoſe ſupernatural aſſiſtances which God put into our Nature by way of Grace; yet it is by accident that we are more prone to *many Sins* than we are to Vertue. *Adam*'s ſin did diſcompoſe his Underſtanding and Affections; and every ſin we do does ſtill make us more unreaſonable, more violent, more ſenſual, more apt ſtill to the multiplication of the ſame or the like actions. The firſt rebellion of the inferiour Faculties againſt the Will and Underſtanding, and every victory the Fleſh gets over the Spirit, makes the inferiour inſolent, ſtrong, tumultuous, domineering and triumphant upon the proportionable ruines of the Spirit, blinding our Reaſon, and binding our Will: and all theſe violations of our Powers are encreaſed by the perpetual ill cuſtoms, and falſe principles, and ridiculous guiſes of the World: which makes the latter Ages to be worſe than the * former, unleſs ſome other accident do intervene to ſtop the ruine and declenſion of Vertue; ſuch as are God's Judgments, the ſending of Prophets, new impoſition of Laws, meſſages from Heaven, diviner Inſtitutions, ſuch as in particular was the great Diſcipline of Chriſtianity. And even in this ſence here is origination enough for ſin, and impairing of the reaſonable Faculties of humane Souls, without charging our faults upon *Adam*.

5. But beſides this, God, who hath propounded to Man glorious conditions, and deſign'd him to an excellent ſtate of Immortality, hath required of him ſuch a duty as ſhall

---

* Τοὺς παλαιοὺς καὶ ἐγγὺς θεῶν γεγονότας, βελτίστους τε ὄντας φύσει, καὶ τὸν ἄριστον ἐζηκότας βίον, ὡς χρυσοῦν γένος νομίζεσθαι. Porphyr. *l.* 4. *de Non eſu animalium.*

put man to labour, and preſent to God a ſervice of a free and difficult obedience. For therefore God hath given us Laws which come croſs and are reſtraints to our natural inclinations, that we may part with ſomething in the ſervice of God which we value. For although this is nothing in reſpect of God, yet to Man it is the greateſt he can do. What thanks were it to man to obey God in ſuch things which he would do though he were not commanded? But to leave all our own deſires, and to take up objects of God's propounding contrary to our own, and deſires againſt our Nature, this is that which God deſign'd as a ſacrifice of our ſelves to him. And therefore God hath made many of his Laws to be prohibitions in the matter of natural pleaſure, and reſtraints of our ſenſitive appetite. Now this being become the matter of Divine Laws, that we ſhould in many parts and degrees abſtain from what pleaſes our ſenſes, by this ſupervening accident it happens that we are very hardly weaned from Sin, but moſt eaſily tempted to a Vice.. And then we think we have reaſon to lay the fault upon Original ſin and natural averſation from goodneſs; when this inclination to Vice is but accidental, and occaſional upon the matter and ſanction of the Laws. Our Nature is not contrary to Vertue, for the Laws of Nature and right Reaſon do not only oblige us, but * encline us to it: but the inſtances of ſome Vertues are made to come croſs to our Nature, that is, to our natural appetites, by reaſon of which it comes to paſs that (as || St. *Paul* ſays) *we are by nature the children of wrath*; meaning, that by our natural inclinations we are diſpoſed to contradict thoſe Laws which lay fetters upon them, we are apt to ſatisfie the *Luſts of the fleſh*, for in theſe he there inſtances.

6. But in things intellectual and ſpiritual, where neither the one nor the other ſatisfie the ſenſual part, we are indifferent to Vertue or to Vice; and when we do amiſs, it is wholly and in all degrees inexcuſably our own fault. In the Old Law, when it was a duty to ſwear by the God of *Iſrael* in ſolemn cauſes, men were apt enough to ſwear by him only: and that ſometimes the *Iſraelites* did ſwear by the Queen of Heaven, it was by the ill example and deſires to comply with the neighbour-Nations, whoſe daughters they ſometime married, or whoſe arms they feared, or whoſe friendſhip they deſired, or with whom they did negotiate. It is indifferent to us to love our Fathers and to love ſtrangers, according as we are determined by cuſtom or education. Nay, for ſo much of it as is natural and original, we are more enclined to love them than to diſrepute them: and if we diſobey them, it is when any injunction of theirs comes croſs to our natural deſires and purpoſes. But if from our infancy we be told concerning a ſtranger that he is our Father, we frame our affections to nature, and our nature to cuſtom and education, and are as apt to love him who is not, and yet is ſaid to be, as him who is ſaid not to be, and yet indeed is our natural Father.

7. And in ſenſual things, if God had commanded Polygamy or promiſcuous Concubinate, or unlimited Eatings and Drinkings, it is not to be ſuppoſed but that we ſhould have been ready enough to have obeyed God in all ſuch impoſitions; and the ſons of *Iſrael* never murmured when God bade them borrow jewels and ear-rings, and ſpoil the *Egyptians*. But becauſe God reſtrained theſe deſires, our duties are the harder, becauſe they are fetters to our Liberty, and contradictions to thoſe natural inclinations, which alſo are made more active by evil cuſtom and unhandſom educations. From which Premiſſes we ſhall obſerve in order to practice, That ſin creeps upon us in our education * ſo tacitly and undiſcernibly, that we miſtake the cauſe of it; and yet ſo prevalently and effectually, that we judge it to be our very nature, and charge it upon *Adam*, to leſſen the imputation upon us, or to encreaſe the licence or the confidence; when every one of us is the *Adam*, the *man of ſin*, and the parent of our own impurities. For it is notorious, that our own iniquities do ſo diſcompoſe our naturals, and † evil cuſtoms and examples do ſo encourage impiety: and the Law of God enjoins ſuch Vertues which do violence to Nature, that our proclivity to ſin is occaſioned by the accident, and is cauſed by our ſelves; whatever miſchief *Adam* did to us, we do more to our ſelves. We are taught to be revengeful

---

* Τοιοῦτος μὲν οὖν ὁ τοῖς λογικοῖς γένεσι ἐνυσωμένος ὅρκος, μὴ παραβαίνειν ὑπὸ αὐτοῦ [Θεοῦ] διορισθέντας νόμους. Hieroc.

|| Epheſ. 2. 3.

* *Non enim nos tarditatis natura damnavit, ſed ultro nobis quod oportebat indulſimus: ità non tam ingenio nos illi ſuperârunt quàm propoſito.* Quintil.

Ξενοκράτης φησὶν, εὐδαίμονα εἶναι τὸν τὴν ψυχὴν ἔχοντα σπουδαίαν, ταύτην γὰρ ἑκάστου εἶναι δαίμονα. Ariſt. 2. *Top. c.* 3.

Ἡράκλειτος ἔφη, ὡς ἦθος ἀνθρώπῳ δαίμων. Stob. *Serm.* 250.

† ———— *Denique teipſum*
Concute, numque tibi vitiorum inſeverit olim
Natura, aut etiam conſuetudo mala: namque
Neglectis urenda filix innaſcitur agris. Horat.

Ante palatum eorum quam os inſtituimus. Gaudemus, ſi quid licentius dixerint. Verba nè Alexandrinis quidem permittenda deliciis riſu & oſculo excipimus. Fit ex his conſuetudo, deinde natura. Diſcunt hæc miſeri, antequam ſciunt vitia eſſe. Quintil. *l.* 1. *c.* 2.

Tanta eſt corruptela malæ conſuetudinis, ut ab ea tanquam igniculi extinguantur, à natura dati, exoriantúrque & confirmentur contraria vitia. Cicero.

in our Cradles, and are taught to ſtrike our Neighbour as a means to ſtill our frowardneſs, and to ſatisfie our wranglings. Our Nurſes teach us to know the greatneſs of our Birth, or the riches of our Inheritance, or they learn us to be proud, or to be impatient, before they learn us to know God, or to ſay our Prayers. And then, becauſe the uſe of Reaſon comes at no definite time, but inſenſibly and diviſibly, we are permitted ſuch acts with impunity too long, deferring to repute them to be ſins, till the habit is grown ſtrong, natural and maſculine: and becauſe from the infancy it began in inclinations, and tender overtures and ſlighter actions, *Adam* is laid in the fault, and Original ſin did all. And this clearly we therefore confeſs,* that our faults may ſeem the leſs, and the miſery be pretended natural, that it may be thought to be irremediable, and therefore we not engaged to endeavour a cure. So that the confeſſion of our original ſin is no imitation of *Chriſt*'s Humility in ſuffering Circumciſion, but too often an act of Pride, Careleſneſs, Ignorance and Security.

* Εἰώθασι γὰρ οἱ πλεῖστοι τῶν ἀνθρώπων, οὐχ οὕτως ἐπαινεῖν καὶ τιμᾶν τοὺς ἐκ τῶν πατέρων τῶν εὐδοκιμούντων γεγονότας, ὡς τοὺς ἐκ τῶν δυσκόλων καὶ χαλεπῶν, ἤνπερ φαίνωνται μηδὲν ὅμοιοι τοῖς γονεῦσιν ὄντες. Iſocrates *Ep. Timoth.*

8. At the Circumciſion his Parents impoſed the holy Name told to the Virgin by the Angel, *his Name was called JESUS; a Name above every name.* For in old times God was known by names of Power, of Nature, of Majeſty: But his name of Mercy was reſerved till now, when God did purpoſe to pour out the whole treaſure of his Mercy by the mediation and miniſtry of his holy Son. And becauſe God gave to the Holy Babe the name in which the treaſures of Mercy were depoſited, and exalted *this Name above all names*; we are taught that the purpoſe of his Counſel was, to exalt and magnifie his Mercy above all his other works, he being delighted with this excellent demonſtration of it, in the Miſſion, and Manifeſtation, and Crucifixion of his Son: he hath changed the ineffable name into a name utterable by man, and deſirable by all the world; the Majeſty is all arrayed in robes of Mercy, the *Tetragrammaton* or adorable Myſtery of the Patriarchs is made fit for pronunciation and expreſſion when it becometh the name of the Lord's CHRIST. And if JEHOVAH be full of Majeſty and terrour, the Name JESUS is full of ſweetneſs and mercy. It is GOD cloathed with circumſtances of facility, and opportunities of approximation. The great and higheſt name of GOD could not be pronounced truly, till it came to be finiſhed with a Gutteral that made up the name given by this Angel to the Holy Child; nor God received or entertained by men, till he was made humane and ſenſible by the adoption of a ſenſitive nature; like Vowels pronunciable by the intertexture of a Conſonant. Thus was his Perſon made tangible, and his Name utterable, and his Mercy brought home to our neceſſities, and the Myſtery made explicate, at the Circumciſion of this Holy Babe.

Nomen enim JESU Hebraicè prolatum nihil aliud eſt niſi Τετραγράμματον *vocatum per Schin. Videat, cui animus eſt, multa de myſterio hujus nominis apud Galatinum. Ad eundum ſenſum fuit vaticinium Sibyllæ:*

Δὴ τότε γὰρ μεγάλοιο Θεοῦ τοῖς ἀνθρώποισιν
Ἥξει σαρκοφόρος, θνητοῖς ὁμοιούμενος ἐν γῇ,
Τέσσαρα φωνήεντα φέρων, τὸ δ' ἄφωνον ἐν αὐτῷ.

9. But now God's mercy was at full Sea, now was the time when God made no reſerves to the effuſion of his mercy. For to the Patriarchs and perſons of eminent ſanctity and employment in the elder Ages of the World, God, according to the degrees of his manifeſtation or preſent purpoſe, would give them one letter of this ineffable Name. For the reward that *Abraham* had in the change of his name, was, that he had the honour done him to have one of the letters of *Jehovah* put into it; and ſo had *Joſhua*, when he was a type of *Chriſt*, and the Prince of the *Iſraelitiſh* Armies. And when God took away one of theſe letters, it was a curſe. But now he communicated all the whole Name to this Holy Child, and put a letter more to it, to ſignifie that he was the *glory* of God, *the expreſs image of his Father's perſon*, God eternal, and then manifeſted to the World in his Humanity; that all the intelligent World who expected Beatitude, and had treaſured all their hopes in the ineffable Name of GOD, might find them all with ample returns in this *Name* of JESUS, which God *hath exalted above every name*, even above that by which God in the Old Teſtament did repreſent the greateſt awfulneſs of his Majeſty. This miraculous Name is above all the powers of Magical Inchantments, the nightly Rites of Sorcerers, the Secrets of *Memphis*, the Drugs of *Theſſaly*, the ſilent and myſterious Murmurs of the wiſe *Chaldees*, and the Spells of *Zoroaſtres*: This is the Name at which the Devils did tremble, and pay their inforced and involuntary adorations, by confeſſing the Divinity, and quitting their poſſeſſions and uſurped habitations. If our prayers be made in this Name, God opens the windows of Heaven, and rains down benediction. At the mention of this Name the bleſſed Apoſtles, and *Hermione* the daughter of *S. Philip*, and *Philotheus* the ſon of *Theophila*, and *S. Hilarion*, and *S. Paul* the Eremite, and innumerable other Lights

Iſa. 21. 11. *in caſu Idumeæ; Duma vocatur, dempto H.*

who followed hard after the Sun of Righteouſneſs, wrought great and prodigious Miracles: *Signs and wonders and healings were done by the Name of the Holy Child JESUS.* This is the Name which we ſhould ingrave in our hearts, and write upon our foreheads, and pronounce with our moſt harmonious accents, and reſt our faith upon, and place our hopes in, and love with the overflowings of charity, and joy, and adoration. And as the revelation of this Name ſatisfied the hopes of all the World, ſo it muſt determine our worſhippings, and the addreſſes of our exteriour and interiour Religion: it being that Name whereby God and God's mercies are made preſential to us, and proportionate objects of our Religion and affections.

The PRAYER.

MOſt Holy and ever-Bleſſed Jeſu, *who art infinite in Eſſence, glorious in Mercy, myſterious in thy Communications, affable and preſential in the deſcents of thy Humanity, I adore thy glorious Name, whereby thou haſt ſhut up the abyſſes, and opened the gates of Heaven, reſtraining the power of Hell, and diſcovering and communicating the treaſures of thy Father's mercies.* O Jeſu, *be thou a JESUS unto me, and ſave me from the precipices and ruines of ſin, from the expreſſes of thy Father's wrath, from the miſeries and unſufferable torments of accurſed ſpirits, by the power of thy Majeſty, by the ſweetneſſes of thy Mercy, and ſacred influences and miraculous glories of thy Name. I adore and worſhip thee in thy excellent Obedience and Humility, who haſt ſubmitted thy innocent and ſpotleſs fleſh to the bloody Covenant of Circumciſion. Teach me to practiſe ſo bleſſed and holy a precedent, that I may be humble and obedient to thy ſacred Laws, ſevere and regular in my Religion, mortified in my body and ſpirit, of circumciſed heart and tongue: that what thou didſt repreſent in ſymbol and myſtery, I may really expreſs in the exhibition of an exemplar, pious and mortified life, cutting off all excreſcencies of my ſpirit, and whatſoever may miniſter to the fleſh, or any of its ungodly deſires: that now thy holy name is called upon me, I may do no diſhonour to the Name, nor ſcandal to the Inſtitution, but may do thee honour and worſhip and adorations of a pure Religion, O moſt Holy and ever-Bleſſed* Jeſu. Amen.

DISCOURSE II.

Of the Vertue of Obedience.

1. THERE are certain Excellencies either of habit or conſideration, which Spiritual perſons uſe to call *general ways*, being a diſperſed influence into all the parts of good life, either directing the ſingle actions to the right end, or managing them with right inſtruments, and adding ſpecial excellencies and formalities to them, or morally inviting to the repetition of them; but they are like the general medicaments in Phyſick, or the prime inſtruments in Mathematical Diſciplines: ſuch as are the conſideration of the Divine preſence, the Example of JESUS, right Intention. And ſuch alſo is the Vertue of *Obedience*, which perfectly unites our actions to God, and conforms us to the Divine Will; which is the original of goodneſs, and ſanctifies and makes a man an holocauſt to God; which contains in it eminently all other Graces, but eſpecially thoſe Graces whoſe eſſence conſiſts in a conformity of a part or the whole (ſuch are Faith, Humility, Patience and Charity;) which gives quietneſs and tranquillity to the ſpirit, and is an Antepaſt of *Paradiſe*, (where their Jubilee is the perpetual Joys of Obedience, and their doing is the enjoying the Divine pleaſure;) which adds an excellency and luſtre to pious actions, and hallows them which are indifferent, and lifts up ſome actions from their unhallowed nature to circumſtances of good and of acceptation. If a man ſays his prayers or communicates out of cuſtom, or without intuition of the Precept and Divine Commandment; the act is like a Ship returning from her voyage without her venture and her burthen, as unprofitable as without ſtowage. But if God commands us either to eat or to abſtain, to ſleep or to be waking, to work or to keep a Sabbath;

theſe actions, which are naturally neither good nor evil, are ſanctified by the Obedience, and rank'd amongſt actions of the greateſt excellency. And this alſo was it which made *Abraham*'s offer to kill his Son, and the *Iſraelites* ſpoiling the *Egyptians*, to become acts laudable, and not unjuſt: they were acts of Obedience, and therefore had the ſame formality and eſſence with actions of the moſt ſpiritual Devotions. God's Command is all our rule for practice, and our Obedience united to the Obedience of *Jeſus* is all our title to acceptance.

2. But by *Obedience* I do not here mean the exteriour execution of the work, for ſo Obedience is no Grace diſtinct from the acting any or all the Commandments: but beſides the doing of the thing, (for that alſo muſt be preſuppoſed,) it is a ſacrifice of our proper Will to God, a chuſing the duty becauſe God commands it. For beaſts alſo carry burthens and do our commands by compulſion: and the fear of ſlaves and the rigour of task-maſters made the number of bricks to be compleated, when *Iſrael* groaned and cried to God for help. But ſons that labour under the ſweet paternal regiment of their Fathers, and the influence of love, they love the precept, and do the impoſition with the ſame purpoſes and compliant affections with which the Fathers made it. When *Chriſt* commanded us to renounce the World, there were ſome that did think it was a hard ſaying, and do ſo ſtill; and the young rich man forſook him upon it. But *Ananias* and *Sapphira*, upon whom ſome violences were done by cuſtom, or the excellent Sermons of the Apoſtles, ſold their poſſeſſions too; but it was ſo againſt their will, that they retain'd part of it. But S. *Paul* did not only forſake all his ſecular fortunes, but *counted all to be droſs that he might gain Chriſt*; he gave his will, made an offertory of that, as well as of his goods, chuſing the act which was enjoined. This was the Obedience the holy *Jeſus* paid to his heavenly Father, ſo voluntary, that it was *meat to him to do his Father's will.* John 4. 34.

3. And this was intended always by God, [*My ſon, give me thy heart*;] and particularly by the Holy *Jeſus*: for in the ſaddeſt inſtance of all his Precepts, even that of ſuffering perſecution, we are commanded to *rejoyce, and to be exceeding glad.* And ſo did thoſe holy Martyrs in the primitive Ages, who upon juſt grounds, when God's glory or the edification of the Church had intereſt in it, offered themſelves to Tyrants, and dared the violence of the moſt cruel and bowelleſs hang-men. S. Hieron. *Epiſt. ad Licin. Hiſpan.* And this is the beſt oblation we can preſent to God. *To offer Gold is a preſent fit to be made by young beginners in Religion, not by men in Chriſtianity; yea,* Crates *the* Theban *threw his Gold away, and ſo did* Antiſthenes: *but to offer our Will to God, to give our ſelves, is the act of an Apoſtle, the proper act of Chriſtians.* *Idem in* Mat. 19. 28. And therefore when the Apoſtles made Challenge of a reward for leaving all their poſſeſſions, *Chriſt* makes no reply to the inſtance, nor ſays, *You who have left all*, but, *You who have followed me in the regeneration, ſhall ſit upon twelve thrones, and judge the twelve Tribes of Iſrael:* meaning that the quitting the goods was nothing; but the obedience to *Chriſt*, that they followed *Jeſus* in the Regeneration, going themſelves in purſuit of him, and giving themſelves to him, that was it which intitled them to a Throne.

4. And this therefore God enjoins, that our offerings to him may be entire and compleat, that we pay him a holocauſt, that we do his work without murmuring, and that his burthen may become eaſie, when it is born up with the wings of love, and alacrity of ſpirit. For in effect this obedience of the Will is in true ſpeaking and ſtrict Theology nothing elſe but that *Charity* which gives excellency to Alms, and energy to Faith, and acceptance to all Graces. But I ſhall reduce this to particular and more minute Conſiderations.

5. Firſt, We ſhall beſt know that our Will is in the obedience by our *prompt undertaking*, by our chearful managing, by our ſwift execution: for all degrees of delay are degrees of immorigerouſneſs and unwillingneſs. And ſince time is extrinſecal to the act, and alike to every part of it, nothing determines an action but the Opportunity without, and the deſires and Willingneſs within. And therefore he who deliberates beyond his firſt opportunity, and exteriour determination and appointment of the act, brings fire and wood, but wants a Lamb for the ſacrifice; and unleſs he offer up his *Iſaac*, his beloved Will, he hath no miniſtry prepared for God's acceptance. He that does not repent to day, puts it to the queſtion whether he will repent at all or no. He that defers Reſtitution when all the Circumſtances are fitted, is not yet reſolved upon the duty. And when he does, if he does it againſt his will, he does but do honorary penance with a Paper upon his hat, and a Taper in his hand; it may ſatisfie the Law, but not ſatisfie

Fidelis obediens neſcit moras, fugit craſtinum, ignorat tarditatem, præcipit præcipientem, parat oculos viſui, aures auditui, linguam voci, manus operi, itineri pedes: totum ſe colligit, ut imperantis colligat voluntatem. S. Bernard. *Serm. de Obedient. Et barbaris cunctatio ſervilis, ſtatim exſequi Regium.* Tacit. *l.* 6. *Annal.*

his Conſcience: it neither pleaſes himſelf, and leſs pleaſes God. A Sacrifice without a Heart was a ſad and ominous preſage in the ſuperſtition of the *Roman* Augurs; and ſo it is in the ſervice of God: for what the exhibition of the work is to man, that the preſentation of the Will is to God. It is but a cold Charity to a naked Beggar to ſay, *God help thee*, and do nothing: Give him cloaths, and he feels your charity. But God, who is the Searcher of the heart, his apprehenſion of actions relative of him is of the inward motions and addreſſes of the Will; and without this, our exteriour ſervices are like the paying of a piece of money in which we have defaced the image, it is not currant.

6. Secondly, But beſides the *Willingneſs* to do the acts of *expreſs Command*, the *readineſs* to do the *Imitations* and *tacite ſignifications* of God's pleaſure is the beſt teſtimony in the world that our Will is in the obedience. Thus did the Holy *Jeſus* undertake a Nature of infirmity, and ſuffer a Death of ſhame and ſorrow, and became obedient from the Circumciſion even unto the death of the Croſs; not ſtaying for a Command, but becauſe it was his Father's pleaſure Mankind ſhould be redeemed. For before the ſuſception of it, he was not a perſon ſubjicible to a Command: It was enough that he underſtood the inclinations and deſigns of his Father's Mercies. And therefore God hath furniſhed us with inſtances of uncommanded Piety to be a touchſtone of our Obedience. He that does but his endeavour about the expreſs Commands hath a Bridle in his mouth, and is reſtrained by violence: but a willing ſpirit is like a greedy eye, devours all it ſees, and hopes to make ſome proportionable returns and compenſations of duty for his infirmity, by taking in the intimations of God's pleaſure. When God commands Chaſtity, he that undertakes a holy Celibate hath great Obedience to the command of Chaſtity. God bids us give Alms of our encreaſe: he obeys this with great facility that *ſells all his goods, and gives them to the poor*. And, provided our haſtineſs to ſnatch at too much does not make us let go our duty, like the indiſcreet loads of too forward perſons, too big, or too inconvenient and uncombin'd, there is not in the world a greater probation of our prompt Obedience, then when we look farther than the preciſe Duty, ſwallowing that and more with our ready and hopeful purpoſes: nothing being ſo able to do miracles as Love; and yet nothing being ſo certainly accepted as Love, though it could do nothing in productions and exteriour miniſteries.

7. Thirdly, But God requires that our Obedience ſhould have another excellency to make it a becoming Preſent to the Divine acceptance; our *Underſtanding* muſt be ſacrificed too, and become an ingredient of our Odedience. We muſt alſo believe that whatſoever God commands is moſt fitting to be commanded, is moſt excellent in it ſelf, and the beſt for us to doe. The firſt gives our Affections and Deſires to God; and this alſo gives our Reaſon, and is a perfection of Obedience not communicable to the duties we owe to Man. For God only is Lord of this faculty, and, being the fountain of all wiſdom, therefore commands our *Underſtanding*, becauſe he alone can ſatisfie it. We are bound to obey humane Laws, but not bound to think the Laws we live under are the moſt prudent Conſtitutions in the World. But God's Commandments are not only *a lantern to our feet*, and *a light unto our paths*, but a rule to our Reaſon, and ſatisfaction to our Underſtandings, as being the Inſtruments of our addreſs to God, and conveyances of his Grace, and manuductions to Eternity. And therefore S. *John Climacus* defines Obedience to be, *An unexamined and unqueſtioned motion, a voluntary death and ſepulture of the Will, a life without curioſity, a laying aſide our own diſcretion in the midſt of the riches of the moſt excellent underſtandings.*

8. And certainly there is not in the world a greater ſtrength againſt temptations than is depoſited in an obedient Underſtanding, becauſe that only can regularly produce the ſame affections, it admits of fewer degrees, and an infrequent alteration. But the actions proceeding from the Appetite, as it is determined by any other principle than a ſatisfied Underſtanding, have their heightnings and their declenſions, and their changes and mutations, according to a thouſand accidents. Reaſon is more laſting than Deſire, and with fewer means to be tempted: but Affections and motions of appetite, as they are procured by any thing, ſo may they expire by as great variety of cauſes. And therefore to ſerve God by way of Underſtanding is ſurer, and in it ſelf, unleſs it be by the accidental encreaſe of degrees, greater, than to ſerve him upon the motion and principle of paſſions and deſires; though this be fuller of comfort and pleaſure than the other. When *Lot* lived amongſt the impure *Sodomites*, where his righteous Soul was in a continual agony, he had few exteriour incentives to a pious life, nothing to enkindle the ſenſible flame of Burning deſires towards Piety; but in the midſt of all the diſcouragements of the World, nothing was left him but the way and precedency of a truly-informed Reaſon and Conſcience. Juſt ſo is the way of thoſe wiſe ſouls who live in

the midſt of *a crooked and perverſe generation.* Where Piety is out of countenance, where Auſterity is ridiculous, Religion under perſecution, no examples to lead us on, there the Underſtanding is left to be the guide, and it does the work the ſureſt; for this makes the duty of many to be certain, regular, and choſen, conſtant, integral, and perpetual: but this way is like the life of an unmarried or a retired perſon, leſs of grief in it, and leſs of joy. But the way of ſerving God with the Affections, and with the pleaſures and entertainments of deſires, is the way of the more paſſionate and imperfect, not in a man's power to chuſe or to procure; but comes by a thouſand chances, meeting with a ſoft nature, credulous or weak, eaſie or ignorant, ſoftned with fears, or invited by forward deſires.

9. Thoſe that did live amidſt the fervours of the Primitive Charity, and were warmed by their fires, grew inflamed by contact and vicinity to ſuch burning and ſhining lights. And they therefore grew to high degrees of Piety, becauſe then every man made judgment of his own actions by the proportions which he ſaw before him, and believed all deſcents from thoſe greater examples to be ſo many degrees from the Rule. And he that lives in a College of devout perſons will compare his own actions with the devotion and cuſtoms of that Society, and not with the remiſsneſs of perſons he hears of in Story, but what he ſees and lives with. But if we live in an Age of Indevotion, we think our ſelves well aſſoiled if we be warmer than their Ice; every thing which is above our example being eminent and conſpicuous, though it be but like the light of a Gloworm, or the ſparkling of a Diamond, yet if it be in the midſt of darkneſs, it is a goodly beauty. This I call the way of ſerving God by deſires and affections. And this is altered by example, by publick manners, by external works, by the aſſignment of offices, by deſignation of conventions for prayer, by periods and revolutions of times of duty, by hours and ſolemnities: ſo that a man ſhall owe his Piety to theſe chances, which although they are graces of God and inſtruments of Devotion, yet they are not always in our power; and therefore they are but accidental miniſteries of a good life, and the leaſt conſtant or durable. But when the principle of our Piety is a conformity of our Underſtanding to God's Laws, when we are inſtructed what to do, and therefore do it becauſe we are ſatisfied it is moſt excellent to obey God; this will ſupport our Piety againſt objections, lead it on in deſpite of diſadvantages; this chuſes God with Reaſon, and is not determined from without: and as it is in ſome degree neceſſary for all times, ſo it is the greateſt ſecurity againſt the change of Laws and Princes, and Religions and Ages. When all the incentives of affection and exteriour determinations of our Piety ſhall ceaſe, and perhaps all external offices, and *the daily ſacrifice* and Piety it ſelf ſhall fail from the face of the Land; then the obedience founded in the Underſtanding is the only laſting ſtrength left us to make retreat to, and to ſecure our conditions. Thus from the compoſition of the *Will* and *Affections* with our exteriour acts of obedience to God, our Obedience is made *willing*, *ſwift* and *chearful*; but from the compoſition of the *Underſtanding*, our Obedience becomes *ſtrong*, *ſincere* and *perſevering:* and this is that which S. *Paul* calls *our reaſonable ſervice.*

10. Fourthly, To which if we add, that our Obedience be *univerſal*, we have all the qualifications which make the duty to be pious and prudent. The meaning is, that we obey God in all his Sanctions, though the matter be in common account ſmall and inconſiderable, and give no indulgence to our ſelves to recede from the Rule in any matter whatſoever. For the verieſt minute of Obedience is worth our attention, as being by God eſteemed the tryal of our Obedience in a greater affair. *He that is unjuſt in a little, will be unjuſt in a greater,* ſaid our Bleſſed Saviour. And ſince to God all matter is alike, and no more accrues to him in an Hecatomb than in a piece of Gum, in an Aſcetick ſeverity than in a ſecular life; God regards not the matter of a Precept, but the Obedience, which in all inſtances is the ſame: and he that will prevaricate when the matter is trifling, and by conſequence the temptations to it weak and impotent, and ſoon confuted, will think he may better be excuſed when the temptations are violent and importunate, as it commonly happens in affairs of greater importance. He that will lye to ſave Six-pence, will not ſtick at it when a Thouſand Pound is the purchace. And poſſibly there is more contempt and deſpite done to the Divine Authority, when we diſobey it in ſuch particulars wherein the Obedience is moſt eaſie, and the temptations leſs troubleſom. I do not ſay there is more injuſtice or more malice in a ſmall Diſobedience than in a greater; but there is either more contempt, or more negligence and diſſolution of Diſcipline, than in the other.

Luke 16. 10

11. And it is no ſmall temptation of the Devil, ſoliciting of us not to be curious of Scruples and Grains, not to diſturb our peace for lighter Diſobediences; perſuading us

that ſomething muſt be indulged to publick manners, ſomething to the civilities of ſociety, ſomething to nature, and to the approaches of our paſſions, and the motions of our firſt deſires; but that we *be not over-righteous.* And true it is, that ſometimes ſuch ſurreptions and ſmaller indecencies are therefore pardon'd and leſſen'd almoſt to a nullity, becauſe they dwell in the confines of things lawful and honeſt, and are not ſo notorious as to be ſeparated from permiſſions by any publick, certain and univerſal cogniſance, and therefore may paſs upon a good man ſometimes without obſervation. But it is a temptation, when we think of neglecting them by a predetermined incurıouſneſs, upon pretence they are ſmall. But this muſt be reduced to more regular Concluſions.

12. Firſt, Although ſmaller Diſobediences, expreſſed in ſlight miſs-becoming actions, when they come by ſurprize and ſudden invaſion, are through the mercies of God daſhed in the very approach, their bills of accuſation are thrown out, and they are not eſteem'd as competent inſtruments of ſeparation from God's love: yet when a ſmaller ſin comes by deſign, and is acted with knowledge and deliberation, (for then it is properly an act of Diſobedience,) *Malitia ſupplet defectum ætatis*, the malice of the agent heightens the ſmallneſs of the act, and makes up the iniquity. To drink liberally once, and ſomething more freely than the ſtrict rules of Chriſtian ſobriety and temperance permit, is pardoned the eaſier, when without deliberation and by ſurprize the perſon was abuſed, who intended not to tranſgreſs a minute, but by little and little was miſtaken in his proportions: but if a man by deſign ſhall eſtimate his draughts, and his good-fellowſhip, and ſhall reſolve upon a little intemperance, thinking becauſe it is not very much, it is therefore none at all; that man hath miſtaken himſelf into a crime. And although a little wound upon the finger is very curable, yet the ſmalleſt prick upon the heart is mortal; ſo is a deſign and purpoſe of the ſmalleſt Diſobedience in its formality as malicious and deſtructive, as in its matter it was pardonable and excuſable.

13. Secondly, Although every leſſer Diſobedience, when it comes ſingly, deſtroys not the love of God; (for although it may leſſen the habit, yet it takes not away its natural being, nor interrupts its acceptation, leſt all the world ſhould in all inſtants of time be in a damnable condition:) yet when theſe ſmaller obliquities are repeated, and no repentance intervenes, this repetition combines and unites the leſſer till they be concentred, and by their accumulation make a crime: and therefore a careleſs re-iterating and an incurious walking in miſs-becoming actions is deadly and damnable in the return, though it was not ſo much at the ſetting forth. Every idle word is to be accounted for, but we hope in much mercy: and yet he that gives himſelf over to immoderate talking * will ſwell his account to a vaſt and mountainous proportion, and call all the leſſer eſcapes into a ſtricter judgment. He that extends his Recreation an hour beyond the limits of Chriſtian prudence, and the analogy of its ſeverity and employment, is accountable to God for that improvidence and waſte of Time: but he that ſhall miſ-ſpend a day, and becauſe that ſin is not ſcandalous like Adultery, or clamorous like Oppreſſion, or unuſual like Beaſtiality, or crying for revenge like detaining the Portion of Orphans, ſhall therefore miſ-ſpend another day without revocation of the firſt by an act of repentance and redemption of it, and then ſhall throw away a week ſtill adding to the former account upon the firſt ſtock, will at laſt be anſwerable for a habit of Idleneſs, and will have contracted a vain and impertinent ſpirit. For ſince things which in their own kind are lawful become ſinful by the degree; if the degree be heightned by intention, or become great like a heap of Sand by a coacervation of the innumerable atoms of duſt, the actions are as damnable as any of the natural daughters and productions of Hell, when they are entertained without ſcruple, and renewed without repentance, and continued without dereliction.

Quæ humanæ fragilitati, quamvis parva, tamen crebra ſubrepunt, ſi collecta contra nos fuerint, ita nos gravabunt & oppriment, ſicut unum aliquod grande peccatum. S. Aug. *l.* 50. *hom.* 50. *Idem lib. de Pœnit. Peccata venialia ſi multiplicentur, decorum noſtrum ità exterminant, ut à cœleſtis ſponſi amplexibus nos ſeparent.*

* Γλώσση ματαίᾳ ζημία προστρίβεται. Æſch. *Prom.* Ἀχαλίνων στομάτων τέλος δυστυχία. Eurip.

14. Thirdly, Although ſome inadvertencies of our life and leſſer diſobedience accidentally become leſs hurtful, and becauſe they are entailed upon the infirmities of a good man and the leſs wary cuſtoms and circumſtances of ſociety, are alſo conſiſtent with the ſtate of Grace; yet all affection to the ſmalleſt ſins becomes deadly and damnable. *He that loves his danger ſhall periſh in it*, ſaith the Wiſe Man. And every friendly entertainment of an undecency invites in a greater crime; for no man can love a ſmall ſin, but there are in the greater crimes of its kind more deſirable flatteries, and more ſatiſfactions of ſenſuality than in thoſe ſuckers and ſprigs of ſin. At firſt a little Diſobedience is proportionable to a man's temper, and his Conſcience is not fitted to the bulk of a rude Crime: but when a man hath accepted the firſt inſinuation of delight and ſwallowed it, that little ſin is paſt, and needs no more to diſpute for entrance; than the next deſign

Nullum peccatum eſt adeò veniale quod non fiat criminale dum placet. Diſt. 25. *ſect. Nunc autem*, ex *S,* Auguſt.

deſign puts in and ſtands in the ſame probability to ſucceed the firſt, and greater than the firſt had to make the entry. However to love any thing that God hates is direct enmity with him; and whatſoever the Inſtance be, it is abſolutely inconſiſtent with Charity, and therefore incompetent with the ſtate of Grace. So that if the ſin be ſmall, it is not a ſmall thing that thou haſt given thy love to it: every ſuch perſon periſhes like a Fool, cheaply and ingloriouſly.

15. Fourthly, But it alſo concerns the niceneſs and prudence of Obedience to God, to ſtand at farther diſtance from Vice than we uſually attend to. For many times Vertue and Vice differ but one degree, and the neighbourhood is ſo dangerous, that he who deſires to ſecure his obedience and duty to God will remove farther from the danger. For there is a rule of Juſtice, to which if one degree more of ſeverity be added, it degenerates into Cruelty; and a little more Mercy is Remiſsneſs, and want of diſcipline introduces licentiouſneſs, and becomes unmercifulneſs as to the publick, and unjuſt as to the particular. Now this Conſideration is heightned, if we obſerve that Vertue and Vice conſiſt not in an indiviſible point, but there is a latitude for either, which is not to be judged by any certain rules drawn from the nature of the thing, but to be eſtimated in proportion to the perſons and other accidental Circumſtances. He that is burthened with a great charge, for whom he is bound under a Curſe and the crime of Infidelity to provide, may go farther in the acquiſition, and be more provident in the uſe of his money, than thoſe perſons for whom God hath made more ample proviſions, and hath charged them with fewer burthens and engagements œconomical. And yet no man can ſay, that juſt beyond ſuch a degree of Care ſtands Covetouſneſs, and thus far on this ſide is Careleſneſs: and a man may be in the confines of death before he be aware. Now the only way to ſecure our Obedience and Duty in ſuch caſes is, to remove farther off, and not to dwell upon the confines of the Enemy's Country. My meaning is, that it is not prudent nor ſafe for a man to do whatſoever he lawfully may do.

Cùm fas atque neſas exiguo ſine libidinum Diſcernunt avidi. Horat. *Ode* 18. *l.* 1.

16. For beſides that we are often miſtaken in our judgments concerning the lawfulneſs or unlawfulneſs of actions, he that will do all that he thinks he may lawfully do, if ever he does change his ſtation, and encreaſe in giving himſelf liberty, will quickly arrive at doing things unlawful. It is good to keep a reſerve of our liberty, and to reſtrain our ſelves within bounds narrower than the largeſt ſence of the Commandment; that when our affections wander and enlarge themſelves, (as ſometimes or other they will do,) then they may enlarge beyond the ordinary, and yet be within the bounds of lawfulneſs. That of which men make a ſcruple and a queſtion at firſt, after an habitual reſolution of it, ſtirs no more; but then their queſtion is of ſomething beyond it. When a man hath accuſtomed himſelf to pray ſeven times a day, it will a little trouble his peace if he omits one or two of thoſe times; but if it be reſolved then that he may pleaſe God with praying devoutly though but thrice every day, after he hath digeſted the ſcruples of this firſt queſtion, poſſibly ſome accidents may happen that will put his Conſcience and Reaſon to diſpute whether three times be indiſpenſably neceſſary: and ſtill if he be far within the bounds of lawfulneſs, 'tis well: but if he be at the margent of it, his next remove may be into diſſolution and unlawfulneſs. He that reſolves to gain all that he may lawfully this year, it is odds but next year he will be tempted to gain ſomething unlawfully. He that, becauſe a man may be innocently angry, will never reſtrain his paſſion, in a little time will be intemperate in his anger, and miſtake both his object and the degree. Thus facetiouſneſs and urbanity entertained with an open hand will turn into jeſtings that are uncomely.

17. If you will be ſecure, remove your tent, dwell farther off. God hath given us more liberty than we may ſafely uſe. And although God is ſo gracious as to comply much with our infirmities; yet if we do ſo too, as God's goodneſs in indulging liberty to us was to prevent our ſinning, our complying with our ſelves will engage us in it. But if we impriſon and confine our affections into a narrower compaſs, then our extravagances may be imperfect, but will not eaſily be criminal. The diſſolution of a ſcrupulous and ſtrict perſon is not into a vice, but into a leſs degree of vertue. He that makes a conſcience of loud Laughter, will not eaſily be drawn into the wantonneſſes of Balls and Revellings, and the longer and more impure Carnavals. This is the way to ſecure our Obedience; and no men are ſo curious of their health, as they that are ſcrupulous of the Air they breathe in.

But now for our Obedience to Man, that hath diſtinct Conſiderations, and apart.

18. Firſt, All Obedience to Man is for God's ſake: for God imprinting his Authority

Ἕκαστοι τῶν ἐξ ἔθνους ἓν θεόν τι γένος τὸ βασιλικὸν ὑπολαβόντες, θεοὺς αὐτοῖς πατέρας ἐπίστησαν· καὶ τοίνυν οἷς μὲν τὸ εὐγενὲς καὶ τὸ βασιλικὸν ἄκρως ἐπίπρεπεν, ἐκ Διὸς τούτους ἐποίουν κατάγειν τὸ γένος. Euſtath. *ad Iliad.* 1.

upon the ſons of men, like the Sun reflecting upon a cloud, produces a *Parelius*, or a repreſentation of his own glory, though in great diſtances and imperfection: it is the Divine Authority, though character'd upon a piece of clay, and imprinted upon a weak and imperfect man. And therefore obedience to our Superiours muſt be *univerſal* in reſpect of perſons; *to all Superiours.* This precept is expreſly Apo-
1 Pet. 2. 13. ſtolical, *Be ſubject to every conſtitution and authority of man for the Lord's ſake:* It is for God's ſake, and therefore to every one, *Whether it be to the King, as ſupreme, or to his Miniſters in ſubordination.* That's for Civil Government. For Eccleſiaſtical this;
Heb. 13. 7. *Obey them that have the rule over you, and ſubmit your ſelves: for they watch for your ſouls, as they that muſt give account.* All upon whom any ray of the Divine Authority is imprinted, whether it be in greater or ſmaller Characters, are in proportion to their au-
Rom. 13. 1. thority to be obeyed; *all upon the ſame ground:* [** for there is no power but of God.*] So that no infirmity of perſon, no undervaluing circumſtance, no exteriour accident is an excuſe for diſobedience: and to obey the Divine Authority paſſing through the Dictates of a wiſe, excellent and prudent Governour, but to neglect the impoſitions of a looſer head, is to worſhip *Chriſt* only upon the Mount *Tabor*, and in the glories of his Transfiguration, and to deſpiſe him upon Mount *Calvary*, and in the clouds of his inglorious and humble Paſſion. *Not only to the good and gentle,* (ſo * S. *Peter,*) *but to the harſh and rigid.* And it was by Divine Providence that all thoſe many and ſtricter precepts of obedience to Governours in the New Teſtament were verified by inſtances of Tyrants, Perſecutors, Idolators, and heathen Princes; and for others amongſt whom there was variety of diſpoſition, there is no variety of impoſition, but all excuſes are removed, and all kinds of Governours drawn into the ſanction and ſacredneſs of Authority.

* *Regum timendorum in proprios greges, Reges in ipſos imperium eſt Jovis, Cuncta ſupercilio moventis.* Hor. *l.* 3. *Od.* 1.

* *Ubi ſuprá.*

Col. 3. 20, 22. 19. Secondly, Not only *to all Governours*, but *in all things* we muſt obey. *Children, obey your Parents in all things:* and, *Servants, obey your Maſters in all things.* And this
Epheſ. 6. 5, 7. alſo is upon the ſame ground: Do it *as unto Chriſt*; *as unto the Lord, and not unto men.* But then this reſtrains the univerſality of obedience, that it may run within its own chanel; *as unto the Lord*, therefore nothing againſt the Divine Commandment. For if God ſpeaks to us by man, tranſmitting Laws for conſervation of civil ſociety, for Eccleſiaſtical polity, for Juſtice and perſonal advantages, for the intereſts of Vertue and Religion, for diſcountenancing of Vice, we are to receive it with the ſame veneration as if God ſpake himſelf to us immediately. But becauſe by his terrour upon Mount *Sinai* he gave teſtimony how great favour it is to ſpeak to us by the miniſtration of our brethren, it were a ſtrange impudence, when we deſire a proportionable and gentle inſtrument of divine commands, we ſhould for this very proportion deſpiſe the Miniſter; like the Frogs in the Apologue inſulting upon their wooden King. But then if any thing come contrary to a Divine Law, know *it is the voice of Jacob*, of the Supplanter, not of the right Heir; and though we muſt obey man for God's ſake, yet we muſt never diſobey God for man's ſake. In all things elſe we find no exception; but according as the Superiours intend the obligation, and expreſs it by the ſignature of Laws, Cuſtoms, Interpretations, Permiſſions, and Diſpenſations, that is, ſo far as the Law is obligatory in general, and not diſpenſed with in particular, ſo far Obedience is a duty in all inſtances of acts where no ſin is ingredient.

20. Thirdly, And here alſo the ſmalneſs and cheapneſs of the duty does not tolerate diſobedience; for the deſpiſing the ſmalleſt Injunction is an act of as formal and direct Rebellion as when the prevarication is in an higher inſtance. It is here as in divine Laws, but yet with ſome difference: For ſmall things do ſo little co-operate to the end of humane Laws, that a ſmaller reaſon does by way of interpretation and tacit permiſſion diſpence, than can in a divine Sanction though of the loweſt offices. Becauſe God commands duties not for the end to which they of themſelves do co-operate; but to make ſacred his Authority, and that we by our obedience may confeſs him to be Lord: But in humane laws the Authority is made ſacred not primarily for it ſelf, but principally that the laws made in order to the conſervation of Societies may be obſerved. So that in the neglect of the ſmalleſt of Divine Ordinances we as directly oppoſe God's great purpoſe and intendment as in greater matters; God's dominion and authority (the conſervation
De minimis non curat lex. of which was his principal intention) is alike neglected: But in omitting an humane Impoſition of ſmall concernment the caſe is different; it is certain there is not any conſiderable violence done to the publick intereſt by a contemptible omiſſion of a Law. The thing is not ſmall, if the Commonwealth be not ſafe, and all her great ends ſecured; but if they be, then the Authority is inviolate, unleſs a direct contempt were intended, for its being was in order to that end, not for it ſelf, as it is in the caſe of Divine Laws, but that the publick intereſt be ſafe.

21. And therefore as great matters of humane Laws may be omitted for great reaſons, ſo may ſmaller matters for ſmaller reaſons, but never without reaſon: for, *cauſeleſly* and *contemptuouſly* are all one. But in the application of the particulars, either the Laws themſelves, or Cuſtom, or the prudence of a ſincere righteous man, or of a wiſe and diſintereſt perſon, is to be the Judge. But let no man's confidence encreaſe from the ſmalneſs of the matter to a contempt of the Authority: for there are ſome ſins whoſe malignity is accidentally encreaſed by the ſlightneſs of the ſubject matter; ſuch as are Blaſphemy, Perjury, and the contempt of Authority. To blaſpheme God for the loſs of an Aſper or a penny, to be forſworn in judgment for the reſcuing of a few Maravides or a five-groats fine, is a worſe crime than to be perjur'd for the ſaving ten thouſand pounds: and to deſpiſe Authority, when the obedience is ſo eaſie as the wearing of a garment or doing of a poſture, is a greater and more impudent contempt, than to deſpiſe Authority impoſing a great burthen of a more conſiderable preſſure, where humane infirmity may tempt to a diſobedience, and leſſen the crime. And let this caution alſo be inſerted, that we *do not at all neglect ſmall impoſitions*, if there be direct and ſignal injunction in the particular inſtance. For as a great Body of Light tranſmitting his rays thorough a narrow hollowneſs, does by that ſmall Pyramis repreſent all the parts of its magnitude and glory: ſo it may happen that a publick Intereſt, and the concernments of Authority, and the peace of a Church, and the integral obedience of the Subjects, and the conſervation of a Community, may be transferred to us by an inſtance in its own nature inconſiderable, ſuch as are wearing of a Cognizance, remembring of a Word, carrying a Branch in time of War, and things of the ſame nature. And therefore when the hand of Authority is ſtretched out and held forth upon a Precept, and deſigns the duty upon particular reaſon, or with actual intuition; there is not the ſame facility of being diſpenſed with, as in the neglected and unconſidered inſtances of other duties.

This only I deſire to be obſerved; That if death or any violent accident, impriſonment, loſs of livelyhood, or intolerable inconveniences, be made accidentally conſequent to the obſerving of a Law merely humane, the Law binds not in the particular inſtance. No man is bound to be a Martyr for a Ceremony, or to die rather than break a Canon, or to ſuffer Confiſcation of goods for the pertinacious keeping of a civil Conſtitution. And it is not to be ſuppoſed that a Law-giver would have decreed a Rite, and bound the Lives of the ſubjects to it, which are of a far greater value than a Rite; not only becauſe it were tyrannical and unreaſonable, but becauſe the evil of the Law were greater than the good of it, it were againſt the reaſon of all Laws, and deſtroys the privileges of Nature, and it puts a man into a condition as bad as the want of all Laws: for nothing is civilly or naturally worſe than Death, to which the other evils arrive in their proportion. This is to be underſtood in particular and poſitive Precepts, introduced for reaſons particular, that is, leſs than thoſe are which combine all Societies, and which are the cement of all Bodies political; I mean, Laws ritual in the Church, and accidental and emergent in the State. And that which is the beſt ſign to diſtinguiſh theſe Laws from others, is alſo the reaſon of the aſſertion. Laws decreed with a Penalty to the tranſgreſſors, cannot bind to an evil greater than that Penalty. If it be appointed that we uſe a certain Form of Liturgy, under the forfeiture of five pound for every omiſſion, I am bound in Conſcience to obey it where I can: but I am ſuppoſed legally to be diſabled, if any Tyrant-power ſhall threaten to kill me if I do, or make me pay an hundred pound, or any thing greater than the forfeiture of the Law. For all the civil and natural power of the Law is by its coercion, and the appendent puniſhment. The Law operates by rewards and puniſhments, by hope and fear: and it is unimaginable that the Law under a leſs penalty can oblige us in any caſe or accident to ſuffer a greater. For the compulſion of the Tyrant is greater than the coercion of the Law-giver; and the Prince thinking the penalty annexed to be band ſufficient, intended no greater evil to the tranſgreſſour than the expreſſed penalty; and therefore much leſs would he have them that obey the Law by any neceſſity be forced to a greater evil: for then, Diſobedience ſhould eſcape better than Obedience. True it is, every diſobeying perſon that pays the penalty is not quite diſcharged from all his Obligation: but it is then, when his diſobeying is criminal upon ſome other ſtock beſides the meer breach of the Law, as Contempt, Scandal, or the like. For the Law binds the Conſcience indirectly and by conſequence; that is, in plain language, God commands us to obey humane Laws, and the penalty will not pay for the contempt, becauſe that's a ſin againſt God: it* pays for the violation of the Law, becauſe that was all the direct tranſgreſſion againſt Man. And then who ſhall make him recompence for ſuffering more than the Law requires of him? Not the Prince: for it is certain, the greateſt value he ſet upon the Law was no bigger than the penalty; and the Commonwealth is ſuppoſed to be ſufficiently ſecured in her intereſt by the Penalty, or elſe the Law was weak, impotent, and unreaſonable. Not God: for it is not an act of obedience to him, for he binds us no further to obey humane Laws than the Lawgiver himſelf intends or declares; who cannot reaſonably be ſuppoſed ſo over-careful, as to bind Hay with cords of Silk and Gold, or ſumptuary Laws with the threads of Life; nor a Father commanding his Child to wait on him every Meal, be thought to intend his Obligation, even though the houſe be ready to fall on his head, or when he is to paſs a ſudden or unfordable flood before he can get to him. And that it may appear Man ought not, it is certain God himſelf doth not oblige us in all caſes and in all circumſtances to obſerve every of his poſitive Precepts. For, *aſſembling together* is a duty of God's commanding, which we are *not to neglect*: but if Death waits at the door of theſe Aſſemblies, we have the practice of the Primitive and beſt Chriſtians to warrant us to ſerve God in retirements, and Cells, and Wilderneſſes, and leave *the aſſembling together* till better opportunities. If I receive more benefit, or the Commonwealth, or the Church and Religion any greater advantage by my particular obedience in theſe circumſtances, (which cannot eaſily be ſuppoſed will be;) it is a great act of charity to do it, and then to ſuffer for it: But if it be no more, that is, if it be not expreſly commanded to be done, (though with loſs of life, or confiſcation;) it is a good charity to ſave my own life, or my own eſtate. And though the other may be better, yet I am not in all caſes obliged to do that which is ſimply the beſt. It is a tolerable infirmity, and allowed amongſt the very firſt permiſſions of Nature, that I may preſerve my Life, unleſs it be in a very few caſes; which are therefore clearly to be expreſſed, or elſe the contrary is to be preſumed, as being a caſe moſt favourable. And it is conſiderable, that nothing is worſe than Death but Damnation, or ſomething that partakes of that in ſome of its worſt ingredients; ſuch as is a laſting Torment, or a daily great miſery in ſome other kind. And therefore ſince no humane Law can bind a man to a worſe thing than Death, if obedience brings me to death, I cannot be worſe when I diſobey it; and I am not ſo bad, if the penalty of death be not expreſſed. And ſo for other penalties in their own proportions.

---

* *Lucius Veratius pro delectamento habuit os hominis liberi palmâ verberare. Eum ſervus ſequebatur crumenam plenam aſſium geſtans, & quemcunque percuſſerat, juſſit ſtatim numerari 25 aſſes, qui pro mulcta huic offenſa ex lege xij Tab. imponebantur.* A. Gel. *l.* 20. *c.* 1.

Hebr. 10. 25.

Vide Par. 2. Diſc. 10. n. 11.

This Diſcourſe is alſo to be underſtood concerning the *Laws of Peace*, not of *War*; not only becauſe every diſobedience in War may be puniſhed with death, (according as the reaſon may chance,) but alſo becauſe little things may be of great and dangerous conſequence. But in Peace it is obſervable, that there is no humane poſitive ſuperinduced Law, but by the practice of all the World (which, becauſe the permiſſion of the Prince is certainly included in it, is the ſureſt interpretation) it is diſpenſed withal by ordinary neceſſities, by reaſon of leſſer inconveniences and common accidents. Thus the not ſaying of our Office daily is excuſed by the ſtudy of Divinity, the publiſhing the banns of Matrimony by an ordinary incommodity, the Faſting-days of the Church by a little ſickneſs or a journey: and therefore much rather if my Eſtate, and moſt of all if my Life be in danger with it. And to ſay that in theſe caſes there is no interpretative permiſſion to omit the particular action, is to accuſe the Laws and the Law giver, the one of unreaſonableneſs, the other of uncharitableneſs.

22. Fourthly, Theſe Conſiderations are upon the execution of the duty: but even towards Man our obedience muſt have a mixture of the Will and choice, like as our injunction of obedience to the Divine Command. *With good-will doing ſervice,* (ſaith the Apoſtle.) For it is impoſſible to ſecure the duty of inferiours but by conſcience and good-will; unleſs proviſion could be made againſt all their ſecret arts and concealments and eſcapings, which as no providence can foreſee, ſo no diligence can cure. It is but an *eye-ſervice* whatſoever is compelled and involuntary; nothing rules a man in private but God and his own deſires: and they give Laws in a Wilderneſs, and accuſe in a Cloiſter, and do execution in a Cloſet, if there be any prevarication.

23. Fifthly, But obedience to humane Laws goes no further, we are not bound to obey with a direct and particular act of Underſtanding, as in all Divine Sanctions. For ſo long as our Superiours are fallible, though it be highly neceſſary we conform our wills to their innocent Laws, yet it is not a duty we ſhould think the Laws moſt prudent or convenient, becauſe all Laws are not ſo; but it may concern the intereſt of humility and ſelf-denial to be ſubject to an inconvenient, ſo it be not a ſinful, Command. For ſo we muſt chuſe an affliction when God offers it, and give God thanks for it; and yet we may cry under the ſmart of it, and call to God for eaſe and remedy. And yet it

were well if inferiours would not be too buſie in diſputing the prudence of their Governours, and the convenience of their Conſtitutions. Whether they be ſins or no in the execution, and to our particulars, we are concerned to look to. I ſay, *as to our particulars*: for an action may be a ſin in the Prince commanding it, and yet innocent in the perſon executing; as in the caſe of unjuſt Wars, in which the Subject, who cannot, ought not to be a Judge, yet muſt be a Miniſter. And it is notorious in the caſe of executing an unjuſt ſentence, in which* not the Executioner, but the Judge is only the unjuſt perſon: and he that ſerves his Prince in an unjuſt War is but the executioner of an unjuſt ſentence. But what-ever goes farther, does but undervalue the perſon, ſlight the Government, and unlooſe the golden cords of Diſcipline. For we are not intruſted in providing for degrees, ſo we ſecure the kind and condition of our actions. And ſince God, having derived rays and beams of Majeſty, and tranſmitted it in parts upon ſeveral ſtates of men, hath fixed humane authority and dominion in the golden candleſtick of Underſtanding; he that ſhall queſtion the prudence of his Governour, or the wiſdom of his Sanction, does unclaſp the Golden rings that tie the purple upon the Prince's ſhoulder: he tempts himſelf with a reaſon to diſobey, and extinguiſh the light of Majeſty by overturning the candleſtick, and hiding the opinion of his wiſdom and underſtanding. And let me ſay this; He that is confident of his own underſtanding and reaſonable powers, (and who is more than he that thinks himſelf wiſer than the Laws?) needs no other Devil in the neighbourhood, no tempter but himſelf to pride and vanity, which are the natural Parents of Diſobedience.

* *Is damnum dat qui jubet dare: ejus verò nulla culpa eſt cui parere neceſſe ſit.* Ulpian. *l.* 130.

Μὴ ἔριζε γονεῦσι, κἂν δίκαια λέγῃς. Laert.

24. But a man's Diſobedience never ſeems ſo reaſonable as when the Subject is forbidden to do an act of Piety, commanded indeed in the general, but uncommanded in certain circumſtances. And forward Piety and aſſiduous Devotion, a great and undiſcreet Mortifier, is often tempted to think no Authority can reſtrain the fervours and diſtempers of zeal in ſuch holy Exerciſes: and yet it is very often as neceſſary to reſtrain the indiſcretions of a forward perſon, as to excite the remiſſneſs of the cold and frozen. Such perſons were the *Sarabites* ſpoken of by *Caſſian*, who were greater labourers and ſtricter mortifiers than the Religious in Families and Colleges; and yet they endured no Superiour, nor Laws. But ſuch cuſtoms as theſe are Humiliation without Humility, humbling the body and exalting the ſpirit: or indeed *Sacrifices* and *no Obedience*. It was an argument of the great wiſdom of the Fathers of the Deſart: when they heard of the prodigious ſeverities exerciſed by *Simeon Stylites* upon himſelf, they ſent one of the Religious to him, with power to enquire what was his manner of living, and what warrant he had for ſuch a rigorous undertaking; giving in charge to command him to give it over, and to live in a community with them, and according to the common inſtitution of thoſe Religious Families. The Meſſenger did ſo, and immediately *Simeon* removed his foot from his pillar, with a purpoſe to deſcend: but the other, according to his Commiſſion, called to him to ſtay, telling him his ſtation and ſeverity was from God. And he that in ſo great a Piety was humble and obedient, did not undertake that ſtrictneſs out of ſingularity, nor did it tranſport him to vanity: for that he had received from the Fathers to make judgment of the man, aud of his inſtitution: whereas if upon pretence of the great Holineſs of that courſe he had refuſed the command, the ſpirit of the perſon was to be declared caitive and imprudent, and the man driven from his troubleſome and oſtentous vanity.

Modum autem tenere in eo difficile eſt quod bonum eſſe credideris. Sen. *ep.* 23.

Collat. 18. *c.* 17.

Apud Evagrium. *De eodem Stylite conſulat lector* Epiph. *l.* 1. *c.* 13. Theod. *&* 7. *Synod. gener. &* Baron. ad *A. D.* 432.

25. Our Faſt, our Prayers, our Watchings, our Intentions of duty, our frequent Communions and all exteriour acts of Religion, are to be guided by our Superiour, if he ſees cauſe to reſtrain or aſſwage any excreſence. For a wound may heal too faſt, and then the tumour of the fleſh is proud, not healthful: and ſo may the indiſcretions of Religion ſwell to vanity, when we think they grow towards perfection. But when we can endure the cauſticks and correctives of our ſpiritual Guides in thoſe things in which we are moſt apt to pleaſe our ſelves, then our Obedience is regular and humble, and in other things there is leſs of danger. There is a ſtory told of a very Religious perſon, whoſe ſpirit in the ecſtaſie of Devotion was tranſported to the clarity of a Viſion, and he ſeemed to converſe perſonally with the Holy *Jeſus*, feeling from ſuch intercourſe great ſpiritual delights and huge ſatisfactions. In the midſt of theſe joys the Bell call'd to Prayers, and he, uſed to the ſtrictneſs, and well inſtructed in the neceſſities of Obedience, went to the Church, and having finiſhed his Devotions returned, and found the Viſion in the ſame poſture of glories and entertainment; which alſo ſaid to him, *Becauſe thou haſt left me, thou haſt found me: for if thou hadſt not left me, I had preſently left thee.* What ever the ſtory be, I am ſure it is a good Parable: For the way to increaſe ſpiritual comforts is, to be ſtrict in the offices of humble

Caſſian. *Collat.* 4. *Abbat.* Dam. *c.* 20. *& S.* Baſil. *Exhort. ad vitam Monaſt.* *S.* Greg. *l.* 35. *Moral. c.* 13. *S.* Bern. *De or. vita & morum inſtit. c.* 1.

Obedience; and we never loſe any thing of our joy, by laying it aſide to attend a *Duty*. And *Plutarch* reports more honour of *Ageſilaus*'s prudence and modeſty, than of his gallantry and military fortune: for he was more honourable by * obeying the Decree of the *Spartan* Senate recalling him from the midſt of his Triumphs, than he could have been by finiſhing the War with proſperous ſucceſs and diſobedience.

* *Titus Manlius ſecuri percuſſit filium, poſtquam hoſtem glorioſè vicerat in interdicta pugna.* A. Gell. *l.* 9. *c.* 13.

26. Our Obedience, being guided by theſe Rules, is urged to us by the conſignation of divine precepts, and the loud voice of thunder, even ſeal'd by a ſignet of God's right hand, the ſignature of greateſt Judgments. For God did with greater ſeverity puniſh the Rebellion of *Korah* and his company, than the expreſs Murmurs againſt himſelf, nay, than the high crime of Idolatry. For this Crime God viſited them with a ſword; but for Diſobedience and Mutiny againſt their Superiours, God made the Earth to ſwallow ſome of them, and fire from Heaven to conſume the reſt: to ſhew that Rebellion is to be puniſhed by the conſpiration of Heaven and Earth, as it is hateful and contradictory both to God and Man. And it is not amiſs to obſerve, that Obedience to Man, being it is *for God's ſake*, and yet to a perſon cloathed with the circumſtances and the ſame infirmities with our ſelves, is a greater inſtance of Humility, than to obey God immediately, whoſe Authority is Divine, whoſe Preſence is terrible, whoſe Power is infinite, and not at all depreſſed by exteriour diſadvantages or leſſening appearances: juſt as it is both greater faith and greater Charity to relieve a poor Saint for *Jeſus* ſake, than to give any thing to *Chriſt* himſelf, if he ſhould appear in all the robes of Glory and immediate addreſs. For it is to God and to *Chriſt*, and wholly for their ſakes, and to them that the Obedience is done, or the Charity expreſſed: but themſelves are perſons whoſe awfulneſs, Majeſty and veneration, would rather force than invite Obedience or Alms. But when God and his holy Son ſtand behind the cloud, and ſend their Servants to take the Homage or the Charity, it is the ſame as if it were done to them, but receives the advantage of acceptation by the accidental adherences of Faith and Humility to the ſeveral actions reſpectively. When a King comes to Rebels in perſon, it ſtrikes terror and veneration into them, who are too apt to neglect and deſpiſe the perſons of his Miniſters, whom they look upon as their fellow-ſubjects, and conſider not in the exaltation of a deputed Majeſty. *Charles* the Fifth found a happy experience of it at *Gaunt* in *Flanders*, whoſe Rebellion he appeaſed by his preſence, which he could hardly have done by his Army. But if the King's Authority be as much rever'd in his Deputy as it is ſacred in his own Perſon, it is the greater Humility and more confident Obedience. And as it is certain that he is the moſt humble that ſubmits to his inferiours: ſo in the ſame proportion, the lower and meaner the inſtrument upon which God's Authority is born, the higher is the Grace that teaches us to ſtoop ſo low. I do not ſay that a ſin againſt humane Laws is greater than a prevarication againſt a divine Commandment: as the inſtances may be, the diſtance is next to infinite; and to touch the earth with our foot within the *Octaves* of *Eaſter*, or to taſt fleſh upon days of Abſtinence, (even in thoſe places and to thoſe perſons where they did or do oblige,) have no conſideration if they be laid in balance againſt the crimes of Adultery, or Blaſphemy, or Oppreſſion: becauſe theſe Crimes cannot ſtand with the reputation and ſacredneſs of divine Authority; but thoſe others may in moſt inſtances very well conſiſt with the ends of Government, w^ch^ are ſeverally provided for in the diverſity of Sanctions reſpectively. But if we make our inſtances to other purpoſes, we find, that to mutiny in an Army, or to keep private Aſſemblies in a Monarchy, are worſe than a ſingle thought or moroſe delectation in a fancy of impurity; becauſe thoſe others deſtroy Government more than theſe deſtroy charity of God or Obedience. But then though the inſtances may vary the Concluſion, yet the formal reaſon is alike, and Diſobedience to Man is a diſobedience againſt God: for God's Authority and not Man's, is imprinted upon the Superiour; and it is like ſacred fire in an earthen Cenſer, as holy as if it were kindled with the fanning of a Cherub's wing, or placed juſt under the Propitiatory upon a golden Altar: and it is but a groſs conceit which cannot diſtinguiſh Religion from its Porter, *Iſis* from the Beaſt that carried it. So that in all Diſobedience to Men, in proportion to the greatneſs of the matter, or the malice of the perſon, or his contradiction to the ends of Government and combinations of Society, we may uſe the words by which the Prophet upbraided *Iſrael*, *Is it not enough that you are grievous unto men, but will you grieve my God alſo?* It is a contempt of the Divinity, and the affront is tranſmitted to God himſelf, when we deſpiſe the Power which God hath ordained; and all power of every lawful Superiour is ſuch: the Spirit of God being witneſs in the higheſt meaſure, *Rebellion is as the ſin of Witchcraft, and Stubbornneſs as Idolatry.* It is ſpoken of Rebellion againſt God

Iſa. 7. 13.

1 Sam. 15. 23.

Ἡμῖν δὲ πολλῶν νόμων καὶ καλῶν ὄντων, κάλλιστος οὗτός ἐστι, Τιμᾶν βασιλέα, καὶ προσκυνεῖν εἰκόνα Θεοῦ πάντα σώζοντος. Plutarch. in *Themiſt.*

God, and all Rebellion is ſo; for, *He that deſpiſeth you, deſpiſeth me*, ſaith the Bleſſed *Jeſus*: that's menace enough in the inſtance of Spiritual regiment. And, *you are gathered together againſt the Lord*, ſaith *Moſes* to the rebellious Princes in the conſpiracy of *Dathan*: that's for the Temporal. And to encourage this Duty, I ſhall uſe no other words than thoſe of *Achilles* in *Homer*, * *They that obey in this world are better than they that command in Hell.*

* Ὃς μάχεται μακάρεσιν, ἐμῷ βασιλῆι μάχοιτο.

* Βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλῳ
Ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίοτος πολὺς εἴη,
Ἢ πᾶσι νεκύεσσι καταφθιμένοισιν ἀνάσσειν. *Od.* λ'.

A PRAYER for the Grace of Holy OBEDIENCE.

I.

O Lord and Bleſſed Saviour* Jeſus, *by whoſe Obedience many became righteous, and reparations were made of the ruines brought to humane Nature by the Diſobedience of* Adam; *thou cameſt into the world with many great and holy purpoſes concerning our Salvation, and haſt given us a great precedent of Obedience, which that thou mighteſt preſerve to thy heavenly Father, thou didſt neglect thy Life, and becameſt obedient even to the death of the Croſs. O, let me imitate ſo bleſſed example, and by the merits of thy Obedience let me obtain the grace of humility, and Abnegation of all my own deſires in the cleareſt Renunciation of my Will: that I may will and refuſe in conformity to thy ſacred Laws and holy purpoſes; that I may do all thy will chearfully, chuſingly, humbly, confidently, and continually; and thy will may be done upon me with much mercy and fatherly diſpenſation of thy Providence.* Amen.

2.

LORD, *let my underſtanding adhere to and be ſatisfied in the excellent wiſdom of thy Commandments; let my affections dwell in their deſires, and all my other Faculties be ſet on daily work for performance of them: and let my love to obey thee make me dutiful to my Superiours, upon whom the impreſſes of thy Authority are ſet by thine own hand, that I may never deſpiſe their Perſons, nor refuſe their Injunctions, nor chuſe mine own work, nor murmur at their burthens, nor diſpute the prudence of the Sanction, nor excuſe my ſelf, nor pretend difficulties or impoſſibilities; but that I may be indifferent in my deſires, and reſigned to the will of thoſe whom thou haſt ſet over me: that ſince all thy Creatures obey thy word, I alone may not diſorder the Creation, and cancel thoſe bands and intermedial links of Subordination whereby my duty ſhould paſs to thee and thy glory; but that my Obedience being united to thy Obedience, I may alſo have my portion in the glories of thy Kingdom, O Lord and Bleſſed Saviour* Jeſus. Amen.

Conſiderations upon the Preſentation of Jeſus *in the Temple.*

1. THE Holy Virgin-Mother, according to the Law of *Moſes*, at the expiration of a certain time, came to the Temple to be purified. Although in her ſacred Parturition ſhe had contracted no Legal impurity; yet ſhe expoſed her ſelf to the publick opinion and common reputation of an ordinary condition: and ſtill amongſt all generations ſhe is in all circumſtances accounted bleſſed, and her reputation no tittle altered, ſave only that it is made the more ſacred by this teſtimony of her Humility. But this we are taught from the conſequence of this inſtance; That if an End principally deſigned in any Duty ſhould be ſupplied otherwiſe in any particular perſon, the Duty is nevertheleſs to be obſerved; and then the obedience and publick order is reaſon enough for the obſervation, though the proper end of its deſignation be wanting in the ſingle perſon. Thus is faſting deſigned for mortification of the fleſh, and killing all its unruly appetites; and yet married perſons, who have another remedy, and a Virgin, whoſe Temple is hallowed by a gift and the ſtrict obſervances of Chaſtity, may be tied to the duty; and if they might not, then Faſting were nothing elſe but a publication of our *impure deſires*, and an expoſing the perſon to the confidence of a bold temptation, whilſt the young men did obſerve the Faſter to be tempted from within. But the Holy Virgin from

Vid. Rodriquez *in explic. Bullæ cruciatæ*; and Sir *Tho. Moore* againſt *Tindal*.

from theſe acts (of which in ſignification ſhe had no need, becauſe ſhe ſinned not in the Conception, nor was impure in the production) expreſſed other Virtues beſides Obedience; ſuch as were humble thoughts of her ſelf, Devotion, and Reverence to publick Sanctions, Religion and Charity; which were like the pure leaves of the whiteſt Lily, fit to repreſent the beauties of her innocence, but were veiled and ſhadowed by that ſacramental of the *Moſaick* Law.

2. The Holy Virgin received the greateſt favour that any of the Daughters of *Adam* ever did, and knowing from whence and for whoſe glory ſhe had received it, returns the Holy *Jeſus* in a preſent to God again; for ſhe had nothing ſo precious as himſelf to make oblation of. And beſides that *every firſt-born among the males was holy to the Lord*, this Child had an eternal and eſſential Sanctity; and until he came into the World, and was made apt for her to make preſent of him, there was never in the world any act of Adoration proportionable to the honour of the great God; but now there was, and the holy Virgin made it, when ſhe preſented the Holy Child *Jeſus*. And now, beſides that we are taught to return to God whatſoever we have received from him, if we unite our Offerings and Devotions to this holy Preſent, we ſhall by the merit and excellency of this oblation exhibit to God an Offertory in which he cannot but delight for the combination's ſake and ſociety of his Holy Son.

3. The Holy Mother brought five Sicles and *a pair of Turtle-doves* to redeem the Lamb of God from the *Anathema*; becauſe every firſt-born was to be ſacrificed to God, or redeemed, if it was clean: it was the poor man's price, and the Holy *Jeſus* was never ſet at the greater prices when he was eſtimated upon Earth. For he that was Lord of the Kingdom choſe his portion among the poor of this World, that he might advance the poor to the riches of his inheritance; and ſo it was from his Nativity hither. For at his Birth he was poor, at his Circumciſion poor, and in the likeneſs of a ſinner; at his preſentation poor, and like a ſinner and a Servant, for he choſe to be reedemed with an ignoble price. The five Sicles were given to the Prieſt for the redemption of the Child; and if the Parents were not able, he was to be a ſervant of the Temple, and to miniſter in the inferiour offices to the Prieſt: and this was God's ſeizure and poſſeſſion of him. For although all the Servants of God are his inheritance; yet the Miniſters of Religion, who derive their portion of temporals from his title, who live upon the Corban, and eat the meat of the Altar, which is God's peculiar, and come nearer to his Holineſs by the addreſſes of an immediate miniſtration, are God's own upon an another and a diſtinct challenge. But becauſe *Chriſt* was to be the Prince of another Miniſtery, and the chief Prieſt of another Order, he was redeemed from attending the *Moſaick* Rites, which he came to aboliſh, that he might do his Fathers buſineſs in eſtabliſhing the Evangelical. Only remember, that the Miniſters of Religion are but God's uſufructuaries: as they are not Lords of Gods portion, and therefore muſt diſpenſe it like Stewards, not like Maſters; ſo the People are not their Patrons in paying, nor they their Beneficiaries in receiving Tithes or other proviſions of maintainance; they owe for it to none but to God himſelf. And it would alſo be conſidered, that all in ſacrilegious detentions of Eccleſiaſtical Rights God is the perſon principally injured.

4. The Turtle-doves * were offered alſo with the ſignification of another Myſtery. In the ſacred Rites of Marriage, although the permiſſions of natural deſires are ſuch as are moſt ordinate to their ends, the avoiding Fornication, the alleviation of Oeconomical cares and vexations, and the production of Children, and mutual comfort and ſupport: yet the apertures and permiſſions of marriage have ſuch reſtraints of modeſty and prudence, that all tranſgreſſion of the juſt order to ſuch ends is a crime: and beſides theſe, there may be degrees of inordination or obliquity of intention, or too ſenſual complacency, or unhandſome preparations of mind, or unſacramental thoughts. In which particulars, becauſe we have no determined rule but Prudence, and the analogy of the Rite, and the ſeverity of our Religion, which allow in ſome caſes more, in ſome leſs, and always uncertain latitudes, for ought we know, there may be lighter tranſgreſſions, ſomething that we know not of: and for theſe at the Purification of the woman it is ſuppoſed the Offering was made; and the Turtures, by being an oblation, did deprecate a ſuppoſed irregularity; but by being a chaſt and marital Embleme, they profeſſed the obliquity (if any were) was within the protection of the ſacred bands of Marriage, and therefore ſo excuſable as to be expiated by a cheap offering. And what they did in Hieroglyphick, Chriſtians muſt do in the expoſition; be ſtrict obſervers of the main rites and principal obligations, and not neglectful to deprecate the leſſer unhandſomeneſſes of the too ſenſual applications.

---

* *Sed Pudicitia illis prima, & neutri nota adulteria: conjugii fidem non violant.* Plin. *l.* 10. *c.* 13.

5. God had at that inſtant ſo ordered, that, for great ends of his own and theirs, two very holy perſons, of divers Sexes and like Piety, *Simeon* and *Anna*, the one who lived an active and ſecular, the other a retired and contemplative life, ſhould *come into the Temple by revelation* and direction *of the* Holy *Spirit*, and ſee him whom they and all the World did look for, *the Lord's CHRST, the conſolation of Iſrael.* They ſaw him, they rejoyced, they worſhipped, they propheſied, they ſang Hymns: and old *Simeon* did comprehend and circumſcribe in his arms him that filled all the World, and was then ſo ſatisfied that he deſired to live no longer: God had verified his promiſe, had ſhewn him the *Meſſias*, had filled his heart with joy, and made his old age honourable; and now after all this ſight, no object could be pleaſant but the joys of Paradiſe. For as a man who hath ſtared too freely upon the face and beauties of the Sun is blind and dark to objects of a leſs ſplendour, and is forced to ſhut his eyes, that he may through the degrees of darkneſs perceive the inferiour beauties of more proportioned objects: ſo was old *Simeon*, his eyes were ſo filled with the glories of this Revelation, that he was willing to cloſe them in his laſt night, that he might be brought into the communications of Eternity; and he could never more find comfort in any other object this world could miniſter. For ſuch is the excellency of ſpiritual things; when they have once filled the corners of our hearts, and made us highly ſenſible and apprehenſive of the interiour beauties of God and of Religion, all things of this World are flat and empty, and unſatisfying vanities, as unpleaſant as the lees of Vinegar to a tongue filled with the ſpirit of high *Italick* Wines. And until we are ſo dead to the World, as to apprehend no guſt or freer complacency in exteriour objects, we never have entertained *Chriſt*, or have had our cups overflow with Devotion, or are filled with the Spirit. When our Chalice is filled with holy oyl, with the Anointing from above, it will entertain none of the waters of bitterneſs: or if it does, they are thruſt to the bottom: they are the loweſt of our deſires, and therefore only admitted, becauſe they are natural and conſtituent.

6. The good old Propheteſs *Anna* had lived long in chaſt Widowhood, in the ſervice of the Temple, in the continual offices of Devotion, in faſting and Prayer; and now came the happy inſtant in which God would give her a great benediction, and an earneſt of a greater. The returns of Prayer and the bleſſings of Piety are certain; and though not diſpenſed according to the expectances of our narrow conceptions, yet ſhall they ſo come, at ſuch times and ſuch meaſures, as ſhall crown the Piety, and ſatisfie the deſires, and reward the expectation. It was in the Temple, the ſame place where ſhe had for ſo many years poured out her heart to God, that God poured forth his heart to her, ſent his Son from his boſom, and there ſhe received his benediction. Indeed in ſuch places God does moſt particularly exhibit himſelf, and Bleſſing goes along with him wherever he goes. In holy places God hath put his Holy Name, and to Holy perſons God does oftentimes manifeſt the interiour and more ſecret glories of his Holineſs; provided they come thither, as old *Simeon* and *Anna* did, by the motions of the Holy Spirit, not with deſigns of vanity, or curioſity, or ſenſuality: for ſuch ſpirits as thoſe come to profane and deſcreate the houſe, and unhallow the perſon, and provoke the Deity of the place, and blaſt us with unwholſome airs.

7. But *Joſeph and Mary wondred at theſe things which were ſpoken*, and treaſured them in their hearts, and they became matter of Devotion and mental Prayer, or *Meditation.*

The PRAYER.

O Eternal God, who by the Inſpirations of thy holy Spirit didſt direct thy Servants Simeon *and* Anna *to the Temple at the inſtant of the Preſentation of the Holy Child* Jeſus, *that ſo thou mighteſt verifie thy promiſe, and manifeſt thy Son, and reward the Piety of holy people, who longed for redemption by the coming of the* Meſſias; *give me the perpetual aſſiſtance of the ſame Spirit to be as a Monitor and a guide to me, leading me to all holy actions, and to the embracements and poſſeſſions of thy glorious Son: and remember all thy faithful people, who wait for the conſolation and redemption of the Church from all her miſeries and perſecutions, and at laſt ſatisfie their deſires by the revelations of thy mercies and Salvation. Thou haſt advanced thy Holy Child, and ſet him up for a ſign of thy Mercies, and a repreſentation of thy Glories. Lord, let no act or thought or word of mine ever be* *in contradiction to this bleſſed ſign, but let it be for the ruine of all my vices, and all the powers the Devil imploys againſt the Church, and for the raiſing up all thoſe Vertues and Graces which thou didſt deſign me in the purpoſes of Eternity: but let my portion never be amongſt the incredulous, or the ſcornful, or the Heretical, or the profane, or any of thoſe who ſtumble at this Stone which thou haſt laid for the foundation of thy Church, and the ſtructures of a vertuous life. Remember me with much mercy and compaſſion when the ſword of Sorrows or Afflictions ſhall pierce my heart; firſt transfix me with love, and then all the Troubles of this world will be conſignations to the Joys of a better: which grant for the mercies and the name's ſake of thy Holy Child* Jeſus. Amen.

DISCOURSE III.

Of Meditation.

1. If in the Definition of *Meditation* I ſhould call it an unaccuſtomed and unpractiſed Duty, I ſhould ſpeak a truth, though ſomewhat inartificially: for not only the interiour beauties and brighter excellencies are as unfelt as *Idea's* and Abſtractions are; but alſo the practice and common knowledge of the Duty it ſelf are ſtrangers to us, like the retirements of the Deep, or the undiſcovered treaſures of the *Indian* Hills. And this is a very great cauſe of the drineſs and expiration of mens Devotion, becauſe our Souls are ſo little refreſhed with the waters and holy dews of Meditation. We go to our prayers by chance, or order, or by determination of accidental occurrences; and we recite them as we read a book; and ſometimes we are ſenſible of the Duty, and a flaſh of lightning makes the room bright, and our prayers end, and the lightning is gone, and we as dark as ever. We draw our water from ſtanding pools, which never are filled but with ſudden ſhowers, and therefore we are dry ſo often: Whereas if we ſhould draw water from the Fountains of our Saviour, and derive them through the chanel of diligent and prudent Meditations, our Devotion would be a continual current, and ſafe againſt the barrenneſs of frequent droughts.

2. For Meditation is an attention and application of ſpirit to Divine things; a ſearching out all inſtruments to a Holy life, a devout conſideration of them, and a production of thoſe affections which are in a direct order to the love of God and a pious converſation. Indeed Meditation is all that great inſtrument of Piety whereby it is made prudent, and reaſonable, and orderly, and perpetual. For ſuppoſing our Memory inſtructed with the knowledge of ſuch myſteries and revelations as are apt to entertain the Spirit, the Underſtanding is firſt and beſt imployed in the conſideration of them, and then the Will in their reception, when they are duly prepared and ſo tranſmitted; and both theſe in ſuch manner and to ſuch purpoſes, that they become the Magazine and great Repoſitories of Grace and inſtrumental to all deſigns of Vertue.

3. For the underſtanding is not to conſider the matter of any meditation in it ſelf, or as it determines in natural excellencies or unworthineſs reſpectively, or with a purpoſe to furniſh it ſelf with notion and riches of knowledge; for that is like the Winter-Sun, it ſhines, but warms not: but in ſuch order as themſelves are put in the deſignations of Theology, in the order of Divine Laws in their ſpiritual capacity and as they have influence upon Holineſs. For the Underſtanding here is ſomething elſe beſides the Intellectual power of the Soul; it is the Spirit; that is, it is celeſtial in its application, as it is ſpiritual in its nature: and we may underſtand it well by conſidering the beatifical portions of Soul and body in their future glories. For therefore even our Bodies in the Reſurrection ſhall be ſpiritual, becauſe the operation of them ſhall be in order to ſpiritual glories, and their natural actions (ſuch as are Seeing and ſpeaking) ſhall have a ſpiritual object and ſupernatural end: and here as we partake of ſuch excellencies, and co-operate to ſuch purpoſes, men are more or leſs ſpiritual. And ſo is the Underſtanding taken from its firſt and loweſt ends of reſting in notion and ineffective contemplation, and is made ſpirit, that is, wholly ruled and guided by God's ſpirit to ſupernatural ends and ſpiritual imployments: ſo that it underſtands and conſiders the motions of *the Heavens*, to *declare the glory of God*, the prodigies and alterations in *the Firmament*, to *demonſtrate his handy work*; it conſiders the excellent order of creatures, that we may not diſturb the order of Creation, or diſſolve the golden chain of Subordination. *Ariſtotle*

and *Porphyry*, and the other *Greek* Philoſophers, ſtudied the Heavens, to ſearch out their natural cauſes, and production of Bodies; the wiſer *Chaldees* and *Aſſyrians* ſtudied the ſame things, that they might learn their Influences upon us, and make Predictions of contingencies; the more moral *Ægyptian* deſcribed his Theorems in Hieroglyphicks and phantaſtick repreſentments, to teach principles of Policy, Oeconomy, and other prudencies of Morality and ſecular Negociation: But the ſame Philoſophy, when it is made Chriſtian, conſiders as they did, but to greater purpoſes, even that from the Book of the Creatures we may glorifie the Creatour, and hence derive arguments of Worſhip and Religion: this is Chriſtian Philoſophy.

4. I inſtance only in conſiderations natural to ſpiritual purpoſes; but the ſame is the manner in all Meditation, whether the matter of it be Nature or Revelation. For if we think of Hell, and conſider the infinity of its duration, and that its flames laſt as long as God laſts, and thence conjecture, upon the rules of proportion, why a finite creature may have an infinite, unnatural duration; or think by what ways a material fire can torment an immaterial ſubſtance; or why the Devils, who are intelligent and wiſe creatures, ſhould be ſo fooliſh as to hate God, from whom they know every rivulet of amability derives: This is to *ſtudy* not to *meditate*: for Meditation conſiders any thing that may beſt make us to avoid the place, and to quit a vicious habit, or maſter and rectifie an untoward inclination, or purchaſe a vertue, or exerciſe one. So that *Meditation* is *an act of Underſtanding put to the right uſe.*

5. For the Holy *Jeſus* coming to redeem us from the bottomleſs pit, did it by lifting us up out of the puddles of impurity, and the unwholſome waters of vanity; *He redeemed us from our vain converſation:* and our Underſtandings had ſo many vanities, that they were made inſtruments of great impiety. The unlearned and ruder Nations had fewer Vertues, but they had alſo fewer Vices, than the wiſe Empires, that ruled the World with violence and wit together. The ſofter * *Aſian* had Luſt and Intemperance in a full Chalice; but their Underſtandings were ruder than the finer *Latines*; for theſe mens underſtandings diſtilled wickedneſs as through a Limbeck, and the *Romans* drank ſpirits and the ſublimed quinteſſences of Villany; whereas the other made themſelves drunk with the lees and cheaper inſtances of ſin. So that the underſtanding is not an idle and uſeleſs faculty, but naturally drives to practice, and brings gueſts into the inward Cabinet of the Will, and there they are entertained and feaſted. And thoſe Underſtandings which did not ſerve the baſer end of Vices, yet were unprofitable for the moſt part, and furniſhed their inward rooms with glaſſes and beads, and trifles fit for an *American* Mart. From all theſe impurities and vanities *Jeſus* hath redeemed all his Diſciples, and not only thrown out of his Temples all the impure rites of *Flora* and *Cybele*, but alſo the trifling and unprofitable ceremonies of the more ſober Deities, not only Vices, but uſeleſs and unprofitable Speculations, and hath conſecrated our Head into a Temple, our underſtanding to Spirit, our Reaſon to Religion, our Study to Meditation. And this is the firſt part of the Sanctification of our Spirit.

* Τὺς Περσῶν βασιλεῖς ὑπὸ τρυφῆς προκηρύττειν τοῖς ἐξευρίσκουσι τινα καινὴν ἡδονὴν ἀργυρίου πλῆθος. Athen. *l.* 4.

6. And this was the cauſe Holy Scripture commands the duty of Meditation in proportion ſtill to the excellencies of Piety and a holy life, to which it is highly and aptly inſtrumental. *Bleſſed is the man that meditates in the Law of the Lord day and night.* And the reaſon of the Propoſition and the uſe of the Duty is expreſſed to this purpoſe; *Thy words have I hid in my heart, that I ſhould not ſin againſt thee.* The placing and fixing thoſe divine Conſiderations in our underſtandings and hiding them there, are deſigns of high Chriſtian prudence, that they with advantage may come forth in the expreſſes of a holy life. For what in the world is more apt and natural to produce Humility, than to meditate upon the low ſtoopings and deſcents of the Holy *Jeſus*, to the nature of a Man, to the weakneſſes of a Child, to the poverties of a Stable, to the ignobleneſs of a Servant, to the ſhame of the Croſs, to the pains of Cruelty, to the duſt of Death, to the title of a Sinner, and to the wrath of God? By this inſtance Poverty is made honourable, and Humility is ſanctified and made noble, and the contradictions of nature are amiable and fitted for a wiſe election. Thus hatred of ſin, ſhame of our ſelves, confuſion at the ſenſe of humane miſery, the love of God, confidence in his Promiſes, deſires of Heaven, holy reſolutions, reſignation of our own appetites, conformity to Divine will, oblations of our ſelves, Repentance and Mortification, are the proper emanations from Meditation of the ſordidneſs of ſin, our proneneſs to it, our daily miſeries as iſſues of Divine vengeance, the glories of God, his infinite unalterable Veracity, the ſatisfactions in the viſion of God, the rewards of Piety, the Rectitude of the Laws of God, and perfection of his Sanctions, God's ſupreme and paternal Dominion, and his certain malediction of ſinners. And when any one of theſe Conſiderations

Pſal. 1. 1, 2.

Pſal. 119. 11.

ons is taken to pieces and ſo placed in the rooms of application, that a piece of duty is conjoyned to a piece of the myſtery, and the whole office to the purchaſe of a grace, or the extermination of a vice, it is like opening our windows to let in the Sun and the Wind: and Holineſs is as proportioned an effect to this practice, as Glory is to a perſevering Holineſs, by way of reward and moral cauſality.

7. For all the affections that are in Man are either natural, or by chance, or by the incitation of Reaſon and diſcourſe. Our natural Affections are not worthy the entertainments of a Chriſtian; they muſt be ſupernatural and divine that put us into the hopes of Perfection and Felicities. And theſe other that are good, unleſs they come by Meditation, they are but accidental, and ſet with the evening ſun: But if they be produced upon the ſtrengths of pious Meditation, they are as perpetual as they are reaſonable, and excellent in proportion to the Piety of the Principle. A Garden that is watered with ſhort and ſuddain ſhowrs is more uncertain in its fruits and beauties, than if a Rivulet waters it with a perpetual diſtilling and conſtant humectation. And juſt ſuch are the ſhort emiſſions and unpremeditated reſolutions of Piety begotten by a daſh of holy rain from Heaven, whereby God ſometimes uſes to call the careleſs but to taſte what excellencies of Piety they neglect; but if they be not produced by the Reaſon of Religion, and the Philoſophy of Meditation, they have but the life of a Fly or a tall Gourd, they come into the World only to ſay they had a Being, you could ſcarce know their length but by meaſuring the Ground they cover in their fall.

8. For ſince we are more moved by material and ſenſible objects than by things merely ſpeculative and intellectual, and generals even in ſpiritual things are leſs perceived and leſs motive than particulars: Meditation Frames the underſtanding part of Religion to the proportions of our nature and our weakneſs, by making ſome things more circumſtantiate and material, and the more ſpiritual to be particular, and therefore the more applicable; and the myſtery is made like the Goſpel to the Apoſtles, *Our eyes do ſee, and our ears do hear, and our hands do handle* thus much of *the word of life* as is prepared for us in the Meditation.

9. Firſt, and therefore every wiſe perſon, that intends to furniſh himſelf with affections of Religion, or deteſtation againſt a Vice, or glorifications of a Myſtery, ſtill will proportion the Myſtery, and fit it with ſuch circumſtances of fancy and application, as by obſervation of himſelf he knows apteſt to make impreſſion. It was a wiſe deſign of *Mark Antony* when he would ſtir up the people to revenge the death of *Cæſar*, he brought his body to the pleading-place, he ſhewed his wounds, held up the rent mantle, and ſhewed them the garment that he put on that night in which he beat the *Nervii*, that is, in which he won a victory for which his memory was dear to them; he ſhewed them that wound which pierced his heart, in which they were placed by ſo dear a love, that he made them his heirs, and left to their publick uſe places of delight and pleaſure: and then it was natural, when he had made thoſe things preſent to them which had once moved their love and his honour, that grief at the loſs of ſo honourable and ſo lov'd a perſon ſhould ſucceed; and then they were Lords of all, their ſorrow and revenge ſeldom ſlept in two beds. And thus holy Meditation produces the paſſions and deſires it intends, it makes the objects preſent and almoſt ſenſible, it renews the firſt paſſions by a fiction of imagination; it paſſes from the Paſchal Parlour to *Cedron*, it tells the drops of ſweat, and meaſures them, and finds them as big as drops of blood, and then conjectures at the greatneſs of our ſins; it fears in the midſt of *Chriſt's* Agonies, it hears his groans, it ſpies *Judas* his Lantern afar off, it follows *Jeſus* to *Gabbatha*, and wonders at his innocence and their malice, and feels the ſtrokes of the Whip, and ſhrinks the head when the Crown of Thorns is thruſt hard upon his holy brows, and at laſt goes ſtep by ſtep with *Jeſus*, and carries part of the Croſs, and is nailed faſt with ſorrow and compaſſion, and *dies* with *love*. For if the Soul be principle of its own actions, it can produce the ſame effects by reflex acts of the Underſtanding, when it is aſſiſted by the Imaginative part, as when it ſees the thing acted. Only let the Meditation be as minute, particular and circumſtantiate as it may: for a Widow by repreſenting the careſſes of her dead Husband's love produces ſorrow, and the new affections of a ſad endearment. It is too ſure, that the recalling the circumſtances of a paſt impurity does re-inkindle the flame, and entertain the fancy with the burnings of an impure fire: And this happens not by any advantages of Vice, but by the nature of the thing, and the efficacy of Circumſtances. So does holy Meditation produce thoſe impreſſes and ſignatures which are the proper effects of the Myſtery, if preſented in a right line and direct repreſentation.

10. Secondly, He that means to meditate in the beſt order to the productions of Piety, muſt not be inquiſitive for the higheſt Myſteries, but the plaineſt Propoſitions are to him of the greateſt uſe and evidence. For Meditation is the duty of all, and therefore God hath fitted ſuch matter for it which is proportioned to every underſtanding; and the greateſt Myſteries of Chriſtianity are plaineſt, and yet moſt fruitful of Meditation, and moſt uſeful to the production of Piety. High Speculations are as barren as the tops of Cedars; but the fundamentals of Chriſtianity are fruitful as the Valleys or the creeping Vine. For know, that it is no Meditation, but it may be an Illuſion, when you conſider Myſteries to become more learned, without thoughts of improving Piety. Let your affections be as high as they can climb towards God, ſo your conſiderations be humble, fruitful, and practically myſterious. *Oh that I had the wings of a Dove, that I might flie away and be at reſt,* ſaid *David.* The wings of an Eagle would have carried him higher, but yet the innocent Dove did furniſh him with the better Emblem to repreſent his humble deſign; and lower meditations might ſooner bring him to *reſt* in God. It was a ſaying of *Ægidius, That an old and a ſimple woman, if ſhe loves* Jeſus, *may be greater than was Brother* Bonaventure. Want of Learning and diſability to conſider great ſecrets of Theology does not at all retard our progreſs to ſpiritual perfections: Love to *Jeſus* may be better promoted by the plainer underſtandings of honeſt and unlettered people, than by the finer and more exalted ſpeculations of great Clerks that have leſs Devotion. For although the way of ſerving God by the Underſtanding be the beſt and moſt laſting; yet it is not neceſſary the Underſtanding ſhould be dreſſed with troubleſome and laborious Notions. The Reaſon that is in Religion is the ſureſt principle to engage our ſervices, and more perpetual than the ſweetneſſes and the motives of Affection: but every honeſt mans Underſtanding is then beſt furniſhed with the diſcourſes and the reaſonable parts of Religion, when he knows thoſe myſteries of Religion upon which *Chriſt* and his Apoſtles did build a holy life, and the ſuperſtructures of Piety: thoſe are the beſt materials of his Meditation.

11. So that Meditation is nothing elſe but *the uſing of all thoſe arguments, motives, and irradiations, which God intended to be inſtrumental to Piety.* It is a compoſition of both ways: for it ſtirs up our Affections by Reaſon and the way of Underſtanding, that the wiſe Soul may be ſatisfied in the reaſonableneſs of the thing, and the affectionate may be entertained with the ſweetneſſes of holy Paſſion; that our Judgment be determined by diſcourſe, and our appetites made active by the careſſes of a religious fancy. And therefore the uſe of Meditation is, to conſider any of the myſteries of Religion with purpoſes to draw from it Rules of life, or affections of Vertue, or deteſtation of Vice: and from hence the man riſes to Devotion, and mental prayer, and Entercourſe with God; and after that he reſts himſelf in the boſom of Beatitude, and is ſwallowed up with the comprehenſions of Love and Contemplation. Theſe are the ſeveral degrees of Meditation. But let us firſt underſtand that part of it which is Duty: and then, if any thing ſucceed of a middle condition between Duty and Reward, we will conſider alſo how that duty is to be performed, and how the reward is to be managed, that it may prove to be no Illuſion. Therefore I add alſo this Conſideration,

12. Thirdly, Whatſoever pious purpoſes and deliberations are entertained in the act of Meditation, they are carefully to be maintained and thruſt forward to actual performances, although they were indefinite and indeterminate, and no other ways decreed but by reſolutions and determinations of Reaſon and Judgment. For God aſſiſts every pious action according to its exigence and capacity, and therefore bleſſes holy Meditations with reſults of reaſon, and prepoſſeſſions dogmatically decreeing the neceſſity of Vertue, and the convenience of certain exerciſes in order to the purchaſe of it. He then that neglects to actuate ſuch diſcourſes, loſes the benefit of his Meditation; he is gone no farther than when he firſt ſet out, and neglects the inſpirations of the Holy Spirit. For if at any time it be certain what Spirit it is that ſpeaks within the Soul, it is moſt certain that it is the good Spirit that moves us to an act of Vertue in order to acquiſition of the habit. And when God's Grace hath aſſiſted us ſo far in our Meditations that we underſtand our Duty, and are moved with preſent arguments, if we put not forth our hand and make uſe of them, we do nothing towards our duty; and it is not certain that God will create Graces in us as he does the Soul. Let every pious perſon think every concluſion of Reaſon in his Meditation to have paſſed an obligation upon him: and if he hath decreed that Faſting ſo often, and doing ſo many Religious acts, is convenient and conducing to the production of a Grace he is in purſuit of; let him know that every ſuch decree and reaſonable propoſition is the Grace of God, inſtrumental to Piety, part of his aſſiſtance, and therefore in no caſe to be extinguiſhed.

13. Fourthly, In Meditation let the underſtanding be reſtrained, and under ſuch prudent coercion and confinement, that it wander not from one diſcourſe to another, till it hath perceived ſome fruit from the firſt; either that his Soul be inſtructed in a Duty, or moved by a new argument, or confirmed in an old, or determined to ſome exerciſe and intermedial action of Religion, or hath broke out into ſome Prayers and intercourſe with God in order to the production of a Vertue. And this is the myſtical Cant. 3. 5. deſign of the Spouſe in the *Canticles* of *Solomon: I adjure you, O you daughters of Jeruſalem, by the Roes and by the Hinds of the field, that you ſtir not up nor awake my love till he pleaſe.* For it is lightneſs of Spirit to paſs over a field of Flowers and to fix nowhere, but to leave it without carrying ſome honey with us: unleſs the ſubject be of it ſelf barren and unfruitful, and then why was it choſen? or that it is made ſo by our indiſpoſition, and then indeed it is to be quitted. But, (it is S. *Chryſoſtom*'s ſimile) as a Lamb ſucking the breaſt of its dam and mother, moves the head from one part to another, till it hath found a diſtilling fontinel, and then it fixes till it be ſatisfied, or the fountain ceaſe dropping: ſo ſhould we in Meditation reject ſuch materials as are barren like the tops of hills, and fix upon ſuch thoughts which nouriſh and refreſh, and there dwell till the nouriſhment be drawn forth, or ſo much of it as we can then temperately digeſt.

14. Fifthly, In Meditation ſtrive rather for Graces than for Gifts, for affections in the way of Vertue more than the overflowings of ſenſible Devotion: and therefore if thou findeſt any thing by which thou mayeſt be better, though thy ſpirit do not actually rejoyce or find any guſt or reliſh in the manducation, yet chuſe it greedily. For although the chief end of Meditation be Affection, and not Determinations intellectual: yet there is choice to be had of the Affections, and care muſt be taken that the affections be deſires of Vertue, or repudiations and averſions from ſomething criminal; not joys and tranſportations ſpiritual, comforts and complacencies, for they are no part of our duty. Sometimes they are encouragements, and ſometimes rewards: ſometimes they depend upon habitude and diſpoſition of Body, and ſeem great matters when they have little in them, and are more bodily than ſpiritual, like the gift of tears, and yerning of the bowels; and ſometimes they are illuſions and temptations, at which if the Soul ſtoops and be greedy after, they may prove like *Hippomenes*'s golden Apples to *Atalanta*, retard our courſe, and poſſibly do ſome hazard to the whole race. And this will be nearer reduced to practiſe, if we conſider the variety of matter which is fitted to the Meditation in ſeveral ſtates of men travelling towards Heaven.

15. For the firſt beginners in Religion are imployed in the maſtering of their firſt Appetites, caſting out their Devils, exterminating all evil cuſtoms, leſſening the proclivity of habits, and countermanding the too great forwardneſs of vicious inclinations: and this, which Divines call the *Purgative way*, is wholly ſpent in actions of Repentance, Mortification, and Self-denial. And therefore if a penitent perſon ſnatches at Comforts, or the taſts of ſenſible Devotion, his Repentance is too delicate, it is but a rod of Roſes and Jeſſamine. If God ſees the ſpirit broken all in pieces, and that it needs a little of the oil of gladneſs for its ſupport and reſtitution to the capacities of its duty, he will give it: but this is not to be deſigned, nor ſnatched at in the Meditation. Tears of joy are not good expreſſions nor inſtruments of Repentance; *we muſt not gather grapes from thorns, nor figs from thiſtles*: no refreſhments to be looked for here, but ſuch only as are neceſſary for ſupport; and when God ſees they are, let not us trouble our ſelves, he will provide them. But the Meditations which are prompt to this Purgative way and practice of firſt beginners are not apt to produce delicacies, but in the ſequel and conſequent of it. *Afterwards it brings forth the pleaſant fruit of righteouſneſs*, but *for the preſent it hath no joy in it*; no joy of ſenſe, though much ſatisfaction to Reaſon. And ſuch are Meditations of the Fall of Angels and Man, the Ejection of them from Heaven, of our Parents from Paradiſe, the horrour and obliquity of Sin, the wrath of God, the ſeverity of his Anger, Mortification of our body and ſpirit, Self-denial, the Croſs of *Chriſt*, Death and Hell, and Judgment, the terrours of an evil Conſcience, the inſecurities of a Sinner, the unreaſonableneſs of Sin, the troubles of Repentance, the Worm and ſting of a burthened Spirit, the difficulties of rooting out evil Habits, and the utter abolition of Sin. If theſe Nettles bear Honey, we may fill our ſelves; but ſuch ſweetneſſes ſpoil the operations of theſe bitter potions. Here therefore let your addreſſes to God and your mental prayers be affectionate deſires of Pardon, humble conſiderations of our ſelves, thoughts of revenge againſt our Crimes, deſigns of Mortification, indefatigable ſolicitations for Mercy, expreſſes of ſhame and

confuſion of face: and he meditates beſt in the purgative way that makes theſe affections moſt operative and high.

16. After our firſt ſtep is taken, and the punitive part of Repentance is reſolved on, and begun, and put forward into good degrees of progreſs, we then enter into the *Illuminative way* of Religion, and ſet upon the acquiſt of Vertues, and the purchaſe of ſpiritual Graces; and therefore our Meditations are to be proportioned to the deſign of that imployment: ſuch as are conſiderations of the life of *Jeſus*, Examples of Saints, reaſons of Vertue, means of acquiring them, deſignations of proper exerciſes to every pious habit, the Eight Beatitudes the gifts and fruits of the holy Ghoſt, the Promiſes of the Goſpel, the attributes of God as they are revealed to repreſent God to be infinite, and to make us Religious, the rewards of Heaven, excellent and ſelect Sentences of holy perſons, to be as incentives of Piety. Theſe are the proper matter for Proficients in Religion. But then the affections producible from theſe are love of Vertue, deſires to imitate the holy *Jeſus*, affections to Saints and holy perſons, conformity of choice, ſubordination to God's will, election of the ways of Vertue, ſatisfaction of the Underſtanding in the ways of Religion, and reſolutions to purſue them in the midſt of all diſcomforts and perſecutions: and our mental prayers or intercourſe with God, which are the preſent emanations of our Meditations, muſt be in order to theſe affections and productions from thoſe. And in all theſe yet there is ſafety and piety, and no ſeeking of our ſelves, but deſigns of Vertue in juſt reaſon and duty to God, and for his ſake, that is, for his commandment. And in all theſe particulars, if there be ſuch a ſterility of ſpirit that there be no end ſerved but of ſpiritual profit, we are never the worſe: all that God requires of us is, that we will *live well*, and *repent in juſt meaſure and right manner*; and he that doeth ſo, hath meditated well.

17. From hence if a pious Soul paſſes to affections of greater ſublimity, and intimate and more immediate, abſtracted and immaterial love, it is well: only remember that the love God requires of us is an operative, material, and communicative love: *if ye love me keep my Commandments*. So that ſtill a good life is the effect of the ſublimeſt Meditation: and if we can make our duty ſure behind us, aſcend up as high into the Mountain as you can; ſo your aſcent may conſiſt with the ſecurities of your perſon. the condition of infirmity, and the intereſts of your duty. According to the ſaying of * *Ildefonſus, Our empty ſaying of lauds, and reciting verſes in honour of his Name, pleaſe not God ſo well as the imitation of him does advantage to us; and a devout Imitatour pleaſes the Spouſe better than an idle Panegyrick.* Let your work be like his, your Duty in imitation of his Precept and Example, and then ſing praiſes as you liſt: no heart is large enough, no voice pleaſant enough, no life long enough, nothing but an eternity of duration and a beatifical ſtate can do it well. And therefore holy *David* joyns them both *Whoſo offereth me thanks and praiſe, he honoureth me; and to him that ordereth his converſation aright I will ſhew the Salvation of God.* All thanks and praiſe without a right-ordered converſation are but the Echo of Religion, a voice and no ſubſtance: but if thoſe praiſes be ſung by a heart righteous and obedient, that is, *ſinging with the ſpirit* and *ſinging with underſtanding*, that is the Muſick God delights in.

* *Serm.* 1. *de aſſumpt.*

Καὶ ἡ τῶν προσφερομένων πολυτέλεια τιμὴ εἰς Θεὸν οὐ γίνεται, εἰ μὴ μετὰ τοῦ ἐνθέου φρονήματος προσάγοιτο. δῶρα γὰρ καὶ θυηπολίαι ἀφρόνων, πυρὸς τροφή· καὶ ἀναθήματα, ἱεροσύλοις χορηγία· τὸ δὲ ἔνθεον φρόνημα διαρκῶς ἡδρασμένον συνάπτει Θεῷ. Hierocl.

Pſal. 50. 23.

18. Sixthly, But let me obſerve and preſs this caution: It is a miſtake, and not a little dangerous, when people religious and forward ſhall too promptly, frequently and nearly ſpend their thoughts in conſideration of Divine Excellencies. God hath ſhewn thee merit enough to ſpend all thy ſtock of love upon him in the characters of his Power, the book of the Creature, the great tables of his Mercy, and the lines of his Juſtice: we have cauſe enough to praiſe his Excellencies in what we feel of him, and are refreſhed with his influence, and ſee his beauties in reflexion, though we do not put our eyes out with ſtaring upon his face. To behold the Glories and Perfections of God with a more direct intuition is the privilege of Angels, who yet cover their faces in the brightneſs of his preſence: it is only permitted to us to conſider the back parts of God. And therefore thoſe Speculations are too bold and imprudent addreſſes, and miniſter to danger more than to Religion, when we paſs away from the direct ſtudies of Vertue, and thoſe thoughts of God which are the freer and ſafer communications of the Deity, which are the means of intercourſe and relation between him and us, to thoſe conſiderations concerning God which are Metaphyſical and remote, the formal objects of adoration and wonder, rather than of vertue and temperate diſcour-

ſes. For God in Scripture never revealed any of his abſtracted Perfections and remoter and myſterious diſtances, but with a purpoſe to produce fear in us, and therefore to chide the temerity and boldneſs of too familiar and nearer intercourſe.

19. True it is, that every thing we ſee or can conſider repreſents ſome perfections of God: But this I mean, that no man ſhould conſider too much and meditate too frequently upon the immediate perfections of God as it were by way of intuition, but as they are manifeſted in the Creatures and in the miniſteries of Vertue: and alſo when-ever God's Perfections be matter of Meditation, we ſhould not aſcend upwards unto him, but deſcend upon our ſelves, like fruitful vapours drawn up into a cloud deſcending ſpeedily into a ſhower; that the effect of the conſideration be a deſign of good life; and that our loves to God be not ſpent in abſtractions, but in good works and humble Obedience. The other kind of love may deceive us; and therefore ſo may ſuch kind of conſiderations which are its inſtruments. But this I am now more particularly to conſider.

20. For beyond this I have deſcribed, there is a degree of Meditation ſo exalted, that it changes the very name, and is called *Contemplation*, and it is in the *Unitive way* of Religion, that is, it conſiſts in unions and adherences to God. It is a prayer of quietneſs and ſilence, and a meditation extraordinary, a diſcourſe without variety, a viſion and intuition of Divine Excellencies, an immediate entry into an orb of light, and a reſolution of all our faculties into ſweetneſſes, affections and ſtarings upon the Divine beauty; and is carried on to ecſtaſies, raptures, ſuſpenſions, elevations, abſtractions, and apprehenſions beatifical. In all the courſe of vertuous Meditation the Soul is like a Virgin invited to make a matrimonial contract, it enquires the condition of the perſon, his eſtate and diſpoſition, and other circumſtances of amability and deſire: But when ſhe is ſatisfied with theſe enquiries, and hath choſen her Husband, ſhe no more conſiders particulars, but is moved by his voice and his geſture, and runs to his entertainment and fruition, and ſpends her ſelf wholly in affections, not to obtain, but enjoy his love.

Thus it is ſaid.

21. But this is a thing not to be diſcourſed of, but felt. And although in other Sciences the terms muſt firſt be known, and then the Rules and Concluſions ſcientifical; here it is otherwiſe: for firſt the whole experience of this muſt be obtained, before we can ſo much as know what it is; and the end muſt be acquired firſt, the Concluſion before the Premiſſes. They that pretend to theſe Heights call them *the Secrets of the Kingdom:* but they are ſuch which no man can deſcribe; ſuch which God hath not revealed in the publication of the Goſpel; ſuch for the acquiring of which there are no means preſcribed, and to which no man is obliged, and which are not in any man's power to obtain; ſuch which it is not lawful to pray for or deſire, and concerning which we ſhall never be called to an account.

22. Indeed when perſons have been long ſoftned with the continual droppings of Religion, and their ſpirits made timorous and apt for impreſſion by the aſſiduity of Prayer, and perpetual alarms of death, and the continual dyings of Mortification; the Fancy, which is a very great inſtrument of Devotion, is kept continually warm, and in a diſpoſition and aptitude to take fire, and to flame out in great aſcents: and when they ſuffer tranſportations beyond the burthens and ſupport of reaſon, they ſuffer they know not what, and call it what they pleaſe; and other pious people that hear talk of it, admire that Devotion which is ſo eminent and beatified; (for ſo they eſteem it) and ſo they come to be called Raptures and Ecſtaſies, which even amongſt the Apoſtles were ſo ſeldom, that they were never ſpoke of. For thoſe viſions, Raptures and Intuitions of S. *Stephen*, * S. *Paul*, S. *Peter*, and S. *John*, were not pretended to be of this kind, not exceſſes of Religion, but prophetical and intuitive Revelations to great and ſignificant purpoſes, ſuch as may be and are deſcribed in ſtory; but theſe other cannot. For ſo *Caſſian* reports and commends a ſaying of *Antony* the Eremite, *That is not a perfect Prayer in which the Votary does either underſtand himſelf or the Prayer;* meaning, that perſons eminently Religious were *Divina patientes*, as *Dionyſius Areopagita* ſaid of his Maſter *Hierotheus*, Pathicks

---

* Acts 10. 10. ἐπέπεσεν ἐπ᾽ αὐτὸν ἔκστασις. and Chapter 11. 5. καὶ εἶδον ἐν ἐκστάσει ὅραμα. *Raptus vidit viſionem dum oraverat.*

——— *Mentémque priorem*
Expulit, atque hominem toto ſibi cedere juſſit
Pectore——— quod de Apolline dixit *Lucanus.* Qualis erat viſio ſive ecſtaſis Balaami, qui *Viſionem Omnipotentis vidit, excidens, ſed retectis oculis*, Num. 24. 4, 16.

Paticks in Devotion, ſuffering raviſhments of ſenſes, tranſported beyond the uſes of humanity into the ſuburbs of beatifical apprehenſions. But whether or no this be any thing beſides a too intenſe and indiſcreet preſſure of the faculties of the Soul to inconveniencies of underſtanding, or elſe a credulous, buſie and untamed fancy, they that think beſt of it cannot give a certainty. There are and have been ſome Religious who have acted Madneſs, and pretended Inſpirations; and when theſe are deſtitute of a Prophetick ſpirit, if they reſolve to ſerve themſelves upon the pretences of it, they are diſpoſed to the imitation, if not to the ſufferings of Madneſs: and it would be a great folly to call ſuch *Dei plenos*, full of God, who are no better than phantaſtick and mad people.

Μανίας δὲ γε εἴδη δύο· ἡ μὲν ὑπὸ νοσημάτων ἀνθρωπίνων, ἡ δὲ ὑπὸ θείας ἐξαλλαγῆς. Plato *in Phædr.* Τῆς δὲ θείας, τεττάρων θεῶν τέτταρα μέρη διελόμενοι· μαντικὴν μὲν ἐπίπνοιαν Ἀπόλλωνος θέντες, Διονύσου δὲ τελεστικὴν, Μουσῶν δ' αὖ ποιητικὴν, τετάρτην Ἔρωτος, &c. *ibid.* Ἔγνων οὖν αὖ περὶ τῶν τοιούτων ἐν ὀλίγῳ τοῦτο· ὅτι οὐ σοφίᾳ ποιοῖεν ἃ ποιοῖεν, ἀλλὰ φύσει τινὶ, καὶ ἐνθουσιάζοντες, ὥσπερ οἱ θεομάντεις καὶ οἱ χρησμῳδοί· καὶ γὰρ οὗτοι λέγουσι μὲν πολλὰ, ἴσασι δὲ οὐδὲν ὧν λέγουσι. Plato *in Apol.*

23. This we are ſure of, that many Illuſions have come in the likeneſs of Viſions, and abſurd Fancies under the pretence of Raptures; and what ſome have called the ſpirit of Prophecy hath been the ſpirit of Lying, and Contemplation hath been nothing but Melancholy, and unnatural lengths and ſtilneſs of Prayer hath been a meer Dream and hypochondriacal devotion, and hath ended in pride or deſpair, or ſome ſottiſh and dangerous temptation. It is reported of *Heron* the Monk, that having lived a retired, mortified and religious life for many years together, at laſt he came to that habit of auſterity or ſingularity, that he refuſed the feſtival refection and freer meals of *Eaſter* and other Solemnities, that he might do more eminently than the reſt, and ſpend his time in greater abſtractions and contemplations. But the Devil, taking advantage of the weakneſs of his melancholick and unſettled ſpirit, gave him a tranſportation and an ecſtaſie in which he fancied himſelf to have attained ſo great perfection, that he was as dear to God as a crowned Martyr, and Angels would be his ſecurity for indemnity, though he threw himſelf to the bottom of a Well. He obeyed his fancy and temptation, did ſo, bruiſed himſelf to death, and died poſſeſſed with a perſuaſion of the verity of that Ecſtaſie and tranſportation.

24. I will not ſay that all violences and extravagances of a religious fancy are Illuſions; but I ſay that they are all unnatural, not hallowed by the warrant of a Revelation, nothing reaſonable, nothing ſecure. I am not ſure that they ever conſiſt with Humility; but it is confeſſed that they are often produced by Self-love, Arrogancy, and the great opinion others have of us. I will not judge the condition of thoſe perſons who are ſaid to have ſuffered theſe extraordinaries, for I know not the circumſtances, or cauſes, or attendents, or the effects, or whether the ſtories be true that make report of them: but I ſhall only adviſe, that we follow the intimation of our Bleſſed Saviour, that *we ſit down in the loweſt place, till the Maſter of the Feaſt comes and bids us ſit up higher.* If we entertain the inward Man in the *purgative* and *illuminative way*, that is, in actions of Repentance, Vertue and preciſe Duty, that is the ſureſt way of uniting us to God, whilſt it is done by Faith and Obedience; and that alſo is Love: and in theſe peace and ſafety dwell. And after we have done our work, it is not diſcretion in a ſervant to haſten to his meal, and ſnatch at the refreſhment of *Viſions*, *Unions* and *Abſtractions*; but firſt we muſt gird our ſelves, and wait upon the Maſter, and not ſit down our ſelves, till we all be called at the great Supper of the Lamb.

25. It was therefore an excellent deſire of S. *Bernard*, who was as likely as any to have ſuch altitudes of Speculation, if God had really diſpenſed them to perſons holy, fantaſtick and religious; *I pray God grant to me peace of ſpirit, joy in the Holy Ghoſt, to compaſſionate others in the midſt of my mirth, to be charitable in ſimplicity, to rejoice with them that rejoyce, and to mourn with them that mourn; and with theſe I ſhall be content. Other Exaltations of Devotion I leave to Apoſtles and Apoſtolick men: the high Hills are for the Harts and the climbing Goats, the ſtony Rocks and the Receſſes of the Earth for the Conies.* It is more healthful and nutritive to dig the Earth and to eat of her fruits, than to ſtare upon the greateſt glories of the Heavens, and live upon the beams of the Sun. So unſatisfying a thing is Rapture and tranſportation to the Soul; it often diſtracts the Faculties, but ſeldom does advantage Piety, and is full of danger in the greateſt of its luſtre. If ever a man be more in love with God by ſuch inſtruments, or more endeared to Vertue, or made more ſevere and watchful in his Repentance, it is an excellent grace and gift of God: but then this is nothing but the joys and comfort of ordinary Meditation. Thoſe extraordinary, as they have no ſence in them, ſo are not pretended to be inſtruments of Vertue, but are like *Jonathan's*

arrows ſhot beyond it, to ſignifie the danger the man is in towards whom ſuch arrows are ſhot: but if the perſon be made unquiet, unconſtant, proud, puſillanimous, of high opinion, pertinacious and confident in uncertain judgments, or deſperate, it is certain they are temptations and illuſions. So that, as all our duty conſiſts in the ways of Repentance, and acqueſt of Vertue; ſo there reſts all our ſafety, and by conſequence all our ſolid joys: and this is the effect of ordinary, pious and regular Meditations.

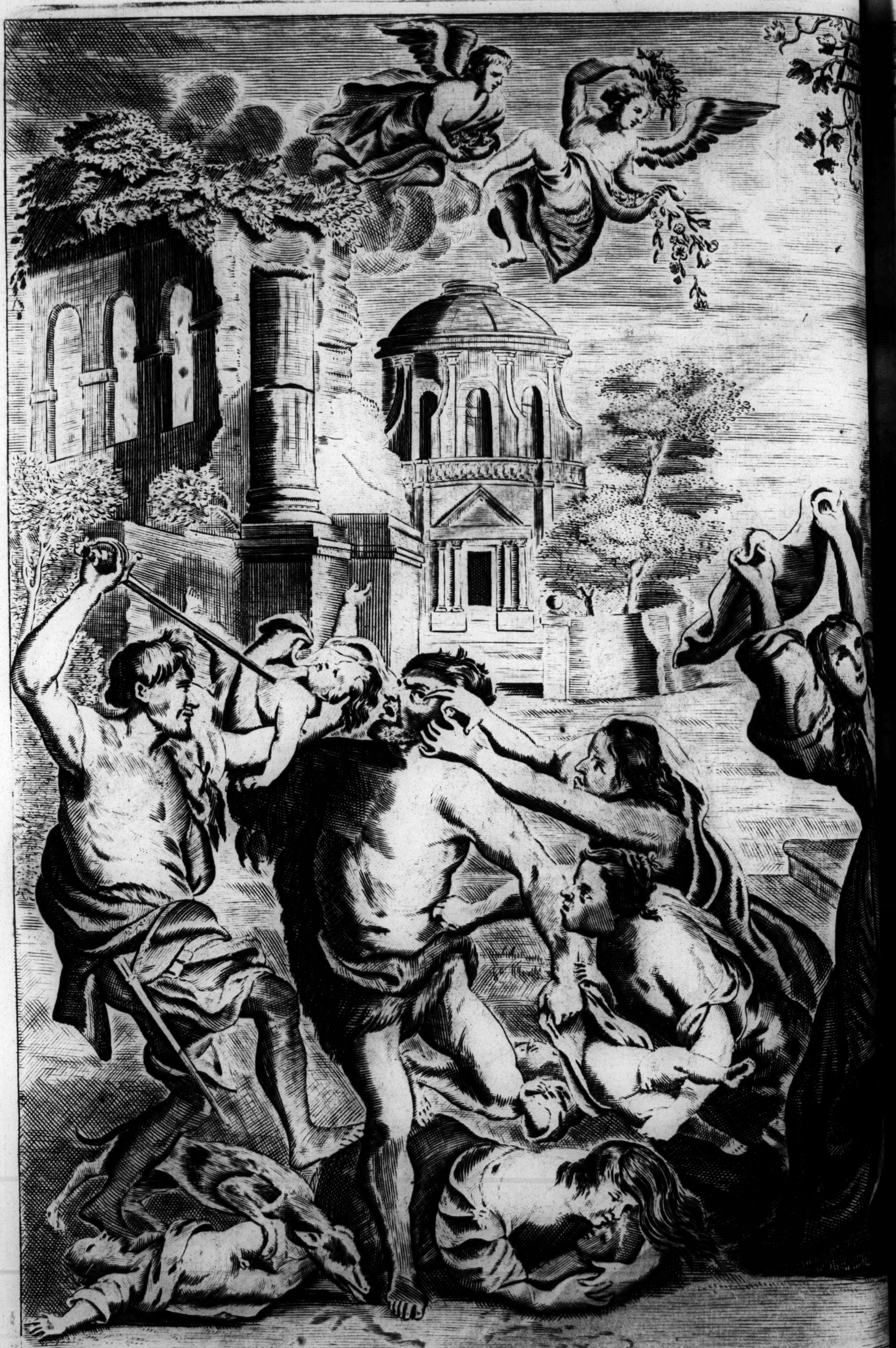
26. If I miſtake not, there is a temptation like this under another name, amongſt perſons whoſe Religion hath leſs diſcourſe and more fancy; and that is *a Familiarity with God:* which indeed, if it were rightly underſtood, is an affection conſequent to the *Illuminative way*, that is, an act or an effect of the vertue of Religion and Devotion, which conſiſts in Prayers and Addreſſes to God, Lauds and Euchariſts and Hymns, and *confidence of coming to the throne of Grace* upon aſſurance of God's veracity and goodneſs infinite. So that *Familiarity with God*, which is an affection of Friendſhip, is the intercourſe of giving and receiving bleſſings and graces reſpectively: and it is produced by a holy life, or the being in the ſtate of Grace, and is a part of every man's inheritance that is a friend of God. But when Familiarity with God ſhall be eſteemed a privilege of ſingular and eminent perſons not communicated to all the faithful, and is thought to be an admiſſion to a nearer intercourſe of ſecrecy with God, it is an effect of Pride, and a miſtake in judgment concerning the very ſame thing which the old Divines call *the Unitive way*, if themſelves that claim it underſtood the terms of art, and the conſequents of their own intentions.

27. Only I ſhall obſerve one Circumſtance; That *Familiarity with God* is nothing elſe but an admiſſion to be of God's Family, the admiſſion of a ſervant or a ſon in minority, and implies *Obedience*, *Duty* and *Fear* on our parts; *Care* and *Providence* and *Love* on God's part. And it is not the familiarity of *Sons*, but the impudence of proud *Equals*, to expreſs this pretended privilege in even, unmannerly and unreverent addreſſes and diſcourſes. And it is a ſure rule, That whatſoever heights of piety, union or familiarity any man pretends to, it is of the Devil, unleſs the greater the pretence be, the greater alſo be the Humility of the man. The higheſt flames are the moſt tremulous; and ſo are the moſt holy and eminently Religious perſons more full of awfulneſs, and fear, and modeſty, and humility. So that in true Divinity and right ſpeaking there is no ſuch thing as the Unitive way of Religion, ſave only in the effects of duty, obedience, and the expreſſes of the preciſe vertue of Religion. Meditations in order to a good life, let them be as exalted as the capacity of the perſon and ſubject will endure, up to the height of Contemplation: but if Contemplation comes to be a diſtinct thing, and ſomething beſides or beyond a diſtinct degree of vertuous Meditation, it is loſt to all ſence, and religion, and prudence. *Let no man be haſty to eat of the fruits of Paradiſe before his time.*

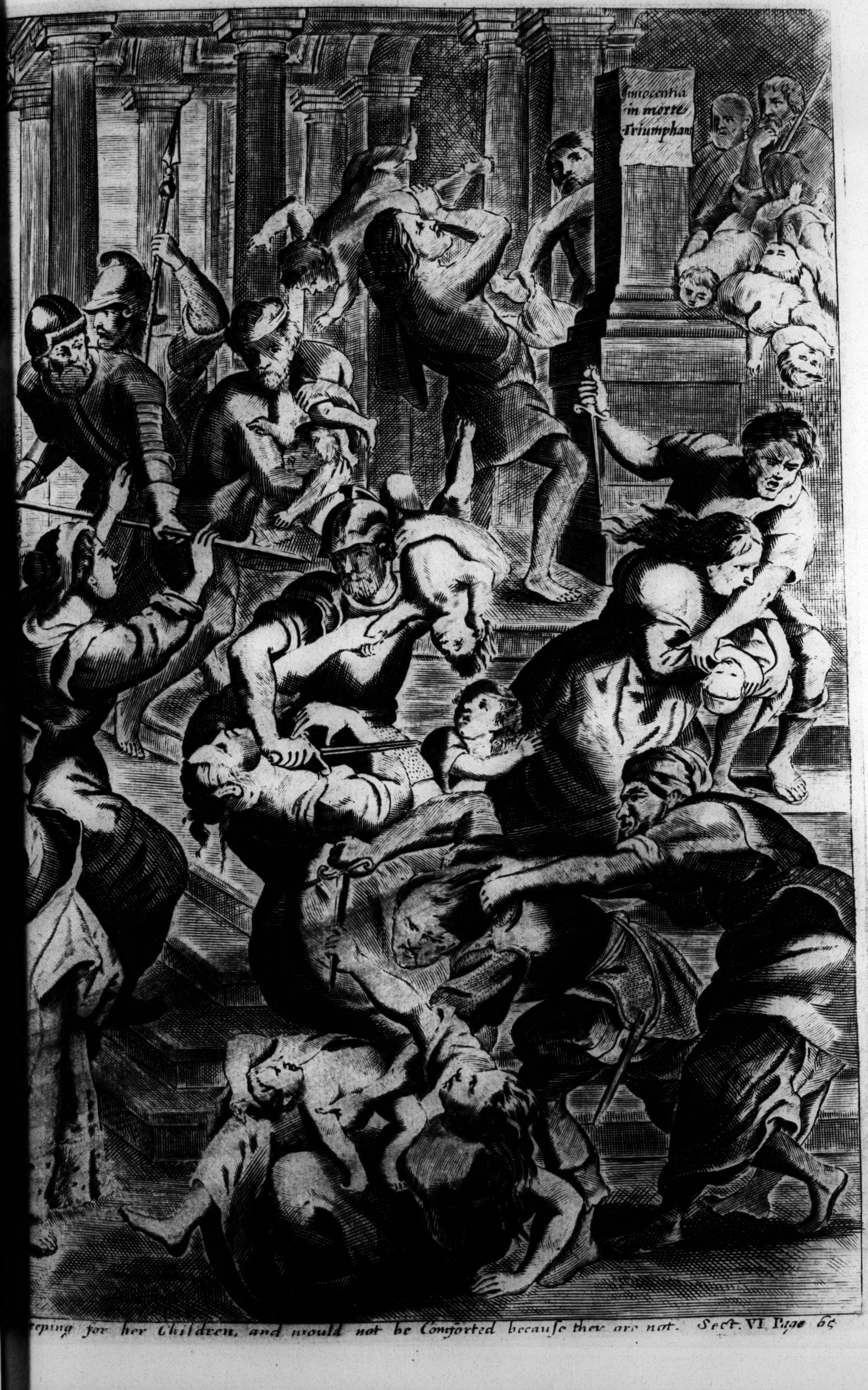
28. And now I ſhall not need to enumerate the bleſſed fruits of holy Meditation: for it is a Grace that is inſtrumental to all effects, to the production of all Vertues, and the extinction of all Vices; and, by conſequence, the inhabitation of the Holy Ghoſt within us is the natural or proper emanation from the frequent exerciſe of this Duty: only it hath ſomething particularly excellent, beſides its general influence. For Meditation is that part of Prayer which knits the Soul to its right object, and confirms and makes actual our intention and devotion. Meditation is the Tongue of the Soul, and the language of our ſpirit; and our wandring thoughts in prayer are but the neglects of Meditation, and receſſions from that Duty; and according as we neglect Meditation, ſo are our Prayers imperfect, Meditation being the Soul of Prayer, and the intention of our ſpirit. But in all other things Meditation is the inſtrument and conveyance: it habituates our affections to Heaven; it hath permanent content; it produces conſtancy of purpoſe, deſpiſing of things below, inflamed deſires of Vertue, love of God, ſelf-denial, humility of underſtanding, and univerſal correction of our life and manners.

The PRAYER.

HOly and Eternal Jeſus, *whoſe whole Life and Doctrine was a perpetual Sermon of Holy life, a treaſure of wiſdom, and a repoſitory of Divine materials for Meditation, give me grace to underſtand, diligence and attention to conſider, care to lay up, and carefulneſs to reduce to practiſe all thoſe actions, diſcourſes and pious leſſons and intimations by which thou didſt expreſly teach, or tacitly imply, or myſteriouſly ſignifie our Duty. Let my underſtanding become as ſpiritual in its employment and purpoſes as it is immaterial in its nature: fill my memory as a veſſel of election with remembrances and notions highly compunctive, and greatly incentive of all the parts of Sanctity. Let thy holy Spirit dwell in my Soul, inſtructing my Knowledge, ſanctifying my Thoughts, guiding my Affections, directing my Will in the choice of Vertue; that it may be the great employment of my life to meditate in thy Law, to ſtudy thy preceptive will, to underſtand even the niceties and circumſtantials of my Duty, that Ignorance may neither occaſion a ſin, nor become a puniſhment. Take from me all vanity of ſpirit, lightneſs of fancy, curioſity and impertinency of enquiry, illuſions of the Devil, and fantaſtick deceptions. Let my thoughts be as my Religion, plain, honeſt, pious, ſimple, prudent and charitable, of great employment and force to the production of Vertues, and extermination of Vice; but ſuffering no tranſportations of ſenſe and vanity, nothing greater than the capacities of my Soul, nothing that may miniſter to any intemperances of ſpirit: but let me be wholly inebriated with Love, and that love wholly ſpent in doing ſuch actions as beſt pleaſe thee in the conditions of my infirmity, and the ſecurities of Humility, till thou ſhalt pleaſe to draw the curtain, and reveal thy interiour beauties in the Kingdom of thine eternal Glories: which grant, for thy mercies ſake, O Holy and eternal* Jeſu. Amen.



Math. 2. 18. In Rama was there a voice heard, lamentation and weeping and great mourning, Ra



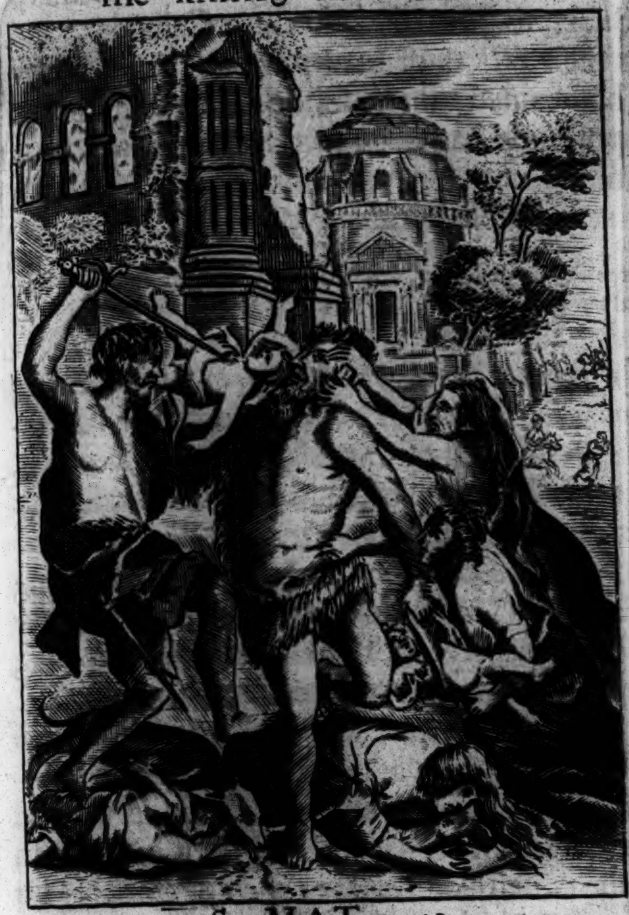
Innocentia in morte Triumphans

ing, Ra eping for her Children, and would not be Comforted becauſe they are not. Sect. VI. Page 65

SECT. VI.

Of the Death of the Holy Innocents, or the Babes of Bethlehem, *and the Flight of* JESUS *into* Egypt.

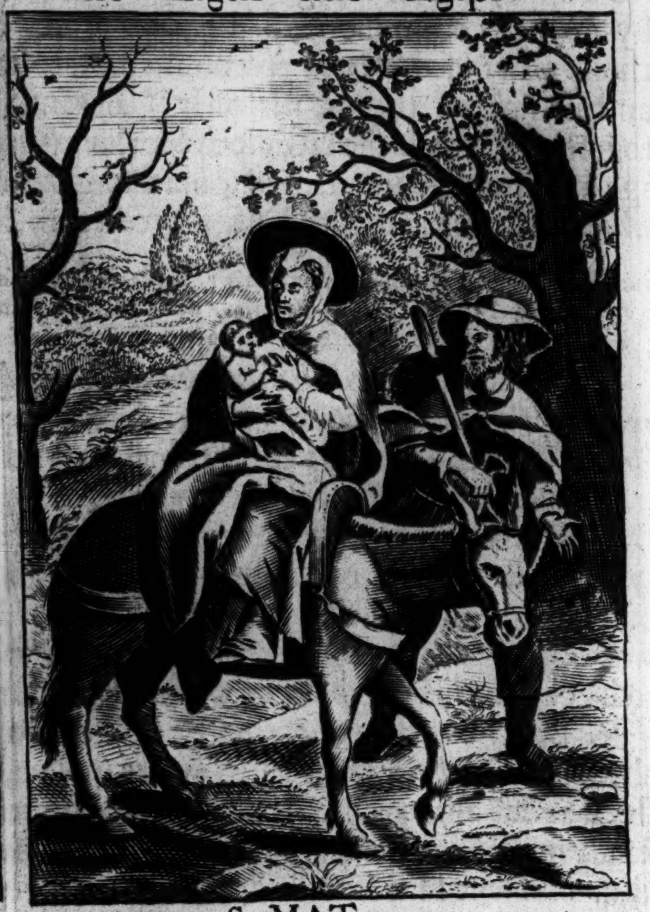
The killing the Infants



S . MAT . 2 . 18

In Rama was there a voice heard Lamentation and weeping and great mourning Rachel weeping for her children and would not be conſorted because they are not

The flight into Egipt.



S. MAT. 2.14.

When he aroſe he took the young Child and his mother by night and departed into egipt

1. ALL this while *Herod* waited for the return of the wiſe men, that they might give directions where the Child did lie, and his Sword might find him out with a certain and direct execution. But *when he ſaw that he was mocked of the wiſe men, he was exceeding wroth.* For it now began to deſerve his trouble, when his purpoſes which were moſt ſecret began to be contradicted and diverted with a prevention, as if they were reſiſted by an all-ſeeing and almighty Providence. He began to ſuſpect the hand of Heaven was in it, and ſaw there was nothing for his purpoſes to be acted, unleſs he could diſſolve the golden chain of Predeſtination. *Herod* believed the Divine Oracles, foretelling that a King ſhould be born in *Bethlehem*; and yet his Ambition had made him ſo ſtupid, that he attempted to cancel the Decree of Heaven. For if he did not believe the Prophecies, why was he troubled? If he did believe them, how could he poſſibly hinder that event which God had foretold himſelf would certainly bring to paſs?

2. And therefore ſince God already had hindred him from the executions of a diſtinguiſhing ſword, he reſolved to ſend a ſword of indiſcrimination and confuſion, hoping that if he killed all the Babes of *Bethlehem*, this young King's Reign alſo ſhould ſoon determine. *He therefore ſent forth and ſlew all the Children that were in Bethlehem and all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe men.* For this Execution was in the beginning of the ſecond year after *Chriſt*'s Nativity, as in all probability we gueſs; not at the two years end, as ſome ſuppoſe: becauſe as his malice was ſubtle, ſo he intended it ſhould be ſecure; and though he had been diligent in his enquiry, and was near the time in his computation, yet he that was never ſparing of the lives of others, would now, to ſecure his Kingdom, rather over-act his ſeverity for ſome months, than by doing execution but juſt to the tittle of his account, hazard the eſcaping of the *Meſſias*.

Sic ait Gloſſa ordinaria; ſed Onuphrius *in Faſtis ait hanc cædem biennio poſt Chriſtum natum contigiſſe.*

3. This Execution was ſad, cruel and univerſal: no abatements made for the dire ſhriekings of the Mothers; no tender-hearted Soldier was employed; no hard-hearted perſon was ſoftned by the weeping eyes and pity-begging looks of thoſe Mothers, that wondred how it was poſſible any perſon ſhould hurt their pretty Sucklings: no connivances there, no protections, or friendſhips, or conſideration, or indulgences; but *Herod* caus'd that his own child, which was at nurſe in the coaſts of *Bethlehem*, ſhould bleed to death: which made *Auguſtus Cæſar* to ſay, that *in Herod's houſe it were better to be a Hog than a Child*; becauſe the cuſtom of the Nation did ſecure a Hog from *Herod's* knife, but no Religion could ſecure his Child. The ſword being thus made ſharp by *Herod's* commiſſion, kill'd 14000 pretty Babes, as the *Greeks* in their Calendar, and the *Abyſſines* of *Æthiopia* do commemorate in their offices of Liturgy. For *Herod*, crafty and malicious, that is, perfectly * Tyrant, had cauſed all the Children to be gathered together: which the credulous Mothers (ſuppoſing it had been to take account of their age and number, in order to ſome taxing) hindred not, but unwittingly ſuffered themſelves and their Babes to be betrayed to an irremediable butchery.

Macrob. *Saturnal. l.* 2. *cap.* 4.

* *Qualis apud* Lucianum *deſcribitur Tyrannicid.* Ἐκεῖνος ἦν ὁ τὴν φρουρὰν κρατύνων, ὁ τοὺς τυραννουμένους ἐκκόπτων, ὁ τοὺς ἐπιβουλεύοντας φοβῶν, ὁ τοὺς ἐφήβους ἀνασπῶν, ὁ ἐνυβρίζων τοῖς γάμοις· ἐκείνῳ αἱ παρθένοι ἀνήγοντο· καὶ εἴ τινες σφαγαὶ, καὶ εἴ τινες φυγαὶ, καὶ χρημάτων ἀφαιρέσεις, καὶ βάσανοι, καὶ ὕβρεις, &c.

4. *Then was fulfilled that which was ſpoken by Jeremy the Prophet, ſaying, Lamentation and weeping, and great mourning; Rachel weeping for her children, and would not be comforted.* All the ſynonyma's of ſadneſs were little enough to expreſs this great weeping, when 14000 Mothers in one day ſaw their pretty Babes pouring forth their blood into that boſome whence not long before they had ſucked milk; and inſtead of thoſe pretty ſmiles which uſe to entertain the fancy and dear affections of their Mothers, nothing but affrighting ſhrieks, and then ghaſtly looks. The mourning was great, like *the mouring in the valley of Hinnom, and there was no comforter:* their ſorrow was too big to be cured, till it ſhould lie down alone, and reſt with its own wearineſs.

5. But the malice of *Herod* went alſo into the Hill-country, and hearing that of *John* the ſon of *Zachary* great things were ſpoken, by which he was deſigned to a great miniſtery about this young Prince, he attempted in him alſo to reſcind the Prophecies, and ſent a meſſenger of death towards him. But the Mother's care had been early with him, and ſent him into deſart places, where he continued *till the time* appointed *of his manifeſtation unto Iſrael.* But as the Children of *Bethlehem* died in the place of *Chriſt*, ſo did the Father of the Baptiſt die for his Child. For *Herod ſlew Zachary between the Temple and the Altar*, * becauſe he refuſed to betray his Son to the fury of that rabid Bear. Though ſome perſons very eminent among the Stars of the Primitive Church (*a*) report a tradition, That a place being ſeparated in the Temple for Virgins, *Zachary* ſuffered the Mother of our Lord to abide there after the Birth of her Holy Son, affirming her ſtill to be a Virgin; and that for this reaſon, not *Herod*, but the Scribes and Phariſees did kill *Zachary*.

* *Sic* Chryſoſt. & Petrus Martyr *Epiſc. Alexand.* Niceph. & Cedrenus.

(*a*) *Sic aiunt* Origen. *tract.* 23. *in Evang. Matth. S.* Baſil. *homil. de Humana Chriſti generatione*, Nyſſen. *in Natali Chriſti*, Cyril. *adv. Anthropomorphitas.*

6. *Tertullian* * reports, that the blood of *Zachary* had ſo beſmeared the ſtones of the pavement, which was the Altar on which the good old Prieſt was ſacrificed, that no art or induſtry could waſh the tincture out, the dye and guilt being both indelible; as if, becauſe God did intend to exact of that Nation *all the blood of righteous perſons from Abel to Zacharias*, who was the laſt of the Martyrs of the Synagogue, he would leave a character of their guilt in their eyes to upbraid their Irreligion, Cruelty, and Infidelity. Some there are who affirm theſe words of our Bleſſed Saviour not to relate to any *Zachary* who had been already ſlain; but to be a Prophecy of the laſt of all the Martyrs of the *Jews*, who ſhould be ſlain immediately before the deſtruction of the laſt Temple, and the diſſolution of the Nation. Certain it is, that ſuch a *Zachary* the ſon of *Baruch* (if we may believe *Joſephus*) was ſlain in the middle of the Temple, a little before it was deſtroyed: and it is agreeable to the nature of the Prophecy and reproof here made by our Bleſſed Saviour, that [*from Abel to Zachary*] ſhould take in *all the righteous blood* from firſt to laſt, till the iniquity was compleat: and it is not imaginable that the Blood of our Bleſſed Lord and of S. *James* their Biſhop (for whoſe death many of themſelves thought God deſtroyed their City) ſhould be left out of the account, which yet would certainly be left out, if any other *Zachary* ſhould be meant than he whom they laſt ſlew. And in proportion to this, *Cyprian de Valera* expounds that which we read in the paſt tenſe, to ſignifie the future, *ye ſlew*, i. e. *ſhall ſlay*; according to the ſtyle often uſed by Prophets, and as the Aoriſt of an uncertain ſignification

* *In Scorpiaco, cap.* 8.

Lib. 4.

cation will bear. But the firſt great inſtance of the Divine vengeance for theſe executions was upon *Herod*, who in very few years after was ſmitten of God with ſo many plagues and tortures, that himſelf alone ſeemed like an Hoſpital of the *Incurabili*. For he was tormented with a ſoft ſlow fire, like that of burning Iron or the cynders of Yew, in his body; in his bowels with intolerable Colicks and Ulcers; in his natural parts with Worms; in his feet with Gout; in his nerves with Convulſions; difficulty of breathing: and out of divers parts of his body iſſued out ſo impure and ulcerous a ſteam that the loathſomneſs, pain and indignation made him once to ſnatch a knife with purpoſe to have killed himſelf, but that he was prevented by a Nephew of his that ſtood there in his attendance.

7. But as the fleſh of Beaſts grows callous by ſtripes and the preſſures of the Yoke; ſo did the heart of *Herod* by the loads of Divine vengeance. God began his Hell here, and the pains of Hell never made any man leſs impious. For *Herod* perceiving that he muſt now die,* firſt put to death his Son *Antipater*, under pretence that he would have poiſoned him: and that the laſt ſcene of his life might for pure malice and exalted ſpite out-do all the reſt, becauſe he believed the *Jewiſh* Nation would rejoice at his death, he aſſembled all the Nobles of the People, and put them in Priſon, giving in charge to his Siſter *Salome*, that when he was expiring his laſt, all the Nobility ſhould be ſlain, that his death might be lamented with a perfect and univerſal ſorrow.

* Δειναὶ γὰρ καὶ κοῖται ἀποιχομένοιο λέοντος.

8. But God, that brings to nought the counſels of wicked Princes, turned the deſign againſt the intendment of *Herod*: for when he was dead, and could not call his Siſter to account for diſobeying his moſt bloody and unrighteous commands, ſhe releaſed all the impriſoned and deſpairing Gentlemen, and made the day of her Brother's death a perfect Jubilee, a day of joy, ſuch as was that when the Nation was deliver'd from the violence of *Haman* in the days of Purim.

9. And all this while God had provided a Sanctuary for the Holy Child *Jeſus*. For God, ſeeing the ſecret purpoſes of blood which *Herod* had, ſent his *Angel, who appeared to Joſeph in a dream, ſaying, Ariſe, and take the young Child and his Mother, and flie into Egypt, and be thou there until I bring thee word: for Herod will ſeek the young Child to deſtroy him. Then he aroſe, and took the young Child and his mother by night and departed into Egypt.* And they made their firſt abode in *Hermopolis* in the Country of *Thebais*: whither when they firſt arrived, the Child *Jeſus* being by deſign or providence carried into a Temple, all the Statues of the Idol-gods fell down, like *Dagon* at the preſence of the Ark, and ſuffered their timely and juſt diſſolution and diſhonour; according to the Prophecy of *Iſaiah*, * *Behold, the Lord ſhall come into Egypt, and the idols of Egypt ſhall be moved at his preſence.* And in the Life of the Prophet *Jeremy*, written by *Epiphanius*, it is reported, "That he told the *Egyptian* Prieſts, that then their Idols ſhould be broken in pieces, "when a Holy Virgin with her Child ſhould enter into their Country. Which Prophecy poſſibly might be the cauſe that the *Egyptians* did, beſides their vanities, worſhip alſo an Infant in a Manger, and a Virgin in her Bed.

Matth. 2. 13.

Euſeb. *de Demonſtr. c.* 20. *S.* Athanaſ. *lib. de Incarnat. Verbi.* Palladius *in Vita S.* Apollon.

* Iſa. 19. 1.

Dorotheus *in Synopſi*, Pallad. *in Vita Apollon.*

10. From *Hermopolis* to *Maturea* went theſe Holy Pilgrims in purſuance of their ſafety and Proviſions, where it was reported they dwelt in a garden of balſam, till *Joſeph* being at the end of ſeven years (as it is commonly believed) aſcertain'd by an Angel of the death of *Herod*, and commanded to return to the Land of *Iſrael*, he was obedient to the heavenly Viſion, and returned. But hearing that *Archelaus* did reign in the place of his Father, and knowing that the Cruelty and Ambition of *Herod* was hereditary or intail'd upon *Archelaus*, being alſo warned to turn aſide into the parts of *Galilee*, (which was of a diſtinct juriſdiction, govern'd indeed by one of *Herod's* Sons, but not by *Archelaus*,) thither he diverted, and there that Holy Family remained in the City of *Nazareth*; whence the Holy Child had the appellative of a *Nazarene*.

Ad SECT. VI.

Conſiderations upon the Death of the Innocents, and the Flight of the Holy JESUS *into* Egypt.

1. HErod having called the wiſe men, and received information of their deſign, and the circumſtances of the Child, pretended Religion too, and deſired them to bring him word when they had found the Babe, *that he might come and worſhip him*: meaning

ing to make a Sacrifice of him, to whom he ſhould pay his Adoration; and inſtead of inveſting the young Prince with a Royal purple, he would have ſtained his ſwaddling-bands with his blood. It is ever dangerous when a wicked Prince pretends Religion; his deſign is then fouleſt, by how much it needs to put on a fairer out-ſide: but it was an early policy in the world, and it concerned mens intereſt *to ſeem* Religious, when they thought that *to be* ſo was an abatement of great deſigns. When *Jezabel* deſigned the robbing and deſtroying *Naboth*, ſhe ſent to the Elders to proclaim a Faſt. For the external and viſible remonſtrances of Religion leave in the ſpirits of men a great reputation of the ſeeming perſon: and therefore they will not ruſh into a furious ſentence againſt his actions, at leaſt not judge them with prejudice againſt the man towards whom they are ſo fairly prepared; but do ſome violence to their own underſtanding, and either disbelieve their own Reaſon, or excuſe the fact, or think it but an errour, or a leſs crime, or the incidencies of humanity; or however, are ſo long in decreeing againſt him, whom they think to be religious, that the rumour is abated, or the ſtream of indignation is diverted by other laborious arts intervening before our zeal is kindled; and ſo the perſon is unjudged, or at leaſt the deſign ſecured.

2. But in this, humane Policy was exceedingly infatuated. And though *Herod* had truſted his deſign to no keeper but himſelf, and had pretended fair, having *Religion* for the word, and *called the wiſe men privately*, and inſtructed them with no employment but a civil requeſt, an account of the ſucceſs of their journey, which they had no reaſon or deſire to conceal: yet his heart was opened to the eye of Heaven, and the Sun was not more viſible than his dark purpoſe was to God, and it ſucceeded accordingly: the Child was ſent away, the wiſe men warned not to return, *Herod was mocked and enraged*; and ſo his craft became fooliſh and vain. And ſo are all counſels intended againſt God, or any thing of which he himſelf hath undertaken the protection. For although we underſtand not the reaſons of ſecurity, becauſe we ſee not that admirable concentring of infinite things in the Divine Providence, whereby God brings his purpoſes to act by ways unlook'd for, and ſometimes contradictory: yet the publick and perpetual experience of the world hath given continual demonſtrations, that all evil counſels have come to naught; that the ſucceeding of an impious deſign is no argument that the man is proſperous; that the curſe is then ſureſt, when his fortune ſpreads the largeſt; that the contradiction and impoſſibilities of deliverance to pious perſons are but an opportunity and engagement for God to do wonders, and to glorifie his power, and to exalt his mercy, by the inſtances of miraculous or extraordinary events. And as the Afflictions happening to good men are alleviated by the ſupport of God's good Spirit; and enduring them here, are but conſignations to an honourable amends hereafter: ſo the ſucceeding proſperities of fortunate impiety, when they meet with puniſhment in the next or in the third Age, or in the deletion of a people five Ages after, are the greateſt arguments of God's Providence, who keeps wrath in ſtore, and forgets not to *do judgment for all them that are oppreſſed with wrong*. It was laid up with God, and was perpetually in his eye, being the matter of a laſting, durable and unremitted anger.

3. But God had care of the Holy Child; he ſent his Angel to warn *Joſeph* with the Babe and his Mother to flie into *Egypt*. *Joſeph* and *Mary* inſtantly ariſe, and without enquiry how they ſhall live there, or when they ſhall return, or how be ſecured, or what accommodations they ſhall have in their Journey, at the ſame hour of the night begin the Pilgrimage with the chearfulneſs of Obedience, and the ſecurities of Faith, and the confidence of Hope, and the joys of Love; knowing themſelves to be recompenſed for all the trouble they could endure, that they were inſtruments of the ſafety of the Holy *Jeſus*, that they then were ſerving God, that they were encircled with the ſecurities of the Divine Providence; and in theſe diſpoſitions all places were alike: for every region was a *paradiſe* where they were in company with *Jeſus*. And indeed that man wants many degrees of faith and prudence, who is ſolicitous for the ſupport of his neceſſities, when he is doing the commandment of God. If he commands thee to offer a Sacrifice, himſelf will provide a *lamb*, or enable thee to find out one: and he would remove thee into a ſtate of ſeparation, where thy body needs no ſupplies of proviſion, if he meant thou ſhouldeſt ſerve him without proviſions. He will certainly take away thy need, or ſatisfie it: he will feed thee himſelf, as he did the *Iſraelites*; or take away thy hunger, as he did to *Moſes*; or ſend ravens to feed thee, as he did to *Elias*; or make charitable people miniſter to thee, as the Widow to *Eliſha*; or give thee his own portion, as he maintained the *Levites*; or make thine enemies to pity thee, as the *Aſſyrians* did the captive *Jews*. For whatſoever the World hath, and whatſoever can be conveyed by wonder or by providence, all that is thy ſecurity for proviſions, ſo long as thou doeſt the work of God.

— τοὺς θεοὺς ἔχων τις ἂν φίλους, ἀρίστην μαντικὴν ἔχει δόμοις. Eurip. *Helenâ.*
Heb. 13. 5, 6.

And remember that the aſſurance of Bleſſing and Health and Salvation is not made by doing what we liſt, or being where we deſire ; but by doing God's will, and being in the place of his appointment. We may be ſafe in *Egypt*, if we be there in obedience to God : and we may periſh among the Babes of *Bethlehem*, if we be there by our own election.

4. *Joſeph* and *Mary* did not argue againſt the Angel's meſſage, becauſe they had a confidence of their charge, who with the breath of his mouth could have deſtroyed *Herod*, though he had been abetted with all the Legions marching under the *Roman* Eagles ; but they, like the two Cherubims about the Propitiatory, took the Child between them, and fled, giving way to the fury of Perſecution, which poſſibly when the materials were withdrawn, might expire,and die like fire,which elſe would rage for ever. *Jeſus* fled, undertook a ſad Journey, in which the roughneſs of the ways, his own tenderneſs, the youth of his Mother, the old age of his ſuppoſed Father, the ſmallneſs of their *viaticum* and accommodation for their voyage, the no-kindred they were to go to, hopeleſs of comforts and exteriour ſupplies,were ſo many circumſtances of Poverty, and leſſer ſtrokes of the Perſecution : things that himſelf did chuſe, to remonſtrate the verity of his Nature, the infirmity of his Perſon, the humility of his Spirit, the auſterity of his undertaking, the burthen of his charge ; and by which he did teach us the ſame vertues he then expreſſed, and alſo conſign'd this permiſſion to all his Diſciples in future Ages, that they alſo may flie from their perſecutors, when the caſe is ſo that their work is not done, that is, they may glorifie God with their lives more than with their death. And of this they are aſcertain'd by the arguments of prudent account. For ſometimes we are called to glorifie God by dying, and the intereſt of the Church and the Faith of many may be concerned in it : then we muſt abide by it. In other caſes, it is true, that *Demoſthenes* ſaid in apology for his own eſcaping from a loſt field, *A man that runs away may fight again.* And S. *Paul* made uſe of a guard of Soldiers to reſcue him from the treachery of the *Jewiſh* Rulers, and of a basket to eſcape from the Inquiſition of the Governour of *Damaſcus*, and the Primitive Chriſtians of Grotts and ſubterraneous retirements, and S. *Athanaſius* of a fair Lady's Houſe, and others of deſarts and graves ; as knowing it was no ſhame to flie, when their Maſter himſelf had fled, that his time and his work might be fulfilled : and when it was, he then laid his life down.

'Ανὴρ ὁ φεύγων καὶ πάλιν μαχήσεται.

5. It is hard to ſet down particular Rules that may indefinitely guide all perſons in the ſtating of their own caſe ; becauſe all things that depend upon circumſtances are alterable unto infinite. But as God's glory and the good of the Church are the great conſiderations to be carried before us all the way, and in proportions to them we are to determine and judge our Queſtions : ſo alſo our infirmities are allowable in the ſcrutiny. For I doubt not but God intended it a mercy and a compliance with humane weakneſs when he gave us this permiſſion ; as well as it was a deſign to ſecure the opportunities of his ſervice, and the conſummation of his own work by us. And ſince our fears, and the incommoditiees of flight, and the ſadneſs of exile, and the inſecurities and inconveniences of a ſtrange and new abode, are part of the perſecution : provided that God's glory be not certainly and apparently neglected, nor the Church evidently ſcandalized by our flight ; all interpretations of the queſtion in favour of our ſelves, and the declenſion of that part which may tempt us to apoſtaſie, or hazardour confidence, and the chuſing the leſſer part of the perſecution, is not againſt the Rule of Faith, and always hath in it leſs glory, but oftentimes more ſecurity.

6. But thus far *Herod*'s Ambition tranſported him, even to reſolutions of murther of the higheſt perſon, the moſt glorious and the moſt innocent upon earth : and it repreſents that paſſion to be the moſt troubleſome and vexatious thing that can afflict the ſons of men. Vertue hath not half ſo much trouble in it : it ſleeps quietly without ſtartings and affrighting fancies, it looks chearfully, ſmiles with much ſerenity, and though it laughs not often, yet it is ever delightful in the apprehenſions of ſome faculty ; it fears no man, nor no thing, nor is it diſcompoſed,and hath no concernments in the great alterations of the world, and entertains Death like a Friend, and reckons the iſſues of it as the greateſt of its hopes. But Ambition is full of diſtractions, it teems with ſtratagems, as *Rebecca* with ſtruggling twins, and is ſwelled with expectation as with a tympany, and ſleeps ſometimes as the wind in a ſtorm, ſtill and quiet for a minute, that it may burſt out into an impetuous blaſt, till the cordage of his heart-ſtrings crack ; fears when none is nigh, and prevents things which never had intention, and falls under the inevitability of ſuch accidents which either could not be foreſeen, or not prevented. It is an infinite labour to make a man's ſelf miſerable, and the utmoſt acquiſt is ſo goodly a purchace, that he makes his days full of ſorrow, to enjoy the troubles of a

three years reign: for *Herod* lived but three years, or five at the moſt, after the flight of *Jeſus* into *Egypt*. And therefore there is no greater unreaſonableneſs in the world, than in the deſigns of Ambition: for it makes the preſent certainly miſerable, unſatisfied, troubleſome and diſcontent, for the uncertain acquiſt of an honour which nothing can ſecure; and beſides a thouſand poſſibilities of miſcarrying, it relies upon no greater certainty than our life; and when we are dead, all the world ſees who was the fool. But it is a ſtrange caitiveneſs and baſeneſs of diſpoſition of men, ſo furiouſly and unſatiably to run after periſhing and uncertain intereſts, in defiance of all the Reaſon and Religion of the world; and yet to have no appetite to ſuch excellencies which ſatisfie Reaſon, and content the ſpirit, and create great hopes, and ennoble our expectation, and are advantages to Communities of men and publick Societies, and which all wiſe men teach, and all Religion commands.

Dubia pro certis ſolent timere Reges. Seneca *Oedip.*

7. And it is not amiſs to obſerve how *Herod* vexed himſelf extremely upon a miſtake. The Child *Jeſus* was born a King, but it was a King of all the World; not confined within the limits of a Province, like the weaker beauties of a Torch to ſhine in one room, but, like the Sun, his Empire was over all the World: and if *Herod* would have become but his Tributary, and paid him the acknowledgments of his Lord, he ſhould have had better conditions than under *Cæſar*, and yet have been as abſolute in his own *Jewry* as he was before. *His Kingdom was not of this world*; and he that gives heavenly Kingdoms to all his Servants, would not have ſtooped to have taken up *Herod*'s petty Coronet. But as it is a very vanity which Ambition ſeeks, ſo it is a ſhadow that diſturbs and diſcompoſes all its motions and apprehenſions.

Hoſtis Herodes impie,
Chriſtum venire quid times?
Non auferet terreſtria,
Qui regna dat cœleſtia.

Qui ſceptra duro ſævus imperio regit,
Timet timentes, metus in authorem cadit.
Senec. *Oedip.*

8. And the ſame miſtake cauſed calamities to deſcend upon the Church; for ſome of the Perſecutions commenced upon pretence Chriſtianity was an Enemy to Government. But the pretence was infinitely unreaſonable, and therefore had the fate of ſenſeleſs allegations, it disbanded preſently: for no external accident did ſo incorporate the excellency of *Chriſt*'s Religion into the hearts of men, as the innocency of the men, their inoffenſive deportment, the modeſty of their deſigns, their great humility and obedience, a life expreſly in enmity and conteſtation againſt ſecular Ambition. And it is to be feared, that the mingling humane intereſts with Religion will deface the image *Chriſt* hath ſtamped upon it. Certain it is, the metal is much abated by ſo impure allay, while the Chriſtian Prince ſerves his end of Ambition, and bears arms upon his neighbour's Country for the ſervice of Religion, making *Chriſt*'s Kingdom to invade *Herod*'s rights: and in the ſtate Eccleſiaſtical, ſecular intereſts have ſo deep a portion, that there are ſnares laid to tempt a Perſecution, and men are invited to Sacrilege, while the Revenues of a Church are a fair fortune for a Prince. I make no ſcruple to find fault with Painters that picture the poor Saints with rich garments; for though they deſerved better, yet they had but poor ones: and ſome have been tempted to cheat the Saint, not out of ill-will to his Sanctity, but love to his Shrine, and to the beauty of the cloaths with which ſome imprudent perſons have of old time dreſſed their Images. So it is in the fate of the Church: Perſecution and the robes of *Chriſt* were her portion and her cloathing; and when ſhe is dreſſed up in gaudy fortunes, it is no more than ſhe deſerves; but yet ſometimes it is occaſion that the Devil cheats her of her Holineſs, and the men of the world ſacrilegiouſly cheat her of her Riches: and then when God hath reduced her to that Poverty he firſt promiſed and intended to her, the Perſecution ceaſes, and Sanctity returns, and God curſes the Sacrilege, and ſtirs up mens minds to religious Donatives; and all is well till ſhe grows rich again. And if it be dangerous in any man to be rich, and diſcompoſes his ſteps in his journey to Eternity; it is not then ſo proportionable to the analogy of *Chriſt*'s Poverty, and the inheritance of the Church, and to be ſedulous in acquiring great Temporalities, and putting Princes in jealouſie, and States into care for ſecurities, leſt all the Temporal ſhould run into Eccleſiaſtical poſſeſſion.

Καὶ ἡ τῶν προσφερομένων πολυτέλεια τιμὴ εἰς Θεὸν οὐ γίνεται, εἰ μὴ μετὰ τοῦ ἐνθέου φρονήματος προσάγοιτο. Δῶρα γὰρ καὶ θυηπολίαι ἀφρόνων, πυρὸς τροφή· καὶ ἀναθήματα, ἱεροσύλοις χορηγία. Τὸ δὲ ἔνθεον φρόνημα διαρκῶς ἡδρασμένον συνάπτει Θεῷ. Hierocl.

9. If the Church have by the active Piety of a credulous, a pious and leſs-obſervant Age, been endowed with great poſſeſſions, ſhe hath rules enough, and poor enough, and neceſſitous enough, to diſpend what ſhe hath with advantages to Religion: but then all ſhe gets by it, is, the trouble of an unthankful, a ſuſpected and unſatisfied diſpenſation; and the Church is made by evil perſons a Scene of ambition and ſtratagem; and to get

a *German* Biſhoprick is to be a Prince; and to defend with niceneſs and Suits of Law every Cuſtom or leſſer Rite, even to the breach of Charity and the ſcandal of Religion, is called a Duty. And every ſingle perſon is bound to forgive injuries, and to quit his right rather than his Charity: but if it is not a duty in the Church alſo, in them whoſe life ſhould be excellent to the degree of Example, I would fain know if there be not greater care taken to ſecure the Eccleſiaſtical Revenue, than the publick Charity and the honour of Religion in the ſtrict Piety of the Clergy: for as the not engaging in Suits may occaſion bold people to wrong the Church, ſo the neceſſity of engaging is occaſion of loſing Charity, and of great Scandal. I find not fault with a free Revenue of the Church; it is in ſome ſence neceſſary to Governours, and to preſerve the Conſequents of their Authority: but I repreſent that ſuch things are occaſion of much miſchief to the Church, and leſs Holineſs; and in all caſes reſpect ſhould be had to the deſign of Chriſtianity, to the Prophecies of *Jeſus*, to the promiſed lot of the Church, to the dangers of Riches, to the excellencies and advantages and rewards of Poverty: and if the Church have enough to perform all her duties and obligations chearfully, let her of all Societies be ſooneſt content. If ſhe have plenty, let her uſe it temperately and charitably: if ſhe have not, let her not be querulous and troubleſome. But however it would be thought upon, that though in judging the *quantum* of the Church's portion the World thinks every thing too much, yet we muſt be careful we do not judge every thing too little: and if our fortune be ſafe between envy and contempt, it is much mercy. If it be deſpicable, it is ſafe for Eccleſiaſticks, though it may be accidentally inconvenient or leſs profitable to others; but if it be great, publick experience hath made remonſtrance that it mingles with the world, and dirties thoſe fingers which are inſtrumental in Conſecration and the more ſolemn Rites of Chriſtianity.

Vide quæ dixit Ammian. Marcel. *l.* 17. & *Epiſtolas S.* Gregorij M. *l.* 4. *ep.* 32, 34, 36. & *l.* 6. *ep.* 30. *l.* 7. *indict.* 1. *ep.* 30. & Concil. Africanum, *quo monitus eſt Cæleſtinus Papa, Nè fumoſum typhum ſeculi in Eccleſiam, quæ lucem ſimplicitatis & humilitatis diem Deum videre cupientibus præfert, videamur inducere.*

10. *Jeſus* fled from the Perſecution: as he did not ſtand it out, ſo he did not ſtand out againſt it. He was careful to tranſmit no precedent or encouragement of reſiſting tyrannous Princes, when they offer violence to Religion and our lives. He would not ſtand diſputing for privileges, nor calling in Auxiliaries from the Lord of Hoſts, who could have ſpared him many Legions of Angels, every ſingle Spirit being able to have defeated all *Herod*'s power. But he knew it was a hard leſſon to learn Patience; and all the excuſes in the world would be ſought out to diſcourage ſuch a Doctrine, by which we are taught to die, or loſe all we have, or ſuffer inconveniences at the will of a Tyrant. We need no authentick examples, much leſs Doctrines, to invite men to War, from which we ſee Chriſtian Princes cannot be reſtrained with the engagements and peaceful Theorems of an excellent and a holy Religion; nor Subjects kept from Rebelling by the intereſts of all Religions in the world, nor by the neceſſities and reaſonableneſs of Obedience, nor the indearments of all publick Societies of men. One word or an intimation from *Chriſt* would have ſounded an alarm, and put us into poſtures of defence; when all *Chriſt's* excellent Sermons and rare exemplar actions cannot tie our hands. But it is ſtrange now, that of all men in the world, Chriſtians ſhould be ſuch fighting people, or that Chriſtian Subjects ſhould lift up a thought againſt a Chriſtian Prince, when they had no intimation of encouragement from their Maſter, but many from him to endear *Obedience*, and *Humility*, and *Patience*, and *Charity*: and theſe four make up the whole analogy, and repreſent the chief deſign and meaning of Chriſtianity in its moral conſtitution.

11. But *Jeſus*, when himſelf was ſafe, could alſo have ſecured the poor Babes of *Bethlehem*, with thouſands of diverſions and avocations of *Herod*'s purpoſes, or by diſcovering his own Eſcape, in ſome ſafe manner not unknown to the Divine Wiſdom: but yet it did not ſo pleaſe God. He is Lord of his Creatures, and hath abſolute dominion over our lives; and he had an end of Glory to ſerve upon theſe Babes, and an end of Juſtice upon *Herod*. And to the Children he made ſuch compenſation, that they had no reaſon to complain that they were ſo ſoon made Stars, when they ſhined in their little Orbs and participations of Eternity. For ſo the ſence of the Church hath been, that they having died the death of Martyrs, though incapable of making the choice, God ſupplied the defects of their will by his own entertainment of the thing; that as the miſery and their death, ſo alſo their glorification might have the ſame Authour in the ſame manner of cauſality, even by a peremptory and unconditioned determination in theſe particulars. This ſence is pious, and nothing unreaſonable, conſidering

Ætas necdum habilis ad pugnam, idonea extitit ad coronam; & ut appareret innocentes eſſe qui propter Chriſtum necantur, infantia innocens occiſa eſt. S. Cyprian. Athenagoras *dixit Infantes reſurrecturos, ſed non venturos in judicium.*

ſidering that all circumſtances of the thing make the caſe particular. But the immature death of other Infants is a ſadder ſtory. For though I have no warrant or thought that it is ill with them after death, and in what manner or degree of well-being it is there is no revelation: yet I am not of opinion, that the ſecuring of ſo low a condition as theirs in all reaſon is like to be, will make recompence, or is an equal bleſſing with the poſſibilities of ſuch an Eternity as is propoſed to them who in the uſe of Reaſon and an holy life glorifie God with a free Obedience. And if it were otherwiſe, it were no bleſſing to live till the uſe of Reaſon; and Fools and Babes were in the beſt, becauſe in the ſecureſt, condition, and certain expectation of equal glories.

12. As ſoon as *Herod* was dead, (for the Divine Vengeance waited his own time for his arreſt,) the Angel preſently brought *Joſeph* word. The holy Family was full of content and indifferency, not ſolicitous for return, not diſtruſtful of the Divine Providence, full of poverty, and ſanctity, and content, waiting God's time, at the return of which God delayed not to recall them from Exile. *Out of Egypt he called his Son*; and directed *Joſeph*'s fear and courſe, that he ſhould divert to a place in the juriſdiction of *Philip*, where the Heir of *Herod*'s Cruelty, *Archelaus*, had nothing to do. And this very *ſeries* of Providence and care God expreſſes to all his ſons by adoption; and will determine the time, and ſet bounds to every Perſecution, and puniſh the inſtruments, and eaſe our pains, and refreſh our ſorrows, and give quietneſs to our fears, and deliverance from our troubles, and ſanctifie it all, and give a Crown at laſt, and all in his good time, if we wait the coming of the Angel, and in the mean time do our duty with care, and ſuſtain our temporals with indifferency. And in all our troubles and diſpleaſing accidents we may call to mind, that God by his holy and moſt reaſonable Providence hath ſo order'd it, that the ſpiritual advantages we may receive from the holy uſe of ſuch incommodities are of great recompence and intereſt; and that in ſuch accidents the Holy *Jeſus*, having gone before us in precedent, does go along with us by love and fair aſſiſtances: and that makes the preſent condition infinitely more eligible than the greateſt ſplendour of ſecular fortune.

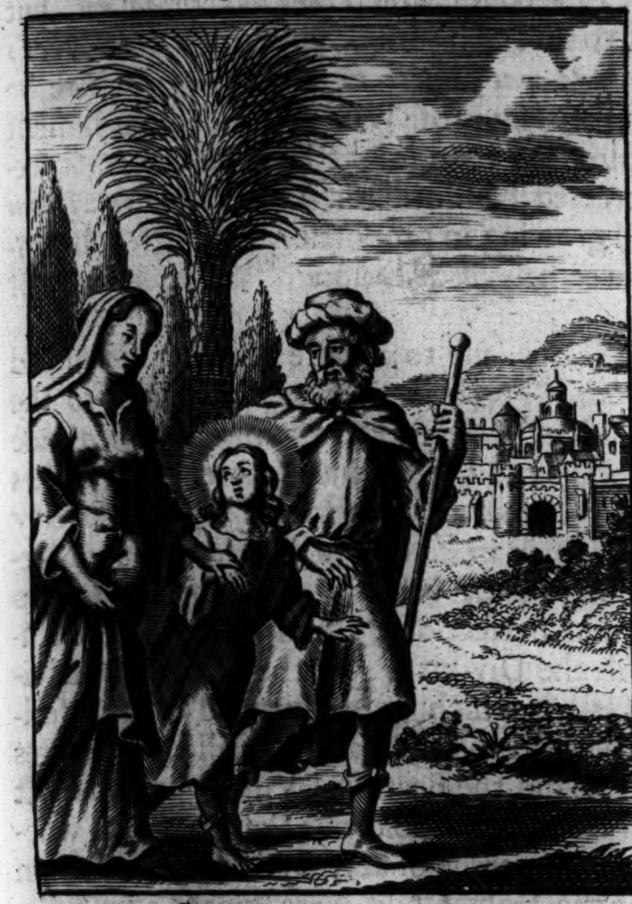
The PRAYER.

O Bleſſed and Eternal God, who didſt ſuffer thy Holy Son to flie from the violence of an enraged Prince, and didſt chuſe to defend him in the ways of his infirmity by hiding himſelf, and a voluntary exile, be thou a defence to all thy faithful People whenever Perſecution ariſes againſt them, ſend them the miniſtry of Angels to direct them into ways of ſecurity, and let thy Holy Spirit guide them in the paths of Sanctity, and let thy Providence continue in cuſtody over their perſons till the times of refreſhment and the day of Redemption ſhall return. Give, O Lord, to thy whole Church Sanctity and Zeal, and the confidences of a holy Faith, boldneſs of confeſſion, Humility, Content, and reſignation of Spirit, generous contempt of the World, and unmingled deſires of thy glory and the edification of thy Elect; that no ſecular intereſt diſturb her duty, or diſcompoſe her charity, or depreſs her hopes, or in any unequal degree poſſeſs her affections and pollute her ſpirit: but preſerve her from the ſnares of the World and the Devil, from the rapine and greedy deſires of Sacrilegious perſons; and in all conditions, whether of affluence or want, may ſhe ſtill promote the intereſts of Religion: that when plenteouſneſs is within her palaces, and peace in her walls, *that condition may then be beſt for her: and when ſhe is made as naked as* Jeſus *to his Paſſion, then Poverty may be beſt for her: that in all eſtates ſhe may glorifie thee, and in all accidents and changes thou mayſt ſanctifie and bleſs her, and at laſt bring her to the eternal riches and abundances of glory, where no Perſecution ſhall diſturb her reſt. Grant this, for ſweet* Jeſus *ſake, who ſuffered exile and hard journeys, and all the inconveniences of a friendleſs perſon, in a ſtrange province; To whom with Thee and the Eternal Spirit be glory for ever, and bleſſing in all generations of the World, and for ever and ever.* Amen.

SECT. VII.

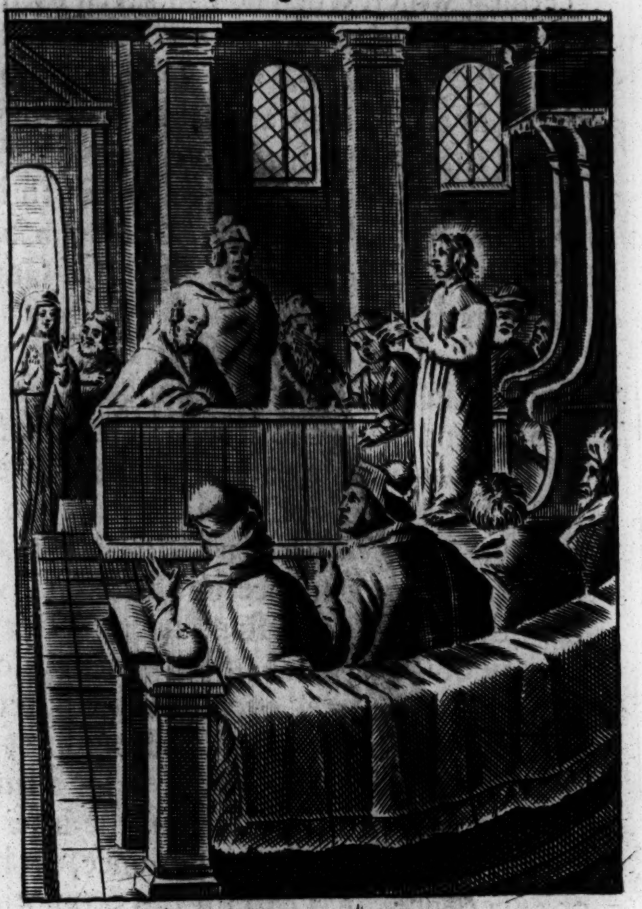
Of the younger years of JESUS, and his Diſputation with the Doctors.

IESUS goeing to Ierusalem.



S. LUKE. 2. 41. 42.
Now his Parents went to Ierusalem
every yeare at yͤ feaſt of yͤ Paſsover.
And when he was twelve years old
they went vp to Ieruſalem after the
Cuſtom of the feaſt.

IESUS diſputing with the Doctors



S. LUKE. 2. 46. 47.
They found him in the Temple, ſitting in the
midſt of the Doctors both hearing them and
aſking them queſtions. And all that heard him
were aſtoniſhed at his underſtanding & anſwers

1. FRom the return of this Holy Family to *Judæa*, and their habitation in *Nazareth*, till the Bleſſed Child *Jeſus* was twelve years of age, we have nothing tranſmitted to us out of any authentick Record, but that they went to *Jeruſalem* every year at the Feaſt of the Paſſover. *And when Jeſus was twelve years old*, and was in the Holy City attending upon the Paſchal Rites and ſolemn Sacrifices of the Law, his Parents, *having fulfilled their days of Feſtivity, went homeward, ſuppoſing the Child had been in the* Caravan among his friends; and ſo they erred for the ſpace of *a whole day's journey; and when they ſought him, and found him not, they returned to Jeruſalem* full of fears and *ſorrow.*

2. No fancy can imagine the doubts, the apprehenſions, the poſſibilities of miſchief, and the tremblings of heart which the *holy Virgin-Mother* felt thronging about her fancy and underſtanding, but ſuch a perſon who hath been tempted to the danger of a violent fear and tranſportation, by apprehenſion of the loſs of a hope greater than a Miracle. Her diſcourſes with her ſelf could have nothing of diſtruſt, but much of ſadneſs and wonder; and the indetermination of her thoughts was a trouble great as the paſſion of her love. Poſſibly an Angel might have carried him ſhe knew not whither; or it may be the ſon of *Herod* had gotten the prey, which his cruel Father miſſed; or he was ſick, or detained out of curioſity and wonder; or any thing but what was right. And by this time ſhe was come to *Jeruſalem*; and having ſpent *three days* in her ſad and holy purſuit of her loſt jewel, deſpairing of the proſperous event of any humane diligence, as in all other caſes ſhe had accuſtomed, ſhe made her addreſs to God, and entring into the *Temple* to pray, God, that knew her deſires, prevented her with the bleſſings of goodneſs, and there her ſorrow was changed into joy and wonder: for there ſhe *found* her Holy Son *ſitting in the midſt of the Doctors, both hearing them, and asking them Queſtions.*

3. *And when they ſaw him, they were amazed*: and ſo were *all that heard him, at his underſtanding and anſwers*; beyond his education, beyond his experience, beyond his years, and even beyond the common ſpirits of the beſt men, diſcourſing up to the height of a Prophet, with the clearneſs of an Angel, and the infallibility of Inſpiration. For here it was verified in the higheſt and moſt literal ſignification, that *out of the mouths of babes God had ordained ſtrength*; but this was the *ſtrength* of argument, and ſcience of the higheſt Myſteries of Religion and ſecret Philoſophy.

4. Glad were the Parents of the Child to find him illuſtrated with a Miracle, concerning which when he had given them ſuch an account which *they underſtood not* ,but yet *Mary laid up in her heart*, as that this was part of his imployment and *his Father's buſineſs, he returned with them to Nazareth, and was ſubject to his Parents*; where he lived in all Holineſs and Humility, ſhewing great ſigns of Wiſdom, indearing himſelf to all that beheld his converſation, did nothing leſs than might become the great expectation which his miraculous Birth had created of him: for *he increaſed in wiſdom and ſtature, and favour with God and man*, ſtill growing in proportion to his great beginnings to a miraculous excellency of Grace, ſweetneſs of demeanour, and excellency of underſtanding.

5. They that love to ſerve God in hard queſtions, uſe to diſpute whether *Chriſt* did truly or in appearance only increaſe in Wiſdom. For being perſonally united to the Word, and being the eternal Wiſdom of the Father, it ſeemed to them that a plenitude of Wiſdom was as natural to the whole Perſon, as to the Divine Nature. But others fixing their belief upon the words of the ſtory, which equally affirms *Chriſt* as properly to have *increaſed in favour with God as with man, in wiſdom* as *in ſtature*, they apprehend no inconvenience in affirming it to belong to the verity of Humane Nature, to have degrees of underſtanding as well as of other Perfections. And although the Humanity of *Chriſt* made up the ſame Perſon with the Divinity, yet they think the Divinity ſtill to be free, even in thoſe communications which were imparted to his inferiour nature; and the Godhead might as well ſuſpend the emanation of all the treaſures of Wiſdom upon the Humanity for a time, as he did the Beatifical Viſion, which moſt certainly was not imparted in the interval of his ſad and dolorous Paſſion. But whether it were truly or in appearance, in habit or in exerciſe of act, by increaſe of notion or experience, it is certain the promotions of the Holy Child were great, admirable, and as full of wonder as of Sanctity, and ſufficient to entertain the hopes and expectations of *Iſrael* with preparations and diſpoſitions, as to ſatisfie their wonder for the preſent, ſo to accept him at the time of his publication, they having no reaſon to be ſcandalized at the ſmalneſs, improbability and indifferency of his firſt beginnings.

6. But the Holy Child had alſo an imployment which he undertook in obedience to his ſuppoſed Father, for exerciſe and example of Humility, and for the ſupport of that holy Family which was dear in the eyes of God, but not very ſplendid by the opulency of a free and indulgent fortune. He wrought in the trade of a Carpenter; and when *Joſeph* died, which happened before the manifeſtation of *Jeſus* unto *Iſrael*, he wrought alone, and was no more called *the Carpenter's ſon*, but *the Carpenter* himſelf. *Is not this the Carpenter, the Son of Mary?* ſaid his offended Countrymen. And in this condition the Bleſſed *Jeſus* did abide till he was thirty years old: for he that came to fulfil the Law, would not ſuffer one tittle of it to paſs unaccompliſhed: for the Law of the Nation and cuſtom of the Religion no Prieſt was to officiate, or Prophet was to preach, before he was thirty years of age.

Mark 6. 3.

Ad SECT. VII.

Conſiderations upon the Diſputation of JESUS *with the Doctors in the Temple.*

1. JOſeph and *Mary*, being returned unto *Nazareth*, were ſedulous to enjoy the privileges of their Country, the opportunities of Religion, the publick addreſs to God in the Rites of Feſtivals and Solemnities of the Temple. They had been long grieved with the impurities and Idol-rites which they with ſorrow had obſerved to be done in *Egypt*; and being deprived of the bleſſings of thoſe holy Societies and im-

ployments they uſed to enjoy in *Paleſtine*, at their return came to the offices of their Religion with appetites of fire, and keen as the evening Wolf: and all the joys which they ſhould have received in reſperſion and diſtinct emanations, if they had kept their Anniverſaries at *Jeruſalem*, all that united they received in the duplication of their joys at their return, and in the fulfilling themſelves with the refection and holy Viands of Religion. For ſo God uſes to ſatisfie the longings of holy people, when a Perſecution has ſhut up the beautiful gates of the Temple or denied to them opportunities of acceſs. Although God hears the Prayers they make with their windows towards *Jeruſalem*, with their hearts opened with deſires of the publick Communions, and ſends them a Prophet with a private meal, as *Habakkuk* came to *Daniel*; yet he fills their hearts when the year of jubilee returns, and the people ſing *In convertendo*, the Song of joy for their redemption. For as of all ſorrows the deprivations and eclipſes of Religion are the ſaddeſt, and of the worſt and moſt inconvenient conſequence; ſo in proportion are the joys of ſpiritual plenty and religious returns: the communion of Saints being like the Primitive Corban, a Repoſitory to feed all the needs of the Church; or like a Taper joyned to a Torch; it ſelf is kindled and increaſes the other's flames.

2. They failed not to go to *Jeruſalem*. For all thoſe holy prayers and raviſhments of love, thoſe excellent meditations and intercourſes with God, their private readings and diſcourſes were but entertainments and ſatisfaction of their neceſſities, they lived with them during their retirements: but it was *a Feaſt* when they went to *Jeruſalem*, and the freer and more indulgent refection of the Spirit: for in publick Solemnities God opens his treaſures, and pours out his grace more abundantly. Private Devotions and ſecret Offices of Religion are like refreſhing of a Garden with the diſtilling and petty drops of a Water-pot: but addreſſes to the Temple, and ſerving God in the publick Communion of Saints, is like rain from Heaven, where the Offices are deſcribed by a publick ſpirit, heightned by the greater portions of aſſiſtance, and receive advantages by the adunations and ſymbols of Charity, and increment by their diſtinct title to Promiſes appropriate even to their aſſembling, and mutual ſupport, by the piety of Example, by the communication of Counſels, by the awfulneſs of publick Obſervation, and the engagements of holy Cuſtoms. For Religion is a publick vertue, it is the ligature of Souls, and the great inſtrument of the conſervation of Bodies politick, and is united in a common object, the God of all the World, and is managed by publick miniſteries, by Sacrifice, Adoration and Prayer, in which with variety of circumſtances indeed, but with infinite conſent and union of deſign, all the ſons of *Adam* are taught to worſhip God: and it is a publication of God's honour, its very purpoſe being to declare to all the World how great things God hath done for us, whether in publick Donatives or private Miſſives, ſo that the very deſign, temper and conſtitution of Religion is to be a publick addreſs to God. And although God is preſent in Cloſets, and there alſo diſtils his bleſſings in ſmall rain; yet to the Societies of Religion and Publication of Worſhip as we are invited by the great bleſſings and advantages of Communion, ſo alſo we are in ſome proportions more ſtreightly limitted by the analogy and exigence of the Duty. It is a perſecution when we are forced from publick Worſhippings: no man can hinder our private addreſſes to God; every man can build a Chappel in his breaſt, and himſelf be the Prieſt, and his heart the ſacrifice, and every foot of glebe he treads on be the Altar; and this no Tyrant can prevent. If then there can be Perſecution in the offices of Religion, it is the prohibition of publick Profeſſion and Communions; and therefore he that denies to himſelf the opportunities of publick rites and conventions, is his own Perſecutour.

Habet ſemper privilegium ſuum, ut ſacratius fiat quod publicâ lege celebratur, quàm quod privatâ inſtitutione dependitur. Leo *De* jejun. 7. *menſis. Idem Serm.* 4. *Publica præferenda ſunt privatis; & tunc eſt efficacior ſanctiorque devotio, quando in operibus pietatis totius Eccleſiæ unus eſt animus & unus ſenſus.*

Heb. 10. 25.

3. But when Jeſus *was twelve years old*, and his Parents had finiſhed their Offices, and returned filled with the pleaſures of Religion, they miſſed the Child, and *ſought him amongſt their kindred*; but there *they found him not*: for whoever ſeeks *Jeſus* muſt ſeek him in the Offices of Religion, in the Temple, not amongſt the engagements and purſuit of worldly intereſts. *I forgat alſo mine own Father's houſe*, ſaid *David*, the Father of this Holy Child: and ſo muſt we, when we run in an enquiry after the Son of *David*. But our relinquiſhing muſt not be a dereliction of duty, but of engagement: our affections towards kindred muſt always be with charity, and according to the endearments of our relation: but without immerſion, and ſuch adherences as either contradict or leſſen our duty towards God.

4. It was a ſad effect of their pious journey to loſe the joy of their Family, and the hopes of all the World. But it often happens that after ſpiritual imployments God ſeems to abſent himſelf, and withdraw the ſenſible effects of his preſence, that we may ſeek him with the ſame diligence and care and holy fears with which the Holy-Virgin-Mother ſought the Bleſſed *Jeſus*. And it is a deſign of great mercy in God to take off the light from the eyes of a holy perſon, that he may not be abuſed with complacencies and too confident opinions and reflections upon his fair performances. For we uſually judge of the well or ill of our Devotions and ſervices by what we feel; and we think God rewards every thing in the preſent, and by proportion to our own expectations; and if we feel a preſent rejoycing of ſpirit, all is well with us, the ſmoak of the Sacrifice aſcended right in a holy Cloud: but if we feel nothing of comfort, then we count it a prodigy and ominous, and we ſuſpect our ſelves, (and moſt commonly we have reaſon.) Such irradiations of chearfulneſs are always welcome, but it is not always anger that takes them away. The Cloud removed from before the camp of *Iſrael*, and ſtood before the hoaſt of *Pharaoh*: but this was a deſign of ruine to the *Egyptians*, and of ſecurity to *Iſrael*. And if thoſe bright Angels that go with us to direct our journeys, remove out of our ſight and ſtand behind us, it is not always an argument that the anger of the Lord is gone out againſt us; but ſuch decays of ſenſe and clouds of ſpirit are excellent conſervatours of humility, and reſtrain thoſe intemperances and vainer thoughts which we are prompted to in the gayety of our ſpirits.

5. But we often give God cauſe to remove, and for a while to abſent himſelf; and his doing of it ſometimes upon the juſt provocations of our demerits, makes us at other times with good reaſon to ſuſpect our ſelves even in our beſt actions. But ſometimes we are vain, or remiſs, or pride invades us in the darkneſs and incuriouſneſs of our ſpirits, and we have a ſecret ſin which God would have us to inquire after. And when we ſuſpect every thing, and condemn our ſelves with ſtricteſt and moſt angry ſentence, then, it may be, God will with a ray of light break through the cloud; if not, it is nothing the worſe for us. For although the viſible remonſtrance and face of things in all the abſences and withdrawings of *Jeſus* be the ſame; yet if a ſin be the cauſe of it, the withdrawing is a taking away his Favour and his Love: but if God does it to ſecure thy Piety, and to inflame thy deſires, or to prevent a crime; then he withdraws a Gift onely, nothing of his love, and yet the darkneſs of the ſpirit and ſadneſs ſeem equal. It is hard in theſe caſes to diſcover the cauſe, as it is nice to judge the condition of the effect: and therefore it is prudent to aſcertain our condition by improving our care and our Religion: and in all accidents to make no judgment concerning God's Favour by what we *feel*, but by what we *do*.

6. When the holy Virgin with much Religion and ſadneſs had ſought her Joy, at laſt ſhe *found him diſputing among the Doctors, hearing them, and asking them queſtions.* And beſides that he firſt now opened a fontinel, and there ſprang out an excellent rivulet from his Abyſs of Wiſdom, he conſigned this truth to his Diſciples. That they who mean to be Doctors and teach others, muſt in their firſt acceſſes and degrees of diſcipline learn of thoſe whom God and publick Order hath ſet over us in the Myſteries of Religion.

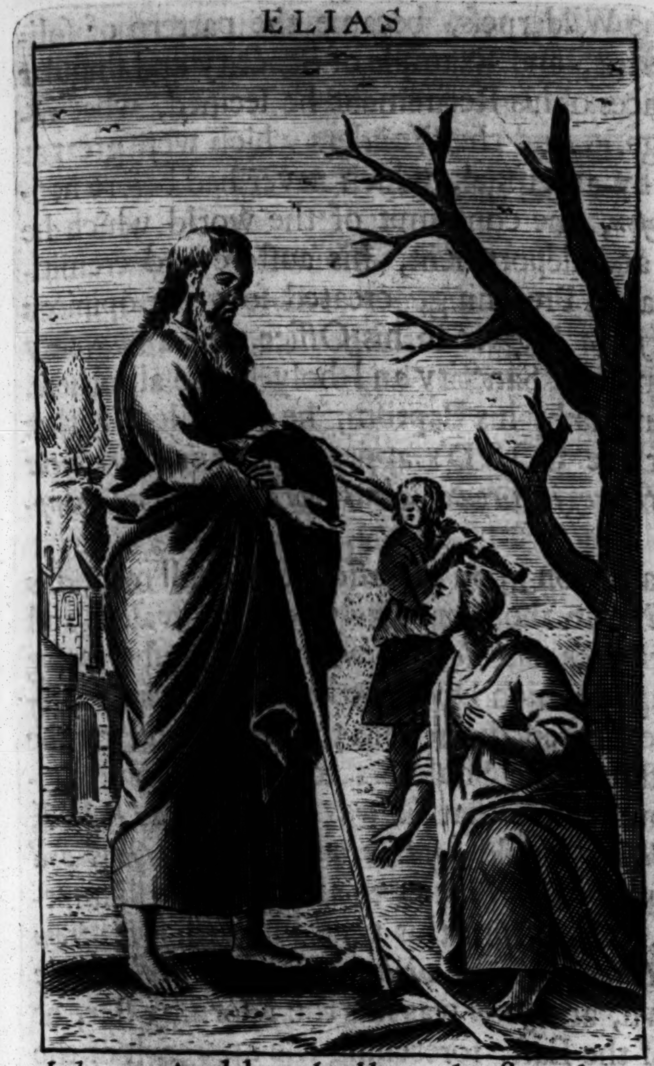
The PRAYER.

B*Leſſed and moſt* Holy Jeſus, *Fountain of Grace and comfort, Treaſure of Wiſdom and ſpiritual emanations, be pleaſed to abide with me for ever by the inhabitation of thy interiour aſſiſtances and refreſhments; give me a correſponding love, acceptable and unſtained purity, care and watchfulneſs over my ways, that I may never by provoking thee to anger, cauſe thee to remove thy dwelling, or draw a cloud before thy holy Face. But if thou art pleaſed upon a deſign of charity or trial to cover my eyes, that I may not behold the bright rays of thy Favour, nor be refreſhed with ſpiritual comforts; let thy Love ſupport my ſpirit by ways inſenſible, and in all my needs give me ſuch a portion as may be inſtrumental and incentive to performance of my duty; and in all accidents let me continue to ſeek thee by Prayers, and Humiliation, and frequent deſires, and the ſtrictneſs of a Holy life: that I may follow thy example, purſue thy footſteps, be ſupported by thy ſtrength, guided by thy hand, enlightned by thy favour, and may at laſt, after a perſevering holineſs and an unwearied induſtry, dwell with thee in the Regions of light and eternal glory, where there ſhall be no fears of parting from the habitations of Felicity, and the union and fruition of thy Preſence, O Bleſſed and moſt holy* Jeſus. Amen.

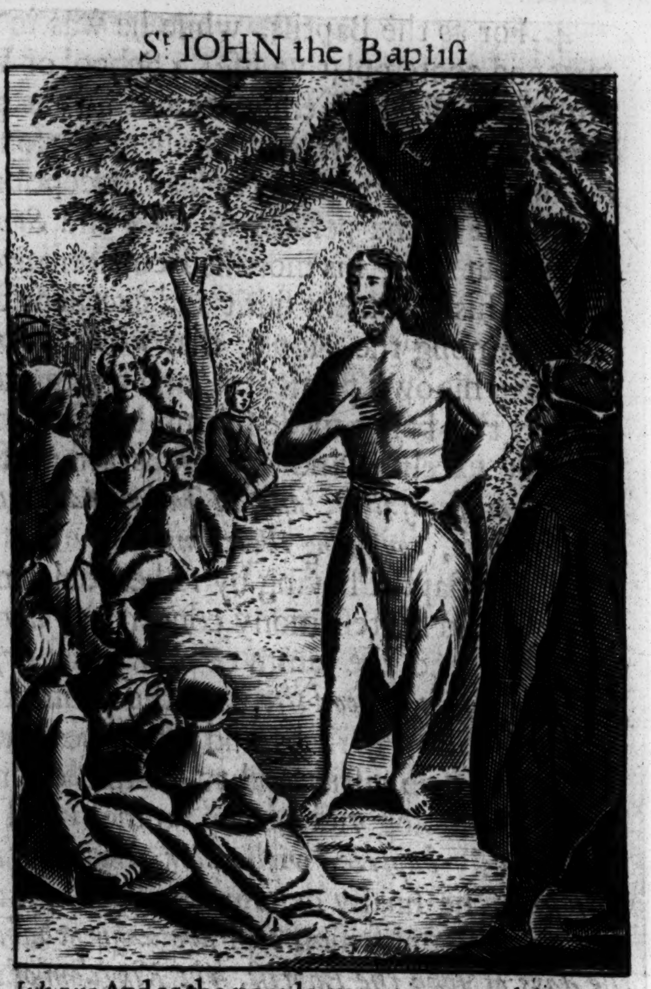
SECT.

SECT. VIII.

Of the Preaching of John *the Baptiſt, preparative to the Manifeſtation of* JESUS.



Luke: 1.17. And he ſhall goe before him in the spirit and power of Elias.



Luk: 3:15 And as the people were in expectation. *ve*: 16 Iohn anſwered saying unto them all, I indeed baptize you with water but one mightier then I cometh ye latchet of whoſe ſhooes I am not worthy to unloose he ſhall baptize you with ye Holy Ghoſt and with fire.

1. WHen *Herod* had drunk ſo great a draught of blood at *Bethlehem*, and ſought for more from the Hill-country, *Elizabeth* carried her Son into the Wilderneſs, there in the deſart places and receſſes to hide him from the *fury* of that Beaſt; where ſhe attended him with as much care and tenderneſs as the affections and fears of a Mother could expreſs in the permiſſion of thoſe fruitleſs Solitudes. The Child was about eighteen months old when he firſt fled to Sanctuary: but after forty days his Mother died; and his Father *Zachary* at the time of his miniſtration, which happened about this time, was killed in the Court of the Temple: ſo that the Child was expoſed to all the dangers and infelicities of an Orphan, in a place of ſolitarineſs and diſcomfort, in a time when a bloody King endeavoured his deſtruction. But *when his Father and Mother were taken from him, the Lord took him up.* For according to the tradition of the *Greeks*, God deputed an Angel to be his nouriſher and Guardian, as he had formerly done to *Iſhmael* who dwelt in the Wilderneſs, and to *Elias* when he fled from the rage of *Ahab*; ſo to this Child, who came in the ſpirit of *Elias*; to make demonſtration, that there can be no want where God undertakes the care and proviſion.

Niceph. *lib.* 1. *c.* 14.

S. Chryſ. *Hom. de Nativ.* S. *Jo. Baptiſtæ.*
* Gen. 21. 17.
1 Kings 19. 5.

2. The entertainment that S. *John's* Proveditore the Angel gave him was ſuch as the Wilderneſs did afford, and ſuch as might diſpoſe him to a life of Auſterity: for there he continued ſpending his time in Meditations, Contemplation, Prayer, Affections and Colloquies with God, eating Flies and wild Honey, not cloathed in ſoft, but a hairy garment, and a leathren girdle, till he was thirty years of age. And then, *being the fifteenth year of Tiberius, Pontius Pilate being governour of Judæa, the Word of God came unto John in the Wilderneſs. And he came into all the country about Jordan, preaching* and baptizing.

Veſtis erat curvi ſetis conferta cameli,
Contra luxuriem molles duraret ut artus,
Arceretque graves compuncto corpore ſomnos.
Paulinus.

3. This *John*, according to the Prophecies of him and deſignation of his perſon by the Holy Ghoſt, was the fore-runner of *Chriſt*, ſent to diſpoſe the people for his entertainment, and *prepare his ways*: and therefore it was neceſſary his perſon ſhould be ſo extraordinary and full of Sanctity, and ſo clarified by great concurrences and wonder in the circumſtances of his life, as might gain credit and reputation to the teſtimony he was to give concerning his LORD, the Saviour of the World. And ſo it happened.

4. For as the Baptiſt, while he was in the Wilderneſs, became the pattern of ſolitary and contemplative life, a School of Vertue, and Example of Sanctity and ſingular Auſterity: ſo at his emigration from the places of his Retirement he ſeemed, what indeed he was, a rare and excellent Perſonage. And the Wonders which were great at his Birth, the prediction of his Conception by an Angel, which never had before happened but in the perſons of *Iſaac* and *Sampſon*, the contempt of the world which he bore about him, his mortified countenance and deportment, his auſtere and eremitical life, his vehement ſpirit and excellent zeal in Preaching, created ſo great opinions of him among the people, that *all held him for a Prophet* in his Office, for a heavenly perſon in his own particular, and a rare example of Sanctity and holy life to all others. And all this being made ſolemn and ceremonious by his Baptiſm, he prevailed ſo, that he made excellent and apt preparations for the LORD's appearing: For *there went out to him Jeruſalem, and all Judæa, and all the regions round about Jordan, and were baptized of him, confeſſing their ſins.*

5. The Baptiſt having by ſo heavenly means won upon the affections of all men, his Sermons and his teſtimony concerning *Chriſt* were the more likely to be prevalent and accepted; and the ſumm of them was *Repentance and dereliction of ſins*, and *bringing forth the fruits of good life*. In the promoting of which Doctrine he was a ſevere reprehender of the Phariſees and Sadduces, he exhorted the people to works of mercy the Publicans to do juſtice and to decline oppreſſion, the Souldiers to abſtain from plundering and doing violence or rapine: and publiſhing that *he was not the CHRIST*, that *he* only *baptized with water*, but the *Meſſias* ſhould *baptize with the holy Ghoſt and with fire*; he finally denounced judgment and great ſeverities to all the World if impenitents, even abſciſion and *fire unquenchable*. And from this time forward, *viz. from the days of John the Baptiſt, the Kingdom of Heaven ſuffered violence, and the violent take it by force.* For now the Goſpel began to dawn, and *John* was like the Morning-ſtar, or the bluſhings ſpringing from the windows of the Eaſt, foretelling the approach of the Sun of Righteouſneſs. And as St. *John* Baptiſt laid the firſt rough, hard and unhewn ſtone of this building in Mortification, Self-denial, and doing violence to our natural affections; ſo it was continued by the Maſter builder himſelf, who propounded the glories of the Crown of the heavenly Kingdom to them only who ſhould climb the Croſs to reach it. Now it was that Multitudes ſhould throng and crowd to enter in at the ſtraight gate, and preſs into the Kingdom; and the younger brothers ſhould ſnatch the inheritance from the elder, the unlikely from the more likely, the Gentiles from the *Jews*, the ſtrangers from the natives, the Publicans and Harlots from the Scribes and Phariſees, who, like violent perſons, ſhall by their importunity, obedience, watchfulneſs and diligence, ſnatch the Kingdom from them to whom it was firſt offered; and *Jacob ſhall be loved, and Eſau rejected.*

Ad SECT. VIII.

Conſiderations upon the Preaching of John *the Baptiſt.*

1. FRom the Diſputation of *Jeſus* with the Doctors to the time of his Manifeſtation to *Iſrael*, which was eighteen years, the Holy Child dwelt in *Nazareth* in great Obedience to his Parents, in exemplar Modeſty, ſingular Humility, working with his hands in his ſuppoſed Father's trade, for the ſupport of his own and his Mother's neceſſities, and that he might bear the Curſe of *Adam*, that *in the ſweat of his brows he ſhould eat his bread.* All the while *he increaſed in favour with God and man*, ſending forth excellent teſtimonies of a rare Spirit and a wiſe Underſtanding in the temperate inſtances

of ſuch a converſation to which his Humility and great Obedience had engaged him. But all this while the ſtream ran under ground: and though little bubblings were diſcerned in all the courſe, and all the way men looked upon him as upon an excellent perſon, diligent in his calling, wiſe and humble, temperate and juſt, pious and rarely temper'd; yet at the manifeſtation of *John* the Baptiſt he brake forth like the ſtream from the bowels of the earth, or the Sun from a cloud, and gave us a precedent, that we ſhould not ſhow our lights to miniſter to vanity, but then only when God, and publick order, and juſt diſpoſitions of men, call for a manifeſtation. And yet the Ages of men have been ſo forward in prophetical Miniſteries, and to undertake Eccleſiaſtical imployment, that the viciouſneſs and indiſcretions and ſcandals the Church of God feels as great burthens upon the tenderneſs of her ſpirit, are in great part owing to the neglect of this inſtance of the Prudence and Modeſty of the Holy *Jeſus*.

2. But now the time appointed was come, the Baptiſt comes forth upon the Theatre of *Paleſtine*, a fore-runner of the office and publication of *Jeſus*; and by the great reputation of his Sanctity prevailed upon the affections and judgment of the people, who with much eaſe believed his Doctrine, when they had reaſon to approve his Life. For the good Example of the Preacher is always the moſt prevailing Homily, his Life is his beſt Sermon. He that will raiſe affections in his Auditory muſt affect their eyes: for we ſeldom ſee the people weep, if the Orator laughs loud and looſly; and there is no reaſon to think that his diſcourſe ſhould work more with me than himſelf. If his arguments be fair and ſpecious, I ſhall think them fallacies, while they have not faith with him: and what neceſſity for me to be temperate, when he that tells me ſo ſees no ſuch need, but hopes to go to Heaven without it? Or if the duty be neceſſary, I ſhall learn the definition of Temperance, and the latitudes of my permiſſion, and the bounds of lawful and unlawful, by the expoſition of his practice. If he binds a burthen upon my ſhoulders, it is but reaſon I ſhould look for him to bear his portion too. *Good works convince more than Miracles*; and the power of ejecting Devils is not ſo great probation that Chriſtian Religion came from God, as is the holineſs of the Doctrine, and its efficacy and productions upon the hearty Profeſſors of the Inſtitution. S. *Pachomius*, when he wore the military girdle under *Conſtantine* the Emperour came to a City of Chriſtians, who having heard that the Army in which he then marched was almoſt ſtarved for want of neceſſary proviſions, of their own charity relieved them ſpeedily and freely. He wondring at their ſo free and chearful diſpenſation, inquired what kind of people thoſe were whom he ſaw ſo bountiful. It was anſwered they were Chriſtians, whoſe Profeſſion it is to hurt no man, and to do good to every man. The pleaſed Souldier was convinced of the excellency of that Religion which brought forth men ſo good and ſo pious, and loved the Mother for the Childrens ſake, threw away his girdle, and became Chriſtian, and Religious, and a Saint. And it was *Tertullian*'s great argument in behalf of Chriſtians, *See how they love one another, how every man is ready to die for his brother*. It was a living argument and a ſenſible demonſtration of the purity of the *Fountain*, from whence ſuch limpid waters did derive. But ſo *John* the Baptiſt made himſelf a fit inſtrument of preparation; and ſo muſt all the Chriſtian Clergy be fitted for the diſſemination of the Goſpel of *Jeſus*.

S. Chryſ. *Orat. de* S. *Babyla.*

3. The Baptiſt had till this time, that is, about thirty years, lived in the Wilderneſs under the Diſcipline of the Holy Ghoſt, under the tuition of Angels, in converſation with God, in great mortification and diſaffections to the world, his garments rugged and uneaſie, his meat plain, neceſſary, and without variety, his imployment prayers and devotion, his company wild Beaſts, in ordinary, in extraordinary, meſſengers from Heaven: and all this not undertaken of neceſſity, to ſubdue a bold luſt, or to puniſh a loud crime; but to become more holy and pure from the leſſer ſtains and inſinuations of too free infirmities, and to prepare himſelf for the great miniſtery of ſerving the Holy *Jeſus* in his Publication. Thirty years he lived in great auſterity; and it was a rare Patience and exemplar Mortification. We uſe not to be ſo pertinacious in any pious reſolutions, but our purpoſes disband upon the ſenſe of the firſt violence. We are free and confident of reſolving to faſt when our * bellies are full; but when we are called upon by the firſt neceſſities of nature, our zeal is cool, and diſſoluble into air upon the firſt temptation and we are not upheld in the violences of a ſhort Auſterity without faintings, and repentances to be repented of, and *enquirings after the Vow is paſt*, and ſearching for excuſes, and deſires to reconcile our nature and our Conſcience; unleſs our neceſſity be great, and our ſin clamorous, and our Conſcience loaden, and no peace to be had without it. And it is well if upon any reaſonable grounds we can be brought to ſuffer contradictions

* *Satiatis & expletis jucundius eſt carere quàm frui.* Cicero *de Senect.*

of nature, for the advantages of Grace. But it would be remembred, that the Baptiſt did more upon a leſs neceſſity. And poſſibly the greatneſs of the example may entice us on a little farther than the cuſtoms of the world, or our own indevotions would engage us.

4. But after the expiration of a definite time *John* came forth from his Solitude, and ſerved God in Societies. He ſerved God and the content of his own ſpirit by his converſing with Angels, and Dialogues with God ſo long as he was in the Wilderneſs; and it might be ſome trouble to him to mingle with the impurities of Men, amongſt whom he was ſure to obſerve ſuch receſſes from perfection, ſuch violation of all things ſacred, ſo great deſpite done to all miniſteries of Religion, that to him, who had no experience or neighbourhood of actions criminal, it muſt needs be to his ſublim'd and clarified ſpirit more punitive and afflictive than his hairen ſhirt and his aſcetick diet was to his body: but now himſelf, that tried both, was beſt able to judge which ſtate of life was of greateſt advantage and perfection.

5. *In his Solitude he did breathe more pure inſpiration, Heaven was more open, God was more familiar* and frequent in his viſitations. In the Wilderneſs his company was Angels, his imployment Meditations and Prayer, his Temptations ſimple and from within, from the impotent and leſſer rebellions of a mortified body, his occaſions of ſin as few as his examples, his condition ſuch, that if his Soul were at all buſie, his life could not eaſily be other than the life of Angels; for his work and recreation, and his viſits, and his retirements, could be nothing but the variety and differing circumſtances of his Piety. His inclinations to Society made it neceſſary for him to repeat his addreſſes to God: for his being a ſociable Creature, and yet in ſolitude, made that his converſing with God, and being partaker of Divine communications, ſhould be the ſatisfaction of his natural deſires, and the ſupply of his ſingularity and retirement; the diſcomforts of which made it natural for him to ſeek out for ſome refreſhment, and therefore to go to Heaven for it, he having rejected the ſolaces of the World already. And all this beſides the innocencies of his * ſilence, which is very great, and to be judged of in proportion to the infinite extravagancies of our Language; there being no greater ‖ *perfection* here to be expected than *not to offend in our tongue. It was Solitude and retirement in which* Jeſus *kept his Vigils, the Deſart places heard him pray, in a privacy he was born, in the Wilderneſs he fed his thouſands, upon a Mountain apart he was transfigured, upon a Mountain he died, and from a Mountain he aſcended to his Father*: in which Retirements his Devotion certainly did receive the advantage of convenient circumſtances, and himſelf in ſuch diſpoſitions twice had the opportunities of Glory.

In ſolitudine aer purior, cœlum apertius, familiarior Deus. Orig.

* πολλοῖς γὰρ ἀνθρώποισι φάρμακον κακῶν σιγή· μάλιστα δ' ἐστὶ σώφρονος τρόπου σημεῖον. Carcinus.

‖ James 3. Petrus Cellenſis. *l.* 4. *ep.* 12.

6. And yet after all theſe Excellencies the Spirit of God called the Baptiſt forth to a more excellent Miniſtry: for in Solitude pious perſons might go to Heaven by the way of Prayers and Devotion, but in Society they might go to Heaven by the way of Mercy and Charity and diſpenſations to others. In Solitude there are fewer occaſions of Vices, but there is alſo the exerciſe of fewer Vertues: and the Temptations, though they be not from many Objects, yet are in ſome circumſtances more dangerous: not only becauſe the worſt of evils, ſpiritual Pride, does ſeldom miſs to creep upon thoſe goodly Oaks, like Ivy, and ſuck their heart out; and a great Mortifier without ſome complacencies in himſelf, or affectations or opinions, or ſomething of ſingularity, is almoſt as unuſual as Virgin-purity and unſtained thoughts in the *Bordelli*; S. *Hierom* had tried it, and found it ſo by experience, and he it was that ſaid ſo;) but alſo becauſe whatſoever temptation does invade ſuch retired perſons, they have * privacies enough to act it in, and no eyes upon them but the eye of Heaven, no ſhame to encounter withal, no fears of being diſcovered: and we know by experience, that a Witneſs of our converſation is a great reſtraint to the inordination of our actions. Men ſeek out darkneſſes and ſecrecies to commit a ſin: and ‖ *The evil that no man ſees, no man reproves: and that makes the Temptation bold and confident, and the iniquity eaſie and ready.* So that as they have not ſo many tempters as they have abroad, ſo neither have they ſo many reſtraints: their vices are not ſo many, but they are more dangerous in themſelves, and to the World ſafe and opportune. And as they communicate leſs with the World, ſo they do leſs Charity and fewer offices of Mercy. No Sermons there but when ſolitude is made popular, and the City removes into the Wilderneſs; no comforts of a publick Religion, or viſible remonſtrances of the Communion of Saints: and of all the kinds of ſpiritual Mercy, only one can there properly be exerciſed, and of the corporal none at all. And this is true in lives and inſtitutions of leſs retirement, in proportion to the degree of the Solitude. And therefore Church-ſtory reports of divers very holy perſons, who left their Wilderneſſes and ſweetneſſes of Devotion in their retire-

In ſolitudine citò obrepit ſuperbia. Ep. 4.

* *Non minorem flagitiis occaſionem ſecreta præbuerint.* Quint.

Maxima pars peccatorum tollitur, ſi peccaturis teſtis aſſiſtat. Senec.

‖ S. Bern. *Malum quod nemo videt, nemo arguit: ubi non timetur reprehenſor, ſecuriùs accedit Tentator, & liberiùs perpetratur iniquitas.*

retirement, to ſerve God in Publick by the ways of Charity and exteriour offices. Thus S. *Antony* and *Acepſamas* came forth to encourage the fainting people to contend to death for the Crown of Martyrdom; and *Aphraates* in the time of *Valens* the *Arian* Emperour came abroad to aſſiſt the Church in the ſuppreſſing the flames kindled by the *Arian* Faction. And upon this ground they that are the greateſt admirers of Eremitical life call the epiſcopal Function *the ſtate of perfection*, and a degree of miniſterial and honorary excellency beyond the pieties and contemplations of Solitude, becauſe of the advantages of gaining Souls, and Religious converſation, and going to God by doing good to others.

Euſeb. *Hiſt. l.* 6. *c.* 3. Theod. *l.* 4. *c.* 23, 24. *Nihil eſt illi principi Deo qui omnem hunc mundum regit quod quidem in terris fiat acceptius, quàm concilia cœtúſque hominum jure ſociali, quæ Civitates appellantur.* Cicer. *Somn. Scipion.*

7. *John* the Baptiſt united both theſe lives; and our bleſſed Saviour, who is the great Precedent of Sanctity and Prudence, hath determined this queſtion in his own inſtance: for he lived a life common, ſociable, humane, charitable, and publick; and yet for the opportunities of eſpecial Devotion retir'd to prayer and contemplation, but came forth ſpeedily: for the Devil never ſet upon him but in the Wilderneſs, and by the advantage of Retirement. For as God hath many, ſo the Devil hath ſome opportunities of doing his work in our ſolitarineſs. But *Jeſus* reconciled both, and ſo did *John* the Baptiſt, in ſeveral degrees and manners: and from both we are taught, that Solitude is a good School, and the World is the beſt Theatre; the Inſtitution is beſt there, but the practice here; the Wilderneſs hath the advantage of Diſcipline, and Society opportunities of Perfection; Privacy is the beſt for Devotion, and the publick for Charity. In both God hath many Saints and Servants, and from both the Devil hath had ſome.

Ὁ Ἰωάννης φιλέρημος, ὁ Ἰησοῦς ἥμερος ϗ τιθασὸς ϗ ἀγέλαιος.

8. His Sermon was an Exhortation to repentance and an Holy life: He gave particular ſchedules of Duty to ſeveral ſtates of perſons; ſharply reproved the Phariſees for their Hypocriſie and impiety, it being worſe in them, becauſe contrary to their rule, their profeſſion and inſtitution; gently guided others into the ways of Righteouſneſs, calling them *the ſtraight ways of the Lord*, that is, the direct and ſhorteſt way to the Kingdom, for of all Lines the ſtraight is the ſhorteſt: and as every Angle is a turning out of the way, ſo every Sin is an obliquity, and interrupts the journey. By ſuch diſcourſes and a baptiſm he diſpoſed the ſpirits of men for the entertaining the *Meſſias*, and the Homilies of the Goſpel. For *John's* Doctrine was to the Sermons of *Jeſus* as a Preface to a Diſcourſe; and his Baptiſm was to the new Inſtitution and Diſcipline of the Kingdom as the Vigils to a Holy-day, of the ſame kind in a leſs degree. But the whole Oeconomy of it repreſents to us, that Repentance is the firſt intromiſſion into the Sanctities of Chriſtian Religion. The Lord treads upon no paths that are not hallowed and made ſmooth by the ſorrows and cares of contrition, and the impediments of ſin cleared by dereliction, and the ſucceeding fruits of emendation. But as it related to the *Jews*, his Baptiſm did ſignifie, by a cognation to their uſual Rites and Ceremonies of Ablution and waſhing Gentile-Proſelytes, that the *Jews* had ſo far receeded from their duty and that Holineſs which God required of them by the Law, that they were in the ſtate of ſtrangers, no better than Heathens, and therefore were to be treated as themſelves received Gentile-Proſelytes, by a baptiſm and a new ſtate of life, before they could be fit for the reception of the *Meſſias*, or be admitted to his Kingdom.

9. It was an excellent ſweetneſs of Religion that had entirely poſſeſt the Soul of the Baptiſt, that in ſo great reputation of Sanctity, ſo mighty concourſe of people, ſuch great multitudes of Diſciples and confidents, and ſuch throngs of admirers, he was humble without mixtures of vanity, and confirmed in his temper and Piety againſt the ſtrength of the moſt impetuous temptation. And he was tried to ſome purpoſe: for when he was tempted to confeſs himſelf to be *the CHRIST*, he refuſed it, or to be *Elias*, or to be accounted *that Prophet*, he refuſed all ſuch great appellatives, and confeſſed himſelf only to be *a Voice*, the loweſt of Entities, whoſe being depends upon the Speaker: juſt as himſelf did upon the pleaſure of God, receiving form and publication and imployment wholly by the will of his Lord, in order to the manifeſtation of *the Word eternal*. It were well that the Spirits of men would not arrogate more than their own, though they did not leſſen their own juſt dues. It may concern ſome end of Piety or Prudence that our reputation be preſerved by all juſt means; but never that we aſſume the dues of others, or grow vain by the ſpoils of an undeſerved dignity. Honours are the rewards of Vertue, or engagement upon offices of trouble and publick uſe; but then they muſt ſuppoſe a preceeding worth, or a fair employment. But he that is a Plagiary of others titles or offices, and dreſſes himſelf with their beauties, hath no more ſolid worth or reputation, than he ſhould have nutriment if he ate only with their mouth, and ſlept their ſlumbers, himſelf being open and unbound in all the Regions of his Senſes.

The PRAYER.

O *Holy and moſt glorious God, who before the publication of thy Eternal Son, the Prince of Peace, didſt ſend thy ſervant* John *Baptiſt, by the examples of Mortification, and the rude Auſterities of a penitential life, and by the Sermons of Penance to remove all the impediments of Sin, that the ways of his Lord and ours might be made clear, ready and expedite; be pleaſed to let thy Holy Spirit lead me in the ſtraight paths of Sanctity, without deflexions to either hand, and without the interruption of deadly ſin, that I may with facility, zeal, aſſiduity and a perſevering diligence, walk in the ways of the Lord. Be pleaſed that the* Ax *may* be laid to the root *of ſin, that the whole body of it may be cut down in me, that no fruit of* Sodom *may grow up to thy diſpleaſure.* Throughly purge the flour *and granary of my heart with thy* Fan, *with the breath of thy Diviner Spirit, that it may be a holy Repoſitory of Graces, and full of Benediction and Sanctity: that when our Lord ſhall come, I may at all times be prepared for the entertainment of ſo Divine a Gueſt, apt to lodge him and to feaſt him, that he may for ever delight to dwell with me. And make me alſo to dwell with him, ſometimes retiring into his receſſes and private rooms by Contemplation, and admiring of his Beauties, and beholding the Secrets of his Kingdom; and at all other times walking in the Courts of the Lord's Houſe by the diligences and labours of Repentance and an Holy life, till thou ſhalt pleaſe to call me to a nearer communication of thy Excellencies: which then grant, when by thy gracious aſſiſtances I ſhall have done thy works, and glorified thy holy Name, by the ſtrict and never-failing purpoſes and proportionable endeavours of Religion and Holineſs, through the merits and mercies of* Jeſus Chriſt. Amen.

DISCOURSE IV.

Of Mortification and corporal Auſterities.

1. F*Rom the days of* John *the Baptiſt, the Kingdom of Heaven ſuffers violence, and the violent take it by force,* ſaid our Bleſſed Saviour. For now that the new Covenant was to be made with Man, Repentance which is ſo great a part of it, being in very many actions a punitive duty, afflictive and vindicative, *from the days of the Baptiſt* (who firſt by office and ſolemnity of deſign, publiſhed this Doctrine) *violence* was done to the inclinations and diſpoſitions of Man, and by ſuch violences we were to be poſſeſſed of the Kingdom. And his Example was the beſt Commentary upon his Text; he did violence to himſelf: he lived a life in which the rudeneſſes of Camels hair, and the loweſt nutriment of Flies and Honey of the Deſart, his life of ſingularity, his retirement from the ſweetneſſes of Society, his reſiſting the greateſt of Tentations, and deſpiſing to aſſume falſe honours, were inſtances of that violence, and explications of the Doctrine of Self-denial and Mortification, which are the Pedeſtal of the Croſs, and the Supporters of Chriſtianity, as it diſtinguiſhes from all Laws, Religions, and Inſtitutions of the World.

2. Mortification is the one half of Chriſtianity: it is a dying to the World, it is a denying of the Will and all its natural deſires; *An abſtinence from pleaſure and ſenſual complacencies, that the fleſh being ſubdued to the ſpirit, both may joyn in the ſervice of God, and in the offices of holy Religion.* It conſiſts in actions of Severity and Renunciation; it refuſes to give entertainment to any vanity, nor uſes a freer licence in things lawful, leſt it be tempted to things unlawful; it kills the luſt of the fleſh by taking away its fewel and incentives, and by uſing to contradict its appetite, does inure it with more facility to obey the ſuperiour Faculties: and, in effect, it is nothing but a great care we ſin not, and a prudent and ſevere uſing ſuch remedies and inſtruments which in Nature and Grace are made apt for the production of our purpoſes. And it conſiſts in interiour and exteriour offices: theſe being but inſtruments of the interiour, as the Body is organical or inſtrumental to the Soul; and no part of the Duty it ſelf, but as they are advantages to the End, the mortification of the Spirit; which by whatſoever means

Τὴν ἐπὶ καθαιρέσει τοῦ φρονήματος σαρκὸς πρὸς τὸν τῆς εὐσεβείας σκοπὸν ἐπιτηδευομένην ἀποχὴν τῶν ἡδέων. *S.* Baſil.

means we have once acquired and do continue, we are diſobliged from all other exteriour Severities, unleſs by accident they come to be obligatory, and from ſome other cauſe.

3. Mortification of the Will or the Spirit of Man, that's the Duty; that the Will of Man may humbly obey God, and abſolutely rule its inferiour Faculties; that the inordinations of our natural deſires, begun by *Adam*'s ſin, and continued and increaſed by our continuing evil cuſtoms, may be again placed in the right order; that ſince many of the Divine Precepts are reſtraints upon our natural deſires, we ſhould ſo deny thoſe Appetites that covet after natural ſatisfactions, that they may not ſerve themſelves by diſſerving God. For therefore our own Wills are our greateſt dangers and our greateſt enemies, becauſe they tend to courſes contradictory to God. God commands us to be humble; our own deſires are to be great, conſiderable, and high; and we are never ſecure enough from contempt, unleſs we can place our neighbours at our feet: Here therefore we muſt deny our Will, and appetites of Greatneſs, for the purchace of Humility. God commands Temperance and Chaſtity; our deſires and natural promptneſs breaks the bands aſunder, and entertains diſſolutions to the licentiouſneſs of *Apicius*, or the wantonneſs of a *Mahumetan* Paradiſe, ſacrificing meat and drink-offerings to our appetites, as if our ſtomachs were the Temples of *Bel*, and making Women and the opportunities of Luſt to be our dwelling, and our imployment, even beyond the common looſneſſes of entertainment: Here therefore we muſt deny our own Wills, our appetites of Gluttony and Drunkenneſs, and our prurient beaſtly inclinations, for the purchace of Temperance and Chaſtity. And every other Vertue is either directly or by accident, a certain inſtance of this great Duty, which is, like a *Catholicon*, purgative of all diſtemperatures, and is the beſt preparative and diſpoſition to Prayer in the World.

4. For it is a ſad conſideration, and of ſecret reaſon, that ſince Prayer of all Duties is certainly the ſweeteſt and the eaſieſt, it having in it no difficulty or vexatious labour, no wearineſs of bones, no dimneſs of eyes or hollow cheeks is directly conſequent to it, no natural deſires of contradictory quality, nothing of diſeaſe, but much of comfort and more of hope in it; yet we are infinitely averſe from it, weary if its length, glad of an occaſion to pretermit our offices: and yet there is no viſible cauſe of ſuch indiſpoſition, nothing in the nature of the thing, nor in the circumſtances neceſſarily appendent to the Duty. Some thing is amiſs in us, and it wanted a name, till the Spirit of God, by enjoyning us the Duty of Mortification, hath taught us to know that Immortification of ſpirit is the cauſe of all our ſecret and ſpiritual indiſpoſitions: we are ſo incorporated to the deſires of ſenſual objects, that we feel no reliſh or guſt of the ſpiritual. It is as if a Lion ſhould eat hay, or an Ox veniſon; there is no proportion between the object and the appetite, till by mortification of our firſt deſires our Wills are made ſpiritual, and our Apprehenſions ſupernatural and clarified. For as a Cook told *Dionyſius* the Tyrant, the black Broth of *Lacedæmon* will not do well at *Syracuſa*, unleſs it be taſted by a *Spartan*'s palate: ſo neither can the Excellencies of Heaven be diſcerned but by a ſpirit diſreliſhing the ſottiſh appetites of the world, and accuſtomed to diviner banquets. And this was myſtically ſignified by the two Altars in *Solomon*'s Temple, in the outer Court whereof Beaſts were ſacrificed, in the inner Court an Altar of incenſe: the firſt repreſenting Mortification or ſlaying of our beaſtly appetites; the ſecond the offering up our Prayers, which are not likely to become a pleaſant offertory, unleſs our impurities be removed by the atonement made by the firſt Sacrifices; without our ſpirit be mortified, we neither can love to pray, nor can God love to hear us.

5. But there are three ſteps to aſcend to this Altar. The firſt is, to abſtain from
ſatisfying our carnal deſires in the inſtances of ſin; and although the furnace flames
with vehement emiſſions at ſome times, yet to *walk in the midſt of the burning without*
being conſumed, like the Children of the Captivity. That is the duty even of the moſt
imperfect, and is commonly the condition of thoſe good perſons whoſe intereſt in ſecular
imployments ſpeaks fair, and ſolicits often, and tempts highly; yet they manage
their affairs with habitual Juſtice, and a conſtant Charity, and are temperate in their
daily meals, chaſt in the ſolaces of marriage, and pure in their ſpirits, unmingled with
ſordid affections in the midſt of their poſſeſſions and enjoyments. Theſe men are in
the world, but they are *ſtrangers* here: they *have a City, but not an abiding one*: they are Heb. 11. 13.
Proſelytes of the Houſe, but have made no Covenant with the world. For though they
deſire with ſecular deſires, yet it is but for neceſſaries, and then they are *content*: 1 Tim. 6. 8.
they uſe the Creatures with freedom and modeſty, but never to intemperance and
tranſ-

2 Cor. 5. 6. tranſgreſſion: ſo that their hands are below, tied there by the neceſſities of their life: but their hearts are above, lifted up by the abſtractions of this firſt degree of Mortification. And this is the firſt and niceſt diſtinction between a man of the world and a man of God: for this ſtate is a denying our affections nothing but the ſin, it enjoys as much of the World as may be conſiſtent with the poſſibilities of Heaven: a little leſs than this is the ſtate of Immortification, and *a being in the fleſh,* which (ſaith the Apoſtle) *cannot inherit the Kingdom of God.* The fleſh muſt firſt be ſeparated, and the adherences pared of from the skin, before the parchment be fit to make a ſchedule for uſe, or to tranſmit a Record: whatſoever in the ſenſe of the Scripture is *fleſh,* or an enemy to the ſpirit, if it be not reſcinded and mortified, makes that the Laws of God Rom. 8. 13. cannot be written in our hearts. This is the Doctrine S. *Paul* taught the Church: *For if ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.* This firſt Mortification is the way of life, if it continues: but its continuance is not ſecured, till we are advanced towards life by one degree more of this Death. For this condition is a ſtate of a daily and dangerous warfare, and many inrodes are made by ſin, and many times hurt is done and booty carried of: for he that is but thus far mortified, although his dwelling be within the Kingdom of Grace, yet it is in the borders of it, and hath a dangerous neighbourhood. If we mean to be ſafe, we muſt remove into the heart of the Land, or carry the war farther of.

O quàm contempta res eſt homo, niſi ſuper humana ſe erexerit! Sen.

6. Secondly, We muſt not only be ſtrangers here, but we muſt be dead too, *dead unto the World*: that is, we muſt not only beny our Vices, but our Paſſions; not only contradict the direct immediate Perſuaſion to a ſin, but alſo croſs the inclination to it. So long as our Appetites are high and full, we ſhall never have peace or ſafety, but the dangers and inſecurities of a full War and a potent Enemy; we are always diſputing the Queſtion, ever ſtruggling for life: but when our Paſſions are killed, when our deſires are little and low, then Grace reigns, then *our life is hid with Chriſt in God,* then we have fewer interruptions in the way of Righteouſneſs, then we are not ſo apt to be ſurpriſed by ſudden eruptions and tranſportation of Paſſions, and our Piety it ſelf is more prudent and reaſonable, choſen with a freer election, diſcerned with clearer underſtanding, hath more in it of Judgment than of Fancy, and is more ſpiritual and Angelical. He that is apt to be angry, though he be habitually careful and full of obſervation that he ſin not, may at ſometime or other be ſurpriſed, when his guards are undiligent, and without actual expectation of an enemy: but if his Anger be dead in him, and the inclination leſſened to the indifferency and gentleneſs of a Child, the man dwells ſafe becauſe of the impotency of his Enemy, or that he is reduced to Obedience, or hath taken conditions of peace. He that hath refuſed to conſent to actions of Uncleanneſs, to which he was ſtrongly tempted, hath won a victory by fine force, God hath bleſſed him well: but an opportunity may betray him inſtantly, and the ſin may be in upon him unawares; unleſs alſo his deſires be killed, he is betrayed by a party within. *David* was a holy perſon, but he was ſurpriſed by the ſight of *Bathſheba*: for his freer uſe of permitted beds had kept the fire alive, which was apt to be put into a flame when ſo fair a beauty reflected through his eyes. But *Joſeph* was a Virgin, and kept under all his inclinations to looſer thoughts; opportunity, and command, and violence, and beauty did make no breach upon his ſpirit.

7. He that is in the firſt ſtate of Pilgrimages does not mutiny againſt his Superiours, nor publiſh their faults, nor envy their dignities: but he that is dead to the world ſees no fault that they have; and when he hears an objection, he buries it in an excuſe, and rejoyces in the dignity of their perſons. Every degree of Mortification endures reproof without murmur: but he that is quite dead to the world and to his own will feels no regret againſt it, and hath no ſecret thoughts of trouble and unwillingneſs to the ſuffering, ſave only that he is ſorry he deſerv'd it. “For ſo a dead body reſiſts “not your violence, changes not its poſture you plac'd it in, ſtrikes not his ſtriker, “is not moved by your words, nor provoked by your ſcorn, nor is troubled when “you ſhrink with horrour at the ſight of it; only it will hold the head downward in “all its ſituations, unleſs it be hindred by violence. And a mortified ſpirit is ſuch, without indignation againſt ſcorn, without revenge againſt injuries, without murmuring at low offices, not impatient in troubles, indifferent in all accidents, neither tranſported with joy nor depreſt with ſorrow, and is humble in all his thoughts. And thus *he that is dead* (ſaith the Apoſtle) *is juſtified from ſins.* And this is properly a Rom. 6. 7. *ſtate of Life,* in which by the grace of *Jeſus* we are reſtored to a condition of order and interior beauty in our Faculties, our actions are made moderate and humane, our ſpirits are even, and our underſtandings undiſturbed.

8. For Paſſions of the ſenſitive Soul are like an Exhalation, hot and dry, born up from the Earth upon the wings of a cloud, and detained by violence out of its place, cauſing thunders, and making eruptions into lightning and ſudden fires. There is a Tempeſt in the Soul of a paſſionate man. And though every wind does not ſhake the earth, nor rend trees up by the root, yet we call it violent and ill weather, if it only make a noiſe and is harmleſs. And it is an inordination in the ſpirit of a man, when his Paſſions are tumultuous and mighty: though they do not determine directly upon a ſin, they diſcompoſe his peace, and diſturb his Spirit, and make it like troubled waters in which no man can ſee his own figure and juſt proportions; and therefore by being leſs a man, he cannot be ſo much a Chriſtian, in the midſt of ſo great indiſpoſitions. For altho' the Cauſe may hallow the Paſſion, (and if a man be very angry for God's cauſe, it is Zeal, not Fury:) yet the Cauſe cannot ſecure the Perſon from violence, tranſportation and inconvenience. When *Eliſha* was conſulted by three Kings concerning the ſucceſs of their preſent Expedition, he grew ſo angry againſt idolatrous *Joram*, and was carried on to ſo great degrees of diſturbance, that when for *Jehoſaphat*'s ſake he was content to enquire of the Lord, he called for a Minſtrel, who by his harmony might recompoſe his diſunited and troubled ſpirit, that ſo he might be apter for Divination. And ſometimes this zeal goes beſides the intention of the man, and beyond the degrees of prudent or lawful, and engages in a ſin, though at firſt it was Zeal for Religion. For ſo it happened in *Moſes*, *at the waters of Maſſah and Meribah he ſpake fooliſhly*; and yet it was when he was zealous for God, and extremely careful of the peoples intereſt. For his Paſſion, he was hindred from entring into the Land of Promiſe. And we alſo, if we be not moderate and well-tempered, even in our Paſſions for God, may, like *Moſes*, break the Tables of the Law, and throw them out of our hands, with zeal to have them preſerved: for Paſſion violently ſnatches at the Concluſion, but is inconſiderate and incurious concerning the Premiſſes. The ſumm and purpoſe of this Diſcourſe is that ſaying of our Bleſſed Saviour, *He that will be my Diſciple muſt deny himſelf*; that is, not only deſires that are ſinful, but deſires that are *his own*, purſuances of his *own affections*, and violent motions, though to things not evil or in themſelves contagious.

2 King. 3. 13, 14, 15.

Mat. 16. 24.

9. Thirdly, And yet there is a degree of Mortification of ſpirit beyond this: for the condition of our ſecurity may require, that we not only deny to act our temptations, or to pleaſure our natural deſires, but alſo to ſeek opportunities of doing diſpleaſure to our affections, and violence to our inclinations; and not only to be indifferent, but to chuſe a contradiction and a denial to our ſtrongeſt appetites, to rejoice in a trouble. And this was the ſpirit of S. *Paul*: *I am exceeding joyful in all our tribulations*; and, *We glory in it*. Which joy conſiſts not in any ſenſitive pleaſure any man can take in afflictions and adverſe accidents, but in a deſpiſing the preſent inconveniences, and looking through the cloud unto thoſe great felicities, and graces, and conſignations to glory, which are the effects of the Croſs. *Knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed*; that was the incentive of S. *Paul*'s joy. And therefore as it may conſiſt with any degree of Mortification to pray for the taking away of the Croſs, upon condition it may conſiſt with God's glory and our ghoſtly profit; ſo it is properly an act of this vertue to pray for the Croſs, or to meet it, if we underſtand it may be for the intereſt of the ſpirit. And thus S. *Baſil* prayed to God to remove his violent pains of Head-ach: but when God heard him, and took away his pain, and Luſt came in the place of it, he prayed to God to reſtore him his Head-ach again. That Croſs was gain and joy, when the removal of it was ſo full of danger and temptation. And this the Maſters of ſpiritual life call *being crucified with Chriſt*: becauſe as *Chriſt* choſe the death, and deſired it by the appetites of the ſpirit, though his fleſh ſmarted under it, and groaned and died with the burthen; ſo do all that are thus mortified, they place misfortunes and ſadneſs amongſt things eligible, and ſet them before the eyes of their deſire, although the fleſh and the deſires of ſenſe are factious and bold againſt ſuch ſufferings.

2 Cor. 7. 4.

Rom. 5. 3.

Rom. 5. 3, 4, 5.

10. Of theſe three degrees of interiour or ſpirtual Mortification, the firſt is Duty, the ſecond is Counſel, and the third is Perfection. We ſin if we have not the firſt; we are in danger without the ſecond; but without the third we cannot *be perfect as our heavenly Father is*, but ſhall have more of humane infirmities to be aſhamed of, than can be excuſed by the accreſcencies and condition of our nature. The firſt is only of abſolute neceſſity; the ſecond is prudent, and of greateſt convenience; but the third is excellent and perfect. And it was the conſideration of a wiſe man,

Κάθαρσις μὲν ἀπὸ τῆς ὑλικῆς ἀλογίας καὶ τοῦ θνητώδους σώματος· τελειότης δὲ τῆς οἰκείας εὐζωΐας ἀνάληψις πρὸς τὴν θείαν ὁμοίωσιν ἐπανάγουσα· ταῦτα δὲ πέφυκεν ἀρετὴ καὶ ἀλήθεια μάλιστα ἀπεργάζεσθαι· ἡ μὲν, τὴν ἀμετρίαν τῶν παθῶν ἐξορίζουσα, ἡ δὲ, τὸ θεῖον εἶδος, εὐφυῶς ἔχουσα, προσκτωμένη, Hierocl. *in Pythag.*

that the Saints in Heaven, who underſtand the excellent glories and vaſt differences of ſtate and capacities amongſt beatified perſons, although they have no envy nor ſorrows, yet if they were upon earth with the ſame notion and apprehenſions they have in Heaven, would not for all the World loſe any degree of Glory, but mortifie to the greateſt eminency, that their Glory may be a derivation of the greateſt ray of light; every degree being of compenſation glorious, and diſproportionably beyond the inconſiderable troubles of the greateſt Self-denial. God's purpoſe is, that we abſtain from ſin; there is no more in the Commandment: and therefore we muſt deny our ſelves, ſo as not to admit a ſin, under pain of a certain and eternal curſe. But the other degrees of Mortification are by accident ſo many degrees of Vertue, not being enjoined or counſelled for themſelves, but for the preventing of crimes, and for ſecurities of good life: and therefore are parts and offices of Chriſtian prudence, which whoſoever ſhall poſitively reject, is neither much in love with Vertue, nor careful of his own ſafety.

S. Bonavent. *Tantam gloriam omni horâ negligimus quanta bona interim facere poſſemus, ſi otiosè eam tranſigimus.*

11. Secondly, But Mortification hath alſo ſome deſigns upon the Body. For the Body is the Shop and Forge of the Soul, in which all her deſigns which are tranſient upon external objects are framed: and it is a good ſervant, as long as it is kept in obedience and under diſcipline; but *he that breeds his ſervant delicately* will find him contumacious and troubleſome, bold and confident as *his ſon:* and therefore S. *Paul*'s practice (as himſelf gives account of it) was *to keep his body under, and bring it into ſubjection, leſt he ſhould become a Caſt-away.* For the deſires of the Body are in the ſame things in which themſelves are ſatisfied are ſo many injuries to the Soul. Becauſe upon every one of the appetites a reſtraint is made, and a Law placed for Sentinel, that if we tranſgreſs the bounds fix'd by the Divine Commandment, it becomes a ſin: now it is hard for us to keep them within compaſs, becauſe they are little more than agents merely natural, and therefore cannot interrupt their act, but covet and deſire as much as they can without ſuſpenſion or coercion, but what comes from without: which is therefore the more troubleſome, becauſe all ſuch reſtraints are againſt nature, and without ſenſual pleaſure. And therefore this is that that S. *Paul* ſaid, *When we were in the fleſh, the paſſions of ſin which were by the Law did work in our members to bring forth fruit unto Death.* For theſe pleaſures of the body draw us as loadſtones draw iron, not for love, but for prey and nutriment: it feeds upon the iron, as the bodily pleaſures upon the life of the ſpirit, which is leſſened and impaired according as the guſts of the fleſh grow high and ſapid.

Prov. 29. 21.
1 Cor. 9. 27.
Rom. 6. 4.
Heb. 12. 1.
1 Pet. 2. 1. & 4. 1.
Rom. 7. 5.

12. He that feeds a Lion muſt obey him, unleſs he makes his den to be his Priſon. Our Luſts are as wild and as cruel Beaſts, and, unleſs they feel the load of fetters and of Laws, will grow unruly and troubleſome, and encreaſe upon us, as we give them food and ſatisfaction. He that is uſed to drink high Wines, is ſick if he hath not his proportion, to what degree ſoever his cuſtom hath brought his appetite; and to ſome men Temperance becomes certain death, becauſe the inordination of their deſires hath introduced a cuſtom, and cuſtom hath encreaſed thoſe appetites, and made them almoſt natural in their degree: but he that hath been uſed to hard diet and the pure ſtream, his refreſhments are much within the limits of temperance, and his deſires as moderate as his diet. S. *Jerom* affirms, that to be continent in the ſtate of Widowhood is harder than to *keep our Virgin pure:* and there is reaſon that then the appetite ſhould be harder to be reſtrained, when it hath not been accuſtomed to be denied, but ſatisfied in its freer ſolicitations. When a fontinel is once opened, all the ſymbolical humours run thither, and iſſue out; and it is not to be ſtopped without danger, unleſs the humour be purged or diverted: ſo is the ſatisfaction of an impure deſire, it opens the iſſue, and makes way for the emanation of all impurity, and, unleſs the deſire be mortified, will not be ſtopt by purpoſes and eaſie deſires.

Αἰσχρὸν τῶν μὲν οἰκετῶν ἄρχειν, ταῖς δὲ ἡδοναῖς δουλεύειν. Iſoc. ad Demonic.

13. Since therefore the Body is the inſtrument of ſins, the fewel and the incentive, our Mortification muſt reach thither alſo, at leaſt in ſome degrees, or it will be to ſmall purpoſe to think of mortifying our ſpirit in ſome inſtances of temptation. In vain does that man think to keep his honour and Chaſtity, that invites his Luſt to an activeneſs by ſoft beds and high diet, and idleneſs and opportunity. Make the Soul's inſtrument unapt, and half the work is done. And this is true in all inſtances of Carnality or natural deſires, whoſe ſcene lies in the lower region of Paſſions, and are acted by the Body. But the operation of the cure muſt be in proportion to the deſign: as the mortification of the Spirit is in ſeveral degrees, ſo the mortification of the Body alſo hath its ſeveral parts of prudence, injunction, and neceſſity. For the preſcribing all ſorts of Mortifications corporal indefinitely and indiſcriminately to all perſons, without ſeparation of their ends

and diſtinct capacities, is a ſnare to mens Conſciences, makes Religion impertinently troubleſome, occaſions ſome men to glory in corporal Auſterity, as if of it ſelf it were an act of Piety, and a diſtinction of the man from the more imperfect perſons of the world, and is all the way unreaſonable and inartificial.

14. Firſt, Therefore ſuch whoſe engagements in the world or capacities of perſon confine them to the loweſt and firſt ſtep of Mortification, thoſe who fight only for life and liberty, not for privileges and honour, that are in perpetual conteſtation and cloſe fightings with ſin, it is neceſſary that their Body alſo be mortified in ſuch a degree, that their deſires tranſport them not beyond the permiſſions of Divine and humane Laws: let ſuch men be ſtrict in the rules of Temperance and Sobriety, be chaſt within the laws of Marriage, cheriſh their body to preſerve their health, and their health to ſerve God, and to do their offices. To theſe Perſons the beſt inſtruments of Diſcipline are the ſtrict laws of Temperance, denying all tranſgreſſions of the appetite boiling over its margent and proper limit, aſſiduous Prayer, and obſervation of the publick laws of Faſting, which are framed ſo moderate and even, as to be proportionable to the common manner of living of perſons ſecular and incumbred. For tho' many perſons of common employments and even manner of living, have, in the midſt of worldly avocations, undertaken Auſterities very rude and rigorous; yet it was in order to a higher mortification of ſpirit: and it is alſo neceſſary they ſhould, if either naturally, or habitually, or eaſily they ſuffer violent tranſportation of Paſſions. For ſince the occaſions of anger and diſturbance in the world frequently occurr, if ſuch Paſſions be not reſtrained by greater violence than is competent to the ordinary offices of a moderate Piety, the cure is weaker than the humour, and ſo leaves the work imperfect.

Huic epulæ, viciſſe famem; magnique penates,
Summoviſſe hyemem tecto; pretioſáque veſtis,
Hirtam membra ſuper, Romani more Quiritis,
Induxiſſe togam. ——
De Catone Dixit *Lucanus*; & de eodem,
Intonſos rigidam in frontem deſcendere canos
Paſſus erat, mœſtámque genis increſcere barbam.

15. Secondly, But this is coincident to the ſecond degree of Mortification: for if either out of deſire of a farther ſtep towards perfection, or out of the neceſſities of nature or evil cuſtoms, it be neceſſary alſo to ſubdue our Paſſions as well as the direct invitations to ſin, in both theſe caſes the Body muſt ſuffer more Auſterities, even ſuch as directly are contrariant to every paſſionate diſturbance, though it be not ever ſinful in the inſtance. All Mortifiers muſt abſtain from every thing that is unlawful: but theſe, that they may abſtain from things unlawful, muſt alſo deny to themſelves ſatisfaction in things lawful and pleaſant. And this is in a juſt proportion to the End, the ſubduing the Paſſions, leſt their liberty and boldneſs become licentious. And we ſhall eaſier deny their importunity to ſin, when we will not pleaſe them in thoſe things in which we may: ſuch in which the fear of God, and the danger of our Souls, and the convictions of Reaſon and Religion do not immediately co-operate. And this was the practice of *David*; when he had thirſted for the water of *Bethlehem*, and ſome of his Worthies ventured their lives and brought it, *he refuſed to drink it, but poured it upon the ground unto the Lord,* that is, it became a Drink-offering unto the Lord; an acceptable Oblation, in which he ſacrificed his deſires to God, denying himſelf the ſatisfaction of ſuch a deſire which was natural and innocent, ſave that it was ſomething nice, delicate and curious. Like this was the act of the Fathers in the Mountain *Nitria*, to one of which a fair cluſter of dried grapes being ſent, he refuſed to taſte them, leſt he ſhould be too ſenſual and much pleaſed, but ſent them to another, and he to a third; and the ſame conſideration tranſmitted the Preſent through all their Cells, till it came to the firſt man again: all of them not daring to content their appetite in a thing too much deſired, leſt the like importunity in the inſtance of a ſin ſhould prevail upon them. To theſe perſons the beſt inſtruments of Diſcipline are ſubtractions, rather than impoſition of Auſterities: let them be great haters of corporal pleaſures, eating for neceſſity, diet ſpare and cheap, abridging and making ſhort the opportunities of natural and permitted ſolaces, *refuſing exteriour comforts, not chuſing the moſt pleaſant object, not ſuffering delight to be the end of eating, and therefore ſeparating delight from it as much as prudently they may; not being too importunate with God to remove his gentler hand of paternal correction, but inuring our ſelves to patient ſuffering, and indifferent acceptation of the Croſs that God lays upon us; at no hand living delicately, or curiouſly, or impatiently. And this was the condition of S. *Paul*, ſuffering with excellent temper all thoſe perſecutions and inconveniences which the Enemies of Religion loaded him withal; which he called *bearing the marks of the Lord Jeſus in his body,* and *carrying about in his body the dying* or mortification *of the Lord Jeſus.* It was in the matter of Perſecution; which becauſe he bare patiently, and was accuſtomed to, and he accepted with indifference and renunciation, they were the mortifications and the

2 Sam. 23. 16.

Apud Pallad. *in hiſtor. Lauſiac.*

* *Quantò quiſque ſibi plura negaverit, à Diis plura feret.* Hor.

Gal. 6. 17.
2 Cor. 4. 10.

marks of *Jeſus*, that is, a true conformity to the Paſſion of *Chriſt*, and of great effect and intereſt for the preventing ſins by the mortification of his natural deſires.

16. Thirdly, But in the pale of the Church there are and have been many tall Cedars whoſe tops have reached to Heaven: ſome there are that chuſe afflictions of the Body, that by turning the bent and inclination of their affections into ſenſual diſpleaſures, they may not only cut off all pretenſions of Temptation, but grow in ſpiritual Graces, and perfections intellectual and beatified. To this purpoſe they ſerved themſelves, with the inſtances of Sack-cloth, hard Lodging, long Faſts, Pernoctation in prayers, Renunciation of all ſecular poſſeſſions, great and expenſive Charity, bodily Labours to great wearineſs and affliction, and many other prodigies of voluntary ſuffering, which Scripture and the Eccleſiaſtical ſtories do frequently mention. St. *Lewis* King of *France* wore Sack-cloth every day, unleſs ſickneſs hindred; and S. *Zenobius* as long as he was a Biſhop. And when *Severus Sulpitius* ſent a Sack-cloth to S. *Paulinus* Biſhop of *Nola*, he returned to him a letter of thanks, and diſcourſed piouſly concerning the uſe of corporal Auſterities. And that I need not inſtance, it was ſo general, that this was by way of appropriation called *the garment of the Church*, becauſe of the frequent uſe of ſuch inſtruments of exteriour Mortification. And ſo it was in other inſtances. S. *James* neither ate fleſh nor drank wine; S. *Matthew* lived upon acorns, ſeeds and herbs: and, amongſt the elder Chriſtians, ſome rolled themſelves naked in ſnows, ſome upon thorns, ſome on burning coals; ſome chewed bitter pills and maſticated gumms, and ſipp'd frequently of horrid potions, and wore Iron upon their skin, and bolts upon their legs, and in witty torments excelled the cruelty of many of their Perſecutors, whoſe rage determined quickly in death, and had certainly leſs of torment than the tedious afflictions and rude penances of *Simeon* ſirnamed *Stylites*. But as all great examples have excellencies above the ordinary Devotions of good people, ſo have they ſome danger, and much conſideration.

Depoſuerunt ſeculi byſſum, & ſumpſerunt Eccleſiæ veſtimentum, quod eſt cilicium. Ruricius, *Ep.* 20. Euſeb. *l.* 2. *Hiſt.* c. 22. Clem. Alex. *Pædag. l.* 2. c. 1.

17. Firſt, therefore, I conſider, that theſe Bodily and voluntary ſelf-afflictions can only be of uſe in carnal and natural Temptations; of no uſe in ſpiritual. For aſcetick diet, hard lodging, and ſevere diſciplines, cannot be directly operative upon the Spirit, but only by mediation of the Body, by abating its extravagances, by ſubtracting its maintenance, by leſſening its temptations: theſe may help to preſerve the Soul chaſt or temperate, becauſe the ſcene of theſe ſins lies in the Body, and thence they have their * maintenance, and from thence alſo may receive their abatements. But in actions which are leſs material, ſuch as Pride, and Envy, and Blaſphemy, and Impenitence, and all the kinds and degrees of Malice, external Mortifications do ſo little co-operate to their cure, that oftentimes they are their greateſt inflamers and incentives, and are like Cordials given to cure a cold fit of an Ague, they do their work, but bring a hot fit in its place: and beſides that great Mortifiers have been ſooneſt aſſaulted by the ſpirit of Pride, we find that great Faſters are naturally angry and cholerick. S. *Hierom* found it in himſelf, and *Ruffinus* felt ſome of the effects of it. And therefore this laſt part of corporal Mortification, and the chuſing ſuch Afflictions by a voluntary impoſition, is at no hand to be applied in all caſes, but in caſes of Luſt only and Intemperance or natural Impatience, or ſuch crimes which dwell in the Senſes. And then it alſo would be conſidered, whether or no rudeneſs to the Body applied for the obtaining Patience be not a direct temptation to Impatience, a provoking the ſpirit, and a running into that whither we pray that God would not ſuffer us to be led. Poſſibly ſuch Auſterities, if applied with great caution and wiſe circumſtances, may be an exerciſe of Patience, when the Grace is by other means acquired; and he that finds them ſo, may uſe them, if he dares truſt himſelf: but as they are dangerous before the Grace is obtained, ſo when it is, they are not neceſſary. And ſtill it may be enquired in the caſe of temptations to Luſt, whether any ſuch Auſterities which can conſiſt with health will do the work. So long as the Body is in health, it will do its offices of nature; if it is not in health, it cannot do all offices of Grace, nor many of our Calling. And therefore altho' they may do ſome advantages to perſons tempted with the loweſt ſins; yet they will not do it at all, nor do it alone, nor are they ſafe to all diſpoſitions. And where they are uſeful to theſe ſmaller and lower purpoſes, yet we muſt be careful to obſerve, that the Mortification of the ſpirit to the greateſt and moſt perfect purpoſes is to be ſet upon by means ſpiritual and of immediate efficacy. For they are the loweſt operations of the Soul which are moved and produced by actions corporal; the Soul may from thoſe become luſtful or chaſt, chearful or ſad, timorous or confident: but yet even in theſe the Soul receives but ſome diſpoſitions thence, and more forward inclinations. But nothing from the Body can be operative in the begetting or encreaſe of Charity, or the Love of God, or

* Ἐν πλησμονῇ γὰρ κύπρις· ἐν δὲ τοῖς κακῶς πράσσουσιν ὐκ ἔνεστιν ἀφροδίτη βροτοῖς. Antiphan.

or Devotion, or in mortifying ſpiritual and intellectual Vices: and therefore thoſe greater perfections and heights of the Soul, ſuch as are deſigned in this higheſt degree of Mortification, are not apt to be enkindled by corporal Auſterities. And *Nigrinus* in *Lucian* finds fault with thoſe Philoſophers who thought Vertue was to be purchaſed by cutting the skin with whips, binding the nerves, razing the body with iron: but he taught, that Vertue is to be placed in the Mind by actions internal and immaterial, and that from thence remedies are to be derived againſt perturbations and actions criminal. And this is determined by the Apoſtle in faireſt intimation, *Mortifie therefore your earthly members*; and he inſtances in carnal crimes, *fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs*, which are things may be ſomething abated by corporal Mortifications: and that theſe are by diſtinct manner to be helped from other more ſpiritual Vices, he adds, *But now therefore put off all theſe, anger, wrath, malice, blaſphemy, filthy communication, and lying.* To both theſe ſorts of ſins, Mortification being the general remedy, particular applications are to be made; and it muſt be only ſpiritual, or alſo corporal, in proportion to the nature of the ſins. He ſeems to diſtinguiſh the remedy by ſeparation of the nature of the crimes; and poſſibly alſo by the differing words of [**mortifie*] applied to carnal ſins, and [*†put off*] to crimes ſpiritual.

Δῆλος δὲ ἦν καὶ τῶν τοιούτων κατεγνωκὼς φιλοσόφων, οἳ ταύτην ἄσκησιν ἀρετῆς ὑπελάμβανον, ἢν πολλαῖς ἀνάγκαις καὶ πόνοις τοὺς νέους ἀντέχειν καταγυμνάσωσι. Τοῦτο μὲν δεῖν οἱ πολλοὶ κελεύοντες, ἄλλοι δὲ μαστιγοῦντες· οἱ δὲ χαριέστεροι καὶ σιδήρῳ τὰς ἐπιφανείας αὐτῶν καταξύοντες. Ἡγεῖτο γὰρ χρῆναι πολὺ πρότερον ἐν ταῖς ψυχαῖς τὸ στερρὸν τοῦτο καὶ ἀπαθὲς κατασκευάσαι. Lucian. *Nigrin.*

Col. 3. 5.

— *Ver.* 8.

Ut corpus redimas, ferrum patieris & ignes,
Arida nec ſitiens ora lavabis aquâ.
Ut valeas animo, quicquam tollerare negabis.

* Νεκρώσατε τὰ μέλη.

† Ἀπόθεσθε τὰ πάντα.

18. Secondly, But in the leſſer degrees of Mortification, in order to ſubduing of all Paſſions of the Senſitive appetite, and the conſequent and ſymbolical ſins, *bodily Auſterities are of good uſe, if well underſtood, and prudently undertaken. To which purpoſe I alſo conſider, No acts of corporal Auſterity or external Religion are of themſelves to be eſteemed holy or acceptable to God, are no-where preciſely commanded, no inſtruments of union with *Chriſt*, no immediate parts of Divine worſhip: and therefore to ſuffer corporal Auſterities with thoughts determining upon the external action, or imaginations of Sanctity inherent in the action, is againſt the purity, the ſpirituality and ſimplicity of the Goſpel. And this is the meaning of S.*Paul*, *It is a good thing that the heart be eſtabliſhed with Grace, not with meats, which have not profited them which have walked in them*; and, *The kingdom of God conſiſts not in meat and drink, but in righteouſneſs, and peace, and joy in the Holy Ghoſt*: and, *Bodily exerciſe profiteth little, but Godlineſs is profitable unto all things.* Now if external Mortifications are not for themſelves, then they are to receive their eſtimate as they co-operate to the End. Whatſoever is a prudent reſtraint of an extravagant Paſſion, whatſoever is a direct denial of a ſin, whatſoever makes proviſion for the ſpirit, or withdraws the fewel from the impure fires of carnality, that is an act of Mortification: but thoſe Auſterities which *Baal*'s Prieſts did uſe, or the *Flagellantes*, an ignorant Faction that went up and down Villages whipping themſelves, or thoſe which return periodically on a ſet day of Diſcipline, and uſing rudeneſſes to the Body by way of ceremony and ſolemnity, not directed againſt the actual incurſion of a pungent Luſt, are not within the verge of the grace of Mortification. For unleſs the Temptation to a carnal ſin be actually incumbent and preſſing upon the Soul, pains of infliction and ſmart do not benefit toward ſuppreſſing the habit or inclination: for ſuch ſharp diſciplines are but ſhort and tranſient troubles; and although they take away the preſent fancies of a Temptation, yet unleſs it be raſh and uncharitable, there is no effect remanent upon the body, but that the Temptation may ſpeedily return. As is the danger, ſo muſt be the application of the remedy. Actual Severities are not imprudently undertaken in caſe of imminent danger: but to cure an habitual Luſt, ſuch corporal Mortifications are moſt reaſonable whoſe effect is permanent, and which takes away whatſoever does miniſter more fewel, and puts a torch to the pile.

* Ὁ ἐγγὺς κυρίου πλήρες μαστίγων. Clem. Alexand. *Pædag.* 2.

Heb. 13. 9.

Rom. 14. 17.

1 Tim. 4. 8.

19. But this is altogether a diſcourſe of Chriſtian Prudence, not of preciſe Duty and Religion: for if we do by any means provide for our indemnity, and ſecure our innocence, all other exteriour Mortifications are not neceſſary, and they are convenient but as they do facilitate or co-operate towards the End. And if that be well underſtood, it will concern us that they be uſed with prudence and caution, with purity of intention, and without pride. For ſince they are nothing in themſelves, but are hallowed and adopted into the family of religious actions by participation of the End; the doing them not for themſelves takes off all complacency and fancy reflecting from an opinion of the external actions, guides and purifies the intention, and teaches us to be prudent in the

managing of thoſe Auſterities, which as they are in themſelves afflictive, ſo have in in them nothing that is eligible, if they be imprudent.

20. And now ſuppoſing theſe Premiſſes as our guide to chuſe and enter into the action, Prudence muſt be called in to the execution and diſcharge of it, and the manner of its managing. And for the prudential part, I ſhall firſt give the advice of *Nigrinus* in the diſcipline of the old Philoſophers; *He that will beſt inſtitute and inſtruct men in the ſtudies of Vertue and true Philoſophy, muſt have a regard to the mind, to the body, to the age, to the former education, and capacities or incapacities of the perſon.* To which all ſuch circumſtances may be added as are to be accounted for in all prudent eſtimations; ſuch as are national cuſtoms, dangers of ſcandal, the preſence of other remedies, or disbanding of the inclination.

Καὶ τὸ ἄριστα παιδεύειν ἀνθρώπους προαιρούμενον, τοῦτο μὲν ψυχῆς τοῦτο δὲ σώματος, τοῦτο δὲ ἡλικίας τε καὶ τῆς προτέρου ἀγωγῆς ἐστοχάσθαι. Luc. *Nigr.*

21. Secondly, It may alſo concern the prudence of this duty, not to neglect the ſmalleſt inadvertencies and minutes of Luſt or ſpiritual inconvenience, but to contradict them in their weakneſs and firſt beginnings. We ſee that great diſturbances are wrought from the ſmalleſt occaſions meeting with an impatient ſpirit, like great flames kindled from a little ſpark fallen into an heap of prepared Nitre. S. *Auſtin* tells a ſtory of a certain perſon, “ much vexed with Flies in the region of his dwelling, and himſelf
“ heightned the trouble by too violent and buſie reflections upon the inconſiderableneſs
“ of the inſtrument, and the greatneſs of the vexation alighting upon a peeviſh ſpirit.
“ In this diſpoſition he was viſited by a *Manichee*, (an Heretick that denied God to be
“ the Maker of things viſible.) He being buſie to rub his Infection upon the next thing
“ he met, ask'd the impatient perſon whom he thought to be the Maker of Flies? He
“ anſwered, I think the Devil was; for they are inſtruments of great vexation and
“ perpetual trouble. What he rather fanſied than believed, or expreſſed by anger ra-
“ ther than at all had entertained within, the *Manichee* confirmed by ſuch arguments,
“ to which his adverſary was very apt to give conſent, by reaſon of his impatience and
“ peeviſhneſs. The *Manichee* having ſet his foot firm upon his firſt breach, proceeded
“ in his Queſtion, If the Devil made Flies, why not Bees, who are but a little bigger,
“ and have a ſting too? The conſideration of the Sting, made him fit to think, that the
“ little difference in bigneſs needed not a diſtinct and a greater Efficient, eſpecially ſince
“ the ſame workman can make a great as well as a little veſſel. The *Manichee* pro-
“ ceeded, If a Bee, why not a Locuſt? if a Locuſt, then a Lizzard? if a Lizard, then
“ a Bird? if a Bird, then a Lamb? and thence he made bold to proceed to a Cow, to
“ an Elephant, to a Man. His adverſary by this time being inſnared by granting ſo
“ much, and now aſhamed not to grant more, leſt his firſt conceſſions ſhould ſeem
“ unreaſonable and impious, confeſſed the Devil to be the Maker of all Creatures viſible.
The uſe which is made of this Story is this Caution, That the Devil do not abuſe us in Flies, and provoke our ſpirits by trifles and impertinent accidents: for if we be unmortified in our ſmalleſt motions, it is not imaginable we ſhould ſtand the blaſt of an impetuous accident and violent perturbation. Let us not therefore give our Paſſions courſe in a ſmall accident, becauſe the inſtance is inconſiderable: for though it be, the conſequence may be dangerous, and a wave may follow a wave, till the inundation be general and deſperate. And therefore here it is intended for advice, that we be obſervant of the accidents of our domeſtick affairs, and curious that every trifling inadvertency of a ſervant, or ſlight misbecoming action, or imprudent words, be not apprehended as inſtruments of vexation: for ſo, many ſmall occaſions, if they be productive of many ſmall diſturbances, will produce an habitual churliſhneſs and immortification of ſpirit.

Tract. 1. in Joh.

22. Thirdly, Let our greateſt diligence and care be employed in mortifying our predominant Paſſion. For if our care be ſo great as not to entertain the ſmalleſt, and our reſolution ſo ſtrong and holy as not to be ſubdued by the greateſt and moſt paſſionate deſires, the Spirit hath done all its work, ſecures the future, and ſanctifies the preſent, and nothing is wanting but perſeverance in the ſame prudence and Religion. And this is typically commanded in the Precept of God to *Moſes* and *Aaron* in the matter of *Peor*; *Vex the Midianites, becauſe they vexed you, and made you ſin by their daughters.* And *Phinehas* did ſo, he killed a Prince of the houſe of *Simeon*, and a Princeſs of *Midian*, and God confirmed the Prieſthood to him for ever: meaning, that we ſhall for ever be admitted to a nearer relation to God, if we ſacrifice to God our deareſt Luſt. And this is not ſo properly an act, as the end of Mortification. Therefore it concerns the prudence of the Duty, that all the efficacy and violence of it be employed againſt the ſtrongeſt, and there where is the moſt dangerous hoſtility.

23. Fourthly, But if we mean to be Maſters of the field, and put our victory paſt diſpute, let us mortifie our moroſity and natural averſations, reducing them to an indifferency, having in our wills no fondneſſes, in our ſpirits no faction of perſons or nations, being prepared to love all men, and to endure all things, and to undertake all employments which are duty or counſel, in all circumſtances or diſadvantages. For the excellency of Evangelical Sanctity does ſurmount all Antipathies, as a veſſel climbs up and rides upon a wave. *The Wolf and the Lamb ſhall cohabit, and a Child ſhall play and put his fingers in the Cavern of Aſpick.* Nations whoſe intereſts are moſt contradictory muſt be knit by the confederations of a mortified and a Chriſtian ſpirit, and ſingle perſons muſt triumph over the difficulties of an indiſpoſed nature; or elſe their own will is unmortified, and Nature is ſtronger than can well conſiſt with the dominion and abſolute empire of Grace. To this I reduce ſuch peeviſh and unhandſome niceneſſes in matters of Religion, that are unſatisfied unleſs they have all exteriour circumſtances trimmed up and made pompous for their Religious offices; ſuch who cannot pray without a convenient room, and their Devotion is made active only by a well-built Chapel, and they cannot ſing Lauds without Church-muſick, and too much light diſſolves their intention, and too much dark promotes their melancholy: and becauſe theſe and the like exteriour Miniſteries are good advantages, therefore without them they can do nothing: which certainly is a great intimation and likeneſs to Immortification. Our Will ſhould be like the Candle of the Eye, without all colour in it ſelf, that it may entertain the ſpecies of all colours from without: and when we luſt after mandrakes and deliciouſneſs of exteriour Miniſteries, we many times are brought to betray our own intereſt, and proſtitute our deareſt affections to more ignoble and ſtranger deſires. Let us love all natures, and ſerve all perſons, and pray in all places, and faſt without opportunities, and do alms above our power, and ſet our ſelves heartily on work, to neglect and fruſtrate thoſe lower temptations of the Devil, who will frequently enough make our Religion inopportune, if we then will make it infrequent; and will preſent us with objects enough and flies to diſquiet our perſons, if our natures be petulant, peeviſh, curious, and unmortified.

24. It is a great mercy of God to have an affable, ſweet and well-diſpoſed nature, and it does half the work of Mortification for us; we have the leſs trouble to ſubdue our Paſſions, and deſtroy our Luſts. But then, as thoſe whoſe natures are moroſe, cholerick, peeviſh and luſtful, have greater difficulty; ſo is their vertue of greater excellence, and returned with a more ample reward. But it is in all mens natures as with them who gathered Manna, *They that gathered little had no lack, and they that gathered much had nothing over:* they who are of ill natures ſhall want * no aſſiſtance of God's grace to work their cure, though their fleſh be longer healing; and they who are ſweetly tempered, being naturally meek and modeſt, chaſt or temperate, will find work enough to conteſt againſt their temptations from without, though from within poſſibly they may have fewer. Yet there are greater degrees of Vertue and heroical excellencies, and great rewards to which God hath deſigned them by ſo fair diſpoſitions; and it will concern all their induſtry to mortifie their ſpirit, which though it be malleable and more ductile, yet it is as bare and naked of imagery as the rudeſt and moſt iron nature. So that Mortification will be every man's duty: no nature, nor piety, nor wiſdom, nor perfection, but will need it, either to ſubdue a Luſt, or a Paſſion; to cut off an occaſion, or to reſiſt a Temptation; to perſevere, or to go on; to ſecure our preſent eſtate, or to proceed towards perfection. But all men do not think ſo.

* *Nemo adeò ferus eſt, ut non miteſcere poſſit, Si modò culturæ patientem commodet aurem.* Hor.

25. For there are ſome who have great peace, no fightings within, no troubles without, no diſputes or contradictions in their ſpirit. But theſe men have the peace of tributaries or a conquered people, the gates of their City ſtand open day and night, that all the Carriages may enter without diſputing the paſs: the fleſh and the ſpirit diſpute not, becauſe the ſpirit is there in pupillage or in bonds, and the fleſh rides in triumph, with the tyranny and pride and impotency of a female tyrant. For in the ſence of Religion we all are Warriours or Slaves: either our ſelves are ſtark dead in treſpaſſes and ſins, or we need to ſtand perpetually upon our guards in continual obſervation, and in conteſtation againſt our Luſts and our Paſſions; ſo long denying and contradicting our own wills, till we will and chuſe to do things againſt our Wills, having an eye always to thoſe infinite ſatisfactions which ſhall glorifie our Wills and all our Faculties, when we arrive to that ſtate in which there ſhall be no more contradiction, but only that *our mortal ſhall put on immortality.*

26. But as ſome have a vain and dangerous peace, ſo others double their trouble by too nice and impertinent ſcruples, thinking that every Temptation is a degree of Immortification. As long as we live we ſhall have to do with Enemies. But as this Life is ever a ſtate of Imperfection, ſo the very deſign and purpoſe of Mortification is not to take away Temptations, but to overcome them: it endeavours to facilitate the work, and ſecure our condition, by removing all occaſions it can; but the opportunity of a crime and the ſolicitation to a ſin is no fault of ours, unleſs it be of our procuring, or finds entertainment when it comes unſent for. To ſuffer a Temptation is a miſery: but if we then ſet upon the Mortification of it, it is an occaſion of Vertue; and never is criminal unleſs we give conſent. But then alſo it would be conſidered, that it is not good offering our ſelves to *fire Ordeal*, to confirm our Innocence; nor prudent to enter into battle without need, and to ſhew our valour; nor ſafe to procure a Temptation, that we may have the reward of Mortification of it. For Mortification of the ſpirit is not commanded as a Duty finally reſting in it ſelf, or immediately landing upon God's glory, ſuch as are acts of Charity and Devotion, Chaſtity and Juſtice: but it is the great inſtrument of Humility and all other Graces; and therefore is to be undertaken to deſtroy a ſin, and to ſecure a vertuous habit. And beſides that to call on a danger is to tempt God, and to invite the Devil, (and no man is ſure of a victory:) it is alſo great imprudence to create a need, that we may take it away again; to drink poiſon, to make experiment of the antidote: and at the beſt it is but running back, to come juſt to the ſame place again. For he that is not tempted does not ſin; but he that invites a Temptation, that he might overcome it, or provokes a Paſſion, that he may allay it, is then but in the ſame condition after his pains and his danger. He was not ſure he ſhould come ſo far.

Vide Diſc. *of Temptation.*

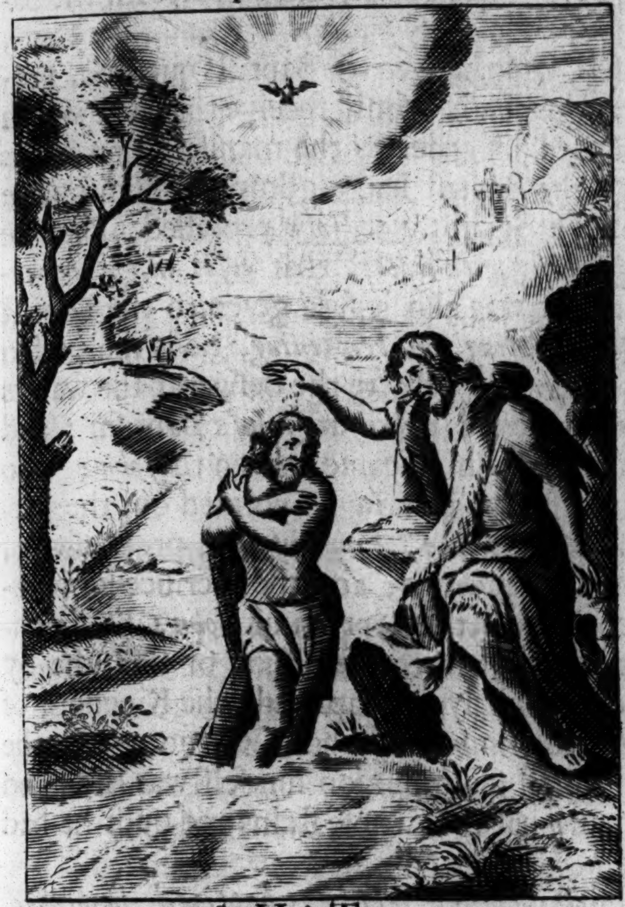
The PRAYER.

O *Deareſt God, who haſt framed Man of Soul and Body, and fitted him with Faculties and proportionable inſtruments to ſerve thee according to all our capacities, let thy Holy Spirit rule and ſanctifie every power and member both of Soul and Body, that they may keep that beauteous order which in our creation thou didſt intend, and to which thou doſt reſtore thy people in the renovations of Grace: that our Affections may be guided by Reaſon, our Underſtanding may be enlightned with thy Word, and then may guide and perſuade our Will: that we ſuffer no violent tranſportation of Paſſions, nor be overcome by a Temptation, nor conſent to the impure ſolicitations of Luſt: that* Sin may not reign in our mortal bodies, *but that both Bodies and Souls may be conformable to the Sufferings of the Holy* Jeſus: *that* in our body we may bear the marks and dying of our Lord, *and in our ſpirits we may be humble and mortified, and like him in all his imitable perfections: that we may* die to ſin, and live to righteouſneſs; *and after our* ſuffering together with him *in this world, we may* reign together with him *hereafter. To whom, in the unity of the moſt myſterious Trinity, be all glory and dominion and praiſe for ever and ever.* Amen.

SECT. IX.

Of JESUS *being Baptized, and going into the Wilderneſs to be Tempted.*

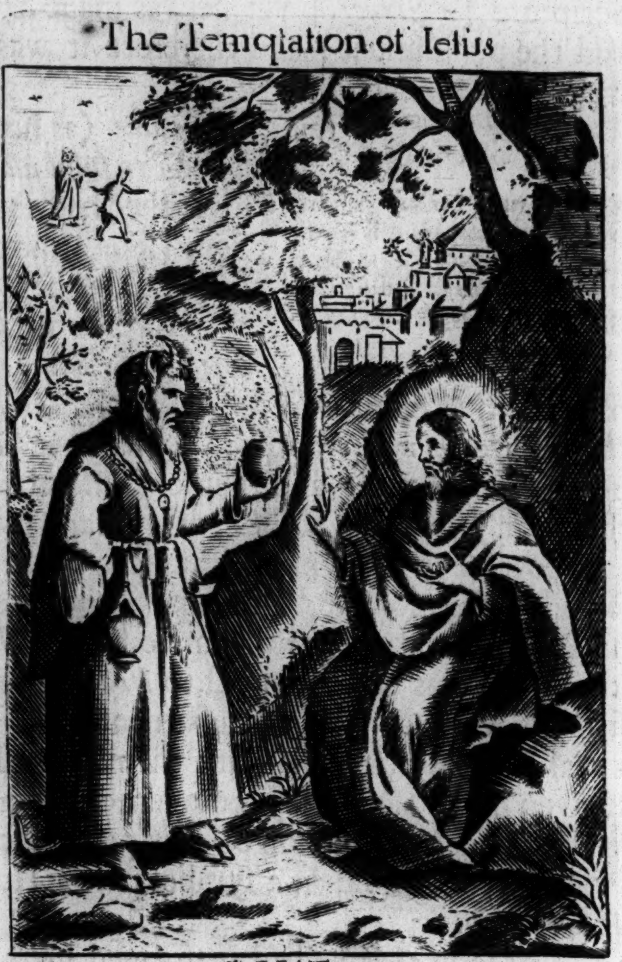
The Baptiſme of Ieſus



S. MAT. 3. 17.

And lo, a voice from heaven, ſaying This is my beloved Son, in whom I am well pleaſed. *Luc. 3: 23. And Ieſus himſelfe began to be about thirty yeares of age.*

The Temptation of Ieſus



S. MAT. 4: 10

Get thee behind me Satan For it is written Thou shalt worship the Lord thy God and him only shalt thou serue

1. NOW the full time was come, *Jeſus* took leave of his Mother and his Trade, to begin his Father's work, and the Office Prophetical, in order to the Redemption of the World: And when *John was baptizing in Jordan, Jeſus came to John to be baptized of him.* The Baptiſt had never ſeen his face, becauſe they had been from their infancy driven to ſeveral places, deſigned to ſeveral employments, and never met till now. But immediately the Holy Ghoſt inſpired S. *John* with a diſcerning and knowing ſpirit, and at his firſt arrival he knew him, and did him worſhip. And when *Jeſus* deſired to be baptized, *John forbad him, ſaying, I have need to be baptized of Thee, and comeſt thou to me?* For the Baptiſm of *John*, although it was not a direct inſtrument of the Spirit for the collation of Grace, neither find we it adminiſtred in any form of words, not ſo much as in the name of *Chriſt* to come, as * many dream: (becauſe even after *John* had baptized, the Phariſees ſtill doubted if he were the *Meſſias*; which they would not, if in his form of Miniſtration he had publiſhed *Chriſt* to come after him; and alſo becauſe it had not been proper for *Chriſt* himſelf to have received that Baptiſm whoſe form had ſpecified himſelf to come hereafter; neither would it conſiſt with the Revelation which *John* had, and the confeſſion which he made, to baptize in the name of *Chriſt* to come, whom the Spirit marked out to him to be come already, and himſelf pointed at him with his finger:) yet it was a ceremonious conſignation of the Doctrine of * *Repentance*, which was one great part of the Covenant Evangelical, and was a Divine Inſtitution; the ſuſception of it was in order to the *fulfilling all righteouſneſs*; it was a ſign of Humility, the perſons baptized confeſſed their ſins; it was a ſacramental diſpoſing to the Baptiſm and Faith of *Chriſt*. But therefore *John* wondred why the *Meſſias, the Lamb of God*, pure and without ſpot, who needed not the abſterſions of Repentance, or the waſhings of Baptiſm, ſhould demand

* Gabriel Sotus, Scotus, *&c.*

* Acts 19. 4. προοίμιον τοῦ ἐυαγγελίου τῆς χάριτος.

Quæſt. ad Orthod. 73.

Dial. 3. *adverſ. Pelag.*

mand it, and of him a ſinner, and his ſervant. And in the *Hebrew* Goſpel of S. *Matthew* which the *Nazarens* uſed at *Beræa* (as S. *Hierom* reports) theſe words are added; [*The Mother of the Lord and his Brethren ſaid unto him, John Baptiſt baptizeth to the Remiſſion of ſins, let us go and be baptized of him. He ſaid unto them, What, have I ſinned, that I ſhould go and be baptized of him?*] And this part of the Story is alſo told by *Juſtin Martyr*. But *Jeſus* wanted not a propoſition to conſign by his Baptiſm proportionable enough to the analogy of its inſtitution: for as others profeſſed their return towards Innocence, ſo he avowed his perſeverance in it. And though he was never called in Scripture [*a Sinner,*] yet he was made *Sin* for us; that is, he did undergo the ſhame and the puniſhment: and therefore it was proper enough for him to perform the Sacrament of Sinners.

Ἐβαπτίσθη δὲ καὶ ἐνήστευσεν (Ἰησοῦς,) οὐκ αὐτὸς ἀπορυπώσεως, ἢ νηστείας χρείαν ἔχων ἢ καθάρσεως, ὁ τῇ φύσει καθαρὸς καὶ ἅγιος, ἀλλ' ἵνα καὶ Ἰωάννῃ ἀλήθειαν προσμαρτυρήσῃ, καὶ ὑμῖν ὑπογραμμὸν παράσχῃ. Clem. *Conſtit. Apoſt. l.* 7. *c.* 23.

2. But the Holy *Jeſus*, who *came* (as himſelf, in anſwer to the Baptiſts queſtion, profeſſed) *to fulfil all righteouſneſs*, would receive that Rite which his Father had inſtituted in order to the manifeſtation of his Son. For although the Baptiſt had a glimpſe of him by the firſt irradiations of the Spirit; yet *John* profeſſed, That he therefore came *baptizing with water*, that *Jeſus might be maniſeſted to Iſrael:* and it was alſo a ſign given to the Baptiſt himſelf, that *on whomſoever he ſaw the Spirit deſcending and remaining*, he is the perſon *that baptizeth with the Holy Ghoſt*. And God choſe to actuate the deſign at the waters of *Jordan*, in great and religious aſſemblies convened there at *John*'s Baptiſm; and therefore *Jeſus* came to be baptized, and by this Baptiſm became known to *John*; who as before he gave to him an indiſcriminate teſtimony, ſo now he pointed out the perſon in his Sermons and Diſcourſes, and by calling him *the* * *Lamb of God*, propheſied of his Paſſion, and preached him to be the World's Redeemer, and the Sacrifice for mankind. He was now manifeſt to *Iſrael*; he confirmed the Baptiſm of *John*; he ſanctified the water to become ſacramental and miniſterial in the remiſſion of ſins; he by a real event declared, that to them who ſhould rightly be baptized, the Kingdom of Heaven ſhould certainly be opened; he inſerted himſelf by that Ceremony into the ſociety and participation of holy people, of which Communion himſelf was Head and Prince; and he did in a ſymbol purifie Humane nature, whoſe ſtains and guilt he had undertaken.

* *Symbolum ſupplicij crucis.* Juſt. Mart.

* Καὶ εὐθὺς περιέλαμψε τὸν τόπον φῶς μέγα. *Evang.* Ebion.

3. As ſoon as *John* had performed his Miniſtery, and *Jeſus was baptized, he prayed*, and *the heavens were opened*, and the air clarified by a new and * glorious light, *and the Holy Ghoſt in the manner of a Dove alighted upon* his Sacred head, and God the Father gave *a voice from heaven, ſaying, Thou art my beloved Son, in whom I am well pleaſed.* This was the inauguration and proclamation of the *Meſſias*, when he began to be the great Prophet of the New Covenant. And this was the greateſt meeting that ever was upon Earth, where the whole Cabinet of the myſterious Trinity was opened and ſhewn, as much as the capacities of our preſent imperfections will permit; the Second perſon in the veil of Humanity; the Third * in the ſhape, or with the motion of a Dove; but the Firſt kept his primitive ſtate: and as to the *Iſraelites* he gave notice, by way of caution, *Ye ſaw no ſhape, but ye heard a voice*; ſo now alſo God the Father gave teſtimony to his Holy Son, and appeared only in *a voice*, without any viſible repreſentment.

* Ὡσεὶ περιστερὰν, Mat. 3. 16. Mark 1. 10. ἐν σωματικῷ εἴδει. Luke 3. 22.

Cap. 17. *de gloria Martyr.*

4. When the Rite and the Solemnity was over, *Chriſt aſcended up out of the waters*, and left ſo much virtue behind him, that, as *Gregorius Turonenſis* reports, that creek of the River where his Holy body had been baptized was indued with a healing quality, and a power of curing Lepers that bathed themſelves in thoſe waters, in the faith and with invocation of the holy Name of *Jeſus*. But the manifeſtation of this power was not till afterwards, for as yet *Jeſus* did no Miracles.

5. As ſoon as ever the Saviour of the World was baptized, had opened the Heavens, which yet never had been opened to Man, and was declared the Son of God, *Jeſus was by the Spirit driven into the wilderneſs*; not by an unnatural violence, but by the efficacies of Inſpiration, and a ſupernatural inclination and activity of reſolution: for it was the Holy Spirit that bare him thither; he *was led by the* good *Spirit to be tempted by the* evil. Whither alſo he was pleaſed to retire, to make demonſtration that even in an active life, ſuch as he was deſigned to and intended, ſome receſſes and temporary dimiſſions of the world are moſt expedient, for ſuch perſons eſpecially whoſe office is Prophetical; and for inſtitution of others, that by ſuch vacancies in prayer and contemplation they may be better enabled to teach others when they have in ſuch retirements converſed with God.

6. In the Deſart, which was four miles from the place of his Baptiſm, and about twenty miles from *Jeruſalem,* as the common computations are, he did abide *forty days and forty nights;* where he was perpetually diſturbed and aſſaulted with evil ſpirits, in the midſt of wild beaſts, in a continual *faſt,* without eating bread or drinking water. *And the Angels miniſtred to him,* being Meſſengers of comfort and ſuſtentation ſent from his Father for the ſupport and ſervice of his Humanity, and employed in reſiſting and diſcountenancing the aſſaults and temporal hoſtilities of the ſpirits of darkneſs.

7. Whether the Devils appeared in any horrid and affrighting ſhapes is not certain: but it is more likely, to a perſon of ſo great Sanctity and high deſignation they would appear more Angelical and immaterial, in repreſentments intellectual, in words and *Idea's,* temptations and inticements; becauſe *Jeſus* was not a perſon of thoſe low weakneſſes to be affrighted or troubled with an ugly phantaſm, which can do nothing but abuſe the weak and imperfect conceptions of perſons nothing extraordinary. And this was the way which Satan or the Prince of the Devils took, whoſe Temptations were reſerved for the laſt aſſault, and the great day of trial. For at the expiration of his forty days, *Jeſus* being *hungry,* the Tempter invited him only to *eat bread* of his own providing, which might refreſh his Humanity, and prove his Divinity; hoping that his hunger, and the deſire of convincing the Devil, might tempt him to eat before the time appointed. *But Jeſus anſwered, It is written, Man ſhall not live by bread alone, but by every word that proceeds out of the mouth of God:* meaning, that in every word of God, whether the Commandment be general or ſpecial, a promiſe is either expreſſed or implied of the ſupply of all proviſions neceſſary for him that is doing the work of God. And that was the preſent caſe of *Jeſus,* who was then doing his Father's work, and promoting our intereſt, and therefore was ſure to be provided for: and therefore ſo are we.

8. The Devil, having failed in this aſſault, tries him again, requiring but a demonſtration of his being the Son of God. He *ſets him upon the * battlement of the Temple,* and invites him to *throw himſelf down,* upon a pretence that *God would ſend his Angels* to keep his Son; and quotes Scripture for it. But *Jeſus* underſtood it well; and though he was ſecured of God's protection, yet he would not *tempt* God, nor ſolicite his Providence to a dereliction, by tempting him to an unneceſſary conſervation. This aſſault was ſilly and weak. But at laſt he unites all his power of ſtratagem, and *places* the Holy Jeſus *upon an exceeding high mountain,* and by an Angelical power draws into one Centre Species * and *Ideas* from all the Kingdoms and glories of the World, and makes an admirable Map of beauties, and repreſents it to the eyes of *Jeſus,* ſaying, that all that was put into his power to give, and he *would give it him, if he would fall down and worſhip him.* But then the Holy Lamb was angry as a provoked Lion, and commanded him away, when his temptations were violent, and his demands impudent and blaſphemous. *Then the Devil leaveth him, and the Angels came and miniſtred unto him,* bringing ſuch things as his neceſſities required; after he had by a forty-days Faſt done penance for our ſins, and conſigned to his Church the Doctrine and Diſcipline of Faſting in order to a Contemplative life, and the reſiſting and overcoming all the Temptations and allurements of the Devil, and all our ghoſtly enemies.

* Πτερύγιον, ἀκρωτήριον, τὸ ἐπάνω τοῦ ναοῦ ἀνατεθειμένον ζώδιον.

* Φαινόμενα ἐν τῷ ἀέρι φαντάσματα ἄστατα ὄντα καὶ ἀβέβαια.

Ad SECT. IX.

Conſiderations upon the Baptizing, Faſting, and Temptation of the Holy JESUS *by the Devil.*

1. WHen the day did break, and the Baptiſt was buſie in his offices, the Son of Righteouſneſs ſoon entred upon our Hemiſphere: and after he had lived a life of darkneſs and ſilence for thirty years together, yet now that he came to do the greateſt work in the World, and to miniſter in the moſt honourable Embaſſie, he would do nothing of ſingularity, but *fulfil all righteouſneſs,* and ſatisfie all Commands, and join in the common Rites and Sacraments, which all people innocent or penitent

did undergo, either as deleteries of Sin, or inſtruments of Grace. For ſo he would needs be baptized by his ſervant: and though he was of Purity ſufficient to do it, and did actually by his Baptiſm purifie the Purifier, and ſanctifie that and all other ſtreams to a holy miniſtery and effect; yet he went in, bowing his head like a ſinner, uncloathing himſelf like an imperfect perſon, and craving to be waſhed, as if he had been cruſted with an impure Leproſie. Thereby teaching us to ſubmit our ſelves to all thoſe Rites which he would inſtitute: and although ſome of them be, like the baptiſm of *John*, joined with confeſſion of ſins, and publication of our infirmities; yet it were better for us to lay by our loads, and waſh our ulcers, than by concealing them, out of vainer deſires of impertinent reputation, cover our diſeaſe till we are heart-ſick and die. But when ſo holy a perſon does all the pious Miniſteries of the more imperfect, it is a demonſtration to us, that a life common and ordinary, without affectation or ſingularity, is the moſt prudent and ſafe. Every great change, every violence of fortune, all eminencies and unevenneſſes whatſoever, whether of perſon or accident or circumſtance, puts us to a new trouble, requires a diſtinct care, creates new dangers, objects more temptations, marks us out the object of envy, makes our ſtanding more inſecure, and our fall more contemptible and ridiculous. But an even life ſpent with as much rigour of duty to God as ought to be, yet in the ſame manner of Devotions, in the ſuſception of ordinary Offices, in bearing publick burthens, frequenting publick aſſemblies, performing offices of civility, receiving all the rights of an eſtabliſhed Religion, complying with national Cuſtoms and hereditary Solemnities of a people, in nothing diſquieting publick peace, or diſreliſhing the great inſtruments of an innocent communion, or diſſolving the circumſtantial ligaments of Charity, or breaking Laws, and the great relations and neceſſitudes of the World, out of fancy or ſingularity, is the beſt way to live holily, and ſafely and happily; ſafer from ſin and envy, and more removed from trouble and temptation.

2. When *Jeſus* came to *John* to be baptized, *John*, out of humility and modeſty refuſed him: but when *Jeſus*, by reduplication of his deſire, fortifying it with a command, made it in the Baptiſt to become a Duty, then he obeyed. And ſo alſo did the Primitive Clerks refuſe to do offices of great dignity and higheſt miniſtery, looking through the honour upon the danger, and paſſing by the Dignity they conſidered the charge of the Cure, and knew that the eminency of the Office was in all ſenſes inſecure to the perſon; till by command and peremptory injunction of their Superiours it was put paſt a diſpute, and became neceſſary, and that either they muſt periſh inſtantly in the ruines and precipices of Diſobedience, or put it to the hazard and a fair venture for a brighter Crown or a bigger damnation. I wiſh alſo this care were entailed and did deſcend upon all Ages of the Church. For the ambitious ſeeking of Dignities and Prelacies Eccleſiaſtical is grown the Peſt of the Church, and corrupts the Salt it ſelf, and extinguiſhes the Lights, and gives too apparent evidences to the world, that neither the end is pure, nor the intention ſanctified, nor the perſon innocent; but the purpoſe ambitious or covetous, and the perſon vicious, and the very entrance into Church-offices is with an impure torch, and a foul hand, or an heart empty of the affections of Religion, or thoughts of doing God's work. I do not think the preſent Age is to be treated with concerning denying to accept rich Prelacies and pompous Dignities: but it were but reaſonable that the main intention and intellectual deſign ſhould be to appreciate and eſteem the Office and employment to be of greateſt conſideration. It is lawful to deſire a Biſhoprick; neither can the unwillingneſs to accept it, be, in a prudent account, adjudged the apteſt diſpoſition to receive it, (eſpecially if done in * ceremony, juſt in the inſtant of their entertainment of it, and poſſibly after a long ambition:) but yet it were well if we remember that ſuch deſires muſt be ſanctified with holy care and diligence in the Office. For the honey is guarded with thouſands of little ſharp ſtings and dangers; and it will be a ſad account, if we be called to audit for the crimes of our Dioceſe after our own Talleys are made even: and he that believes his own load to be big enough, and trembles at the apprehenſion of the horrours of Dooms-day, is not very wiſe if he takes up thoſe burthens which he ſees have cruſhed their Bearers, and preſſes his own ſhoulders till the bones crack, only becauſe the bundles are wrapt in white linen, and bound with ſilken cords. *He that deſires the Office of a Biſhop, deſires a good work*, ſaith S. *Paul*: and therefore we muſt not look on it for the fair-ſpreading Sails and the beauteous Streamers which the favour of Princes hath put to it, to make it ſail fairer and more ſecure againſt the dangers of ſecular diſcomforts, but upon the Burthen it bears. Prelacy is a good work; and a good work well done is very honourable, and ſhall be rewarded: but he that conſiders the

* *In Pontifical. Rom.*

infinite dangers of miſcarrying, and that the loſs of the Ship will be imputed to the Pilot, may think it many times the ſafeſt courſe to put God or his Superiours to the charge of a Command before he undertakes ſuch great Miniſteries. And he that enters in by the force of Authority, as he himſelf receives a teſtimony of his worth and aptneſs to the imployment, ſo he gives the world another, that his ſearch for it was not criminal, nor his perſon immodeſt; and by his weighty apprehenſion of his dangers he will conſider his work, and obtain a grace to do it diligently, and to be accepted graciouſly. And this was the modeſty and prudence of the Baptiſt.

3. *Jeſus was Baptized, he prayed, and the heavens were opened.* External Rites of Divine Inſtitution receive benediction and energy from above, but it is by the mediation of Prayer. * For there is nothing ritual, but it is alſo joyned with ſomething moral, and required on our part in all perſons capable of the uſe of Reaſon; that we may underſtand that the bleſſings of Religion are works & Graces too: God therefore requiring us to do ſomething, not that we may glory in it, but that we may eſtimate the Grace, and go to God for it in the means of his own hallowing. *Naaman* had been ſtupid, if when the Prophet bad him waſh ſeven times in *Jordan* for his cure, he had not confeſſed the cure to be wrought by the God of *Iſrael* and the miniſtery of his Prophet, but had made himſelf the Author, becauſe of his obedience to the enjoyned condition: and it is but a weak fancy, to derogate from God's grace, and the glory and the freedom of it, becauſe he bids us waſh before we are cleanſed, and pray when we are waſhed, and commands us to ask before we ſhall receive. But this alſo is true from this inſtance, that the external rite of Sacrament is ſo inſtrumental in a ſpiritual Grace, that it never does it but with the conjunction of ſomething moral. And this truth is of ſo great perſwaſion in the *Greek* Church, that the myſtery of Conſecration in the venerable Euchariſt is amongſt them attributed not to any myſtical words and ſecret operations of ſyllables, but to the efficacy of the prayers of the Church, in the juſt imitation of the whole action and the rite of Inſtitution. And the purpoſe of it is, that we might ſecure the excellency and holineſs of ſuch prediſpoſitions and concomitant Graces, which are neceſſary to the worthy and effectual ſuſception of the external Rites of Chriſtianity.

* 1 Cor. 10. 1, &c. Gal. 3. 14, 27, 1 Pet. 3. 21. 1 Cor. 12. 7, 13. Matth. 3. 2, 6.

Juſtin Mart. *Apol.* 2 Euſeb. Emiſſ. *Serm.* 5. *de Paſch.* S Auguſt. *l.* 3. c. 4. *de Trin.*

4. After the Holy *Jeſus was baptized*, and had *prayed*, *the Heavens opened*, *the Holy Ghoſt deſcended*, and *a voice from Heaven* proclaimed him to be the *Son of God*, and one *in whom the Father was well pleaſed*. And the ſame *ointment* that was caſt upon the *head* of our High Prieſt, *went unto his beard*, and thence *fell to the borders of his garment*: for as *Chriſt* our Head felt theſe effects in manifeſtation, ſo the Church believes God does to her and to her meaneſt children in the ſuſception of the holy Rite of Baptiſm in right, apt and holy diſpoſitions. For the Heavens open too upon us, and the Holy Ghoſt deſcends to ſanctifie the waters, and to hallow the Catechumen, and to pardon the paſſed and repented ſins, and to conſign him to the inheritance of ſons, and to put on his military girdle and give him the Sacrament and oath of fidelity. For all this is underſtood to be meant by thoſe frequent expreſſions of Scripture, calling Baptiſm *the Laver of Regeneration, Illumination, a Waſhing away the filth of the fleſh, and the Anſwer of a good conſcience, a being buried with Chriſt*, and many others of the like purpoſe and ſignification. But we may alſo learn hence ſacredly to eſteem the Rites of Religion, which he firſt ſanctified by his own perſonal ſuſception, and then made neceſſary by his own inſtitution and command, and God hath made to be conveyances of bleſſing and miniſteries of the Holy Spirit.

Quòd Chriſtus vidit cœlos apertos, noſtrî utique gratiâ factum eſt, quibus per lavacrum undæ regeneratricis janua panditur regni cæleſtis. Beda *in Matt. l.* 1. *c.* 1.

Eph. 5. 26. Heb. 10. 32. 1 Pet. 3. 21. Rom. 6. 4.

5. *The Holy Ghoſt deſcended upon* Jeſus *in the manner or viſible repreſentment of a Dove*: either in ſimilitude or figure, which he was pleaſed to aſſume, as the Church more generally hath believed; or at leaſt he did *deſcend like a Dove*, and in his robe of fire hovered over the Baptiſt's head, and then *ſate upon him*, as the Dove uſes to ſit upon the houſe of her dwelling; whoſe proprieties of nature are pretty and modeſt Hieroglyphicks of the duty of ſpiritual perſons, which are thus obſerved in both Philoſophies. The Dove ſings not, but mourns; it hath no * gall, ſtrikes not with its bill, hath no crooked talons, and forgets its young ones ſooneſt of any the inhabitants of the air. And the effects of the Holy Spirit are ſymbolical in all the ſons of Sanctification. For the voice of the Church is ſad in thoſe accents which expreſs her own condition. But as the Dove is not ſo ſad in her breaſt as in her note: ſo neither is the interiour condition of the Church wretched and miſerable; but indeed her Song is moſt of it Elegy within her own walls, and her condition looks ſad, and her joys are not pleaſures in the publick eſtimate, but they that afflict her think her miſerable, becauſe they know not the ſweetneſſes of a holy peace and ſerenity which ſupports her ſpirit, and plains the

* *Scil. in hepate: habet autem in inteſtino.*

heart under a rugged brow, making the Soul feſtival under the noiſe of a Threne and ſadder groanings. But the Sons of conſolation are alſo taught their Duty by this Apparition: for upon whomſoever the Spirit deſcends, he teaches him to be meek, and charitable, neither offending by the violence of hands, or looſer language. For the Dove is inoffenſive in beak and foot, and feels no diſturbance and violence of paſſions when its deareſt intereſts are deſtroyed: that we alſo may be of an even ſpirit in the ſaddeſt accidents, which uſually diſcompoſe our peace. And however ſuch ſymbolical intimations receive their efficacy from the fancy of the contriver: yet here, whether this apparition did intend any ſuch moral repreſentment or no, it is certain, that where ever the Holy Spirit does dwell, there alſo Peace and Sanctity, Meekneſs and Charity, a mortified will and an active dereliction of our deſires do inhabit. But beſides this hieroglyphical repreſentment, this Dove like that which *Noah* ſent out from the Ark, did aptly ſignifie the World to be renewed, and all to be turned to a new creation, and God hath made a new Covenant with us, that, unleſs we provoke him, he will never deſtroy us any more.

6. No ſooner had the voice of God pronounced *Jeſus* to be the *well beloved Son of God*, but the Devil thought it of great concernment to attempt him with all his malice and his art. And that is the condition of all thoſe whom God's grace hath ſeparated from the common expectations and ſocieties of the world. And therefore the Son of *Sirach* Ecclus. 2. 1. gave good advice, *My ſon, if thou come to ſerve the Lord, prepare thy Soul for temptation.* For not only the Spirits of darkneſs are exaſperated at the declenſion of their own Kingdom; but alſo the nature and conſtitution of Vertues and eminent Graces, which holy perſons exerciſe in their lives, is ſuch as to be eaſily aſſailable by their contraries, apt to be leſſened by time, to be interrupted by wearineſs, to grow flat and inſipid by tediouſneſs of labour, to be omitted and grow infrequent by the impertinent diverſions of ſociety & ſecular occaſions: ſo that to reſcind the ligaments of Vice made firm by nature and evil habits, to acquire every new degree of Vertue, to continue the holy fires of zeal in their juſt proportion, to overcome the Devil, and to reject the invitations of the World, and the ſofter embraces of the Fleſh, which are the proper employment of the ſons of God, is a perpetual difficulty, and every poſſibility of prevaricating the ſtrictneſs of a Duty is a Temptation, and an inſecurity to them who have begun to ſerve God in hard battels.

7. *The Holy Spirit did drive* Jeſus *into the wilderneſs, to be tempted by the Devil.* And though we are bound to pray inſtantly that we fall into no Temptation: yet if by Divine permiſſion, or by an inſpiration of the Holy Spirit, we be engaged in an action or courſe of life that is full of Temptation, and empty of comfort, let us apprehend it as an iſſue of Divine Providence, as an occaſion of the rewards of Diligence and Patience, as an inſtrument of Vertue, as a deſignation of that way in which we muſt glorifie God; but no argument of diſfavour, ſince our deareſt Lord the moſt Holy *Jeſus*, who could have driven the Devil away by the breath of his mouth, yet was by the Spirit of his Father permitted to a trial and moleſtation by the Spirits of Darkneſs. And this is *S. James*'s counſel, *My brethren, count it all joy when ye enter into divers temptations,* James 1. 2, 3. *knowing that the trial of your Faith worketh Patience.* So far is a bleſſing, when the Spirit is the inſtrument of our motion, and brings us to the trial of our Faith: but if the Spirit leaves us, and delivers us over to the Devil, not to be tempted, but to be abuſed and ruined, it is a ſad condition, and the greateſt inſtance of their infelicity whom the Church upon ſufficient reaſon and with competent authority delivers over to Satan, by the infliction of the greater Excommunication.

8. As ſoon as it was permitted to the Devil to tempt our Lord, he, like fire, had no power to ſuſpend his act, but was as entirely determined by the fulneſs of his malice as a natural agent by the appetites of nature: that we may know to whom we owe the happineſſes of all thoſe hours and days of peace in which we ſit under the trees of Paradiſe, and ſee no ſerpent encircling the branches and preſenting us with fair fruit to ruin us. It is the mercy of God we have the quietneſs of a minute: for if the Devil's chain were taken of, he would make our very beds a torment, *our tables to be a ſnare*, our ſleeps phantaſtick, luſtful and illuſive, and every ſenſe ſhould have an object of delight and danger, an Hyæna to kiſs, and to periſh in its embraces. But the Holy *Jeſus* having been aſſaulted by the Devil, and felt his malice by the experiments of Humanity, is become ſo *merciful a High Prieſt*, and ſo ſenſible of our ſufferings and danger, by the apprehenſions of compaſſion, that he hath put a hook into the noſtrils of Leviathan: and although the reliques of ſeven Nations be in our borders and fringes of our Country, yet we live as ſafe as did the *Iſraelites*, upon whom ſometimes an inroad and invaſion was made, and ſometimes

they had reſt forty years; and when the ſtorm came, ſome remedy was found out by his grace by whoſe permiſſion the tempeſt was ſtirred up. And we find many perſons who in ſeven years meet not with a violent temptation to a crime, but their battels are againſt impediments and retardations of improvement: their own rights are not directly queſtioned, but the Devil and Sin are wholly upon the defenſive. Our duty here is an act of affection to God, making returns of thanks for the protection, and of duty to ſecure and continue the favour.

9. But the deſign of the Holy Ghoſt being to expoſe *Jeſus* to the Temptation, he arms himſelf with Faſting and Prayer, and Baptiſm, and the Holy Spirit, againſt the day of battel. He continues in the Wilderneſs forty days and forty nights without meat or drink, attending to the immediate addreſſes and colloquies with God, not ſuffering the interruption of meals, but repreſenting his own and the neceſſities of all mankind with ſuch affections and inſtances of ſpirit, love and wiſdom, as might expreſs the excellency of his perſon, and promote the work of our Redemption: his converſation being in this interval but a reſemblance of Angelical perfection, and his *Faſts not an inſtrument of Mortification, for he needed none, he had contracted no ſtain from his own nor his Parents acts; neither do we find that he was at all hungry, or afflicted with his abſtinence, till after the expiration of forty days. *He was afterwards an hungry,* (ſaid the Evangeliſt;) and his abſtinence from meat might be a defecation of his faculties, and an opportunity of Prayer: but we are not ſure it intended any thing elſe. But it may concern the prudence of Religion, to ſnatch at this occaſion of duty ſo far as the inſtance is imitable, and in all violences of Temptation to faſt and pray; Prayer being a rare antidote againſt the poiſon, and Faſting a convenient diſpoſition to intenſe, actual and undiſturbed Prayer. *And we may remember alſo that we have been baptized, and conſign'd with the Spirit of God, and have received the adoption of Sons, and the graces of Sanctification in our Baptiſms, and had then the ſeed of God put into us, and then we put on *Chriſt*, and entring into battel put on the whole armour of Righteouſneſs; and therefore we may by obſerving our ſtrength gather alſo our duty and greateſt obligation, to fight manfully, that we may triumph glorioully.

* Εἶθ᾽ ὅταν τῆς χάριτος καταξιωθῇς, τότε σοι πρὸς ἀντικειμένας δυνάμεις παλαίειν δίδωσι τὴν ἐξουσίαν. ὥσπερ γὰρ μετὰ τὸ βάπτισμα καὶ τεσσαράκοντα ἡμέρας ἐπειρᾶτο, οὐχ ὅτι καὶ πρὸ τούτου νικᾷν οὐκ ἐδύνατο· ἀλλ᾽ ὅτι πάντα τάξει καὶ ἀκολουθίᾳ πράττειν ἐβούλετο· οὕτω καὶ σὺ πρὸ τοῦ βαπτίσματος τοῖς ἀντικειμένοις παλαίειν μὴ τολμήσας, λαβὼν δὲ τὴν χάριν, καὶ λοιπὸν θαρσῶν τοῖς τῆς δικαιοσύνης ὅπλοις, ἀγωνίζου τότε, καὶ εἰ θέλεις εὐαγγελίζου. Cyril. Hieroſ. *Catech.* 3.

* Ἐὰν σοι προσβάλλῃ μετὰ τὸ βάπτισμα ὁ τοῦ φωτὸς διώκτης καὶ πειραστής, προσβαλεῖ δὲ (καὶ γὰρ καὶ τῷ Λόγῳ καὶ Θεῷ μου προσέβαλε διὰ τὸ κάλυμμα, τῷ κρυπτῷ φωτὶ διὰ τὸ φαινόμενον,) ἔχεις ᾧ νικήσεις, μὴ φοβηθῇς τὸν ἀγῶνα· προβαλοῦ τὸ ὕδωρ, προβαλοῦ τὸ πνεῦμα, ἐν ᾧ πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβεσθήσεται, πνεῦμα μέν ἐστιν, ἀλλὰ διαλῦον ὄρη· ὕδωρ μέν ἐστιν, ἀλλὰ πυρὸς σβεστήριον. Nazianz. *Orat. in S. Bapt.*

10. The Devil's firſt Temptation of *Chriſt* was upon the inſtances and firſt neceſſities of Nature. *Chriſt* was hungry, and the Devil invited him to break his faſt upon the expence of a Miracle, by turning the ſtones into bread. But the anſwer *Jeſus* made was ſuch as taught us, ſince the ordinary providence of God is ſufficient for our proviſion or ſupport, extraordinary ways of ſatisfying neceſſities are not to be undertaken; but God muſt be relied upon, his time attended, his manner entertained, and his meaſure thankfully received. *Jeſus* refuſed to be relieved, and denied to manifeſt the Divinity of his Perſon, rather than he would do an act which had in it the intimation of a diffident ſpirit, or might be expounded a diſreputation to God's Providence. And therefore it is an improvident care and impious ſecurity to take evil courſes and uſe vile inſtruments to furniſh our Table, and provide for our neceſſities. God will certainly give us bread: and till he does, we can live by the breath of his mouth, by the Word of God, by the light of his countenance, by the refreſhment of his Promiſes. For if God gives not proviſions into our granaries, he can feed us out of his own, that is, out of the repoſitories of Charity, if the fleſh-pots be removed, he can alſo alter the appetite; and when our ſtock is ſpent, he can alſo leſſen the neceſſity: or if that continues, he can drown the ſenſe of it in a deluge of patience and reſignation. Every word of God's mouth can create a Grace, and every Grace can ſupply two neceſſities, both of the body and the Spirit; by the comforts of this to ſupport that, that they may bear each other's burthen, and alleviate the preſſure.

11. But the Devil is always prompting us to change our Stones into Bread, our ſadneſſes into ſenſual comfort, our drineſſes into inundations of fancy and exteriour ſweetneſſes: for he knows that the aſcetick Tables of Mortification, and the ſtones of the deſart, are more healthful than the fulneſſes of voluptuouſneſs, and the corn of the valleys. He cannot endure we ſhould live a life of Auſterity or Self-denial.

If he can get us but to ſatisfie our Senſes, and a little more freely to pleaſe our natural deſires, he then hath a fair Field for the Battel: but ſo long as we force him to fight in hedges, and moraſſes, encircling and crowding up his ſtrengths into diſadvantages, by our ſtone-walls, our hardneſſes of Diſcipline and rudeneſſes of Mortification, we can with more facility repell his flatteries, and receive fewer incommodities of ſpirit. But thus the Devil will abuſe us by the impotency of our natural deſires; and therefore let us go to God for ſatisfaction of our wiſhes. God can, and does, when it is good for us, change our ſtones into bread: for he is a Father ſo merciful, that *if we ask him a Fiſh, he will not give us a Scorpion*; *if we ask him Bread, he will not offer us a Stone*; but will ſatisfie all our deſires by miniſtrations of the Spirit, making ſtones to become our meat, and tears our drink: which although they are unpleaſant and harſh to natural appetites; yet by the operation and influences of God's Holy Spirit they are made inſtruments of health and life, and Salvation.

12. The Devil perceiving *Jeſus* to be a perſon of greater eminency and perfection than to be moved by ſenſual and low deſires, makes a ſecond aſſault by a Temptation ſomething more ſpiritual, and tempts him to Preſumption and indiſcreet confidence, to a throwing himſelf down from the pinnacles of the Temple, upon the ſtock of Predeſtination, that God might ſecure him by the miniſtery of Angels, and ſo prove his being the Son of God. And indeed it is uſual with the Devil, when ſevere perſons have ſo much mortified their lower appetites that they are not eaſily overcome by an invitation of carnality or intemperance, to ſtir them to opinions of their own Sanctity, and make their firſt eſcaping prove their ſecond and greater dangers. But that the Devil ſhould perſwade *Jeſus* to throw himſelf down becauſe he was the Son of God, was an invitation to no purpoſe, ſave only that it gave occaſion to this truth, That God's Providence ſecures all his ſons in the ways of Nature, and while they are doing their duty; but loves not to be tempted to acts unreaſonable and unneceſſary. God will protect his ſervants in or from all evils hapning without their knowledge, or againſt their will; but not from evils of their own procuring. *Heron*, an inhabitant of the Deſart, ſuffered the ſame Temptation, and was overcome by it? for he died with his fall, ſinfully and ingloriouſly. For the careſſes of God's love to his Saints and ſervants are ſecurity againſt all but themſelves. The Devil and all the World offer to do them miſchief; but then they ſhall be ſafe, becauſe they are innocent: if they once offer to do the ſame to themſelves, they loſe their Protection, becauſe they loſt their Prudence and their Charity. But here alſo it will concern all thoſe who by their eminent imployment and greater miniſteries in Eccleſiaſticals are ſet upon the pinnacle of the Temple, to take care that the Devil tempt not them to a precipice; a fall from ſo great a height will break the bones in pieces: and yet there alſo the ſtation is leſs firm, the poſture moſt uneaſie, the proſpect vertiginous, and the Devil buſie and deſirous to thruſt us headlong.

S. Hieron *in* 4. *cap. Matt.*

13. S. *Hierom* here obſerves well, the Devil intending miſchief to our Bleſſed Saviour, invited him to *caſt himſelf down*. He may *perſuade* us to a fall, but cannot *precipitate* us without our own act. And it is an infinite mercy in God, that the Devil, who is of malice infinite, is of ſo reſtrained and limited a power, that he can do us no ghoſtly diſadvantage, but by perſwading us to do it our ſelves. And then it will be a ſtrange imprudence, to lay violent and unreaſonable hands on our ſelves, and do that miſchief which our ſtrongeſt and moſt malicious Adverſary cannot; or to be invited by the only Rhetorick of a Dog's barking, to come near him, to untie his chain, to unlooſe his muzzle, for no other end but that we may be bitten. Juſt ſuch a fool is every perſon that conſents to the Temptations of the Devil.

14. By this time the Devil began to perceive that this was the Son of God, and deſigned to be the King of all the World, and therefore reſolved for the laſt aſſault to proffer him the Kingdoms of the World; thinking Ambition more likely to ruine him, becauſe he knew it was that which prevailed upon himſelf, and all thoſe fallen Stars, the Angels of Darkneſs. That the Devil told a lye it is moſt likely, when he ſaid he had power to diſpoſe the Kingdoms of the World: for originally and by proper inherent right God alone diſpoſes all Governments. But it is alſo certain, that the Devil is a perſon capable of a delegate imployment in ſome great mutation of ſtates: and many probabilities have been obſerved by wiſe perſonages, perſuading that the Grandeur of the *Roman* Empire was in the degrees of increment and decrement permitted to the power and managing of the Devil; that the greatneſs of that Government, being in all appearance full of advantage to Satan's Kingdom, and imployed for the diſ-improvement of the weak beginnings and improbable increaſe of Chriſtianity, might give luſtre and demonſtration to it that it came from God, ſince the great

permiſſions of power made to the Devil, and acted with all art and malice in defiance of the Religion, could produce no other effect upon it but that it made it grow greater; and the greatneſs was made more miraculous, ſince the Devil, when his chain was off, fain would but could not ſuppreſs it.

15. The Lamb of God, that heard him with patience tempt him to do himſelf a miſchief, and to throw himſelf headlong, could by no means endure it when he tempted to a direct diſhonouring of God. Our own injuries are opportunities of patience: but when the glory of God and his immediate Honour is the queſtion, then is the occaſion and preciſe minute for the flames of a clear-ſhining and unconſuming Zeal. But the care of God's Glory had ſo filled and imployed all the Faculties of *Jeſus*, that he takes no notice of the offer: and it were well alſo that we had fewer opinions of the luſtre of worldly dignities; or at leaſt, that we, in imitation of our bleſſed Maſter, ſhould refuſe to accept all the World, when it is to be bought of the Devil at the expence of a deadly ſin. For that Government cannot be very honourable that makes us ſlaves to the worſt of Tyrants: and all thoſe Princes and great perſonages who by injury and uſurpation poſſeſs and invade others rights, would do well to conſider, that a Kingdom is too dearly paid for, if the condition be firſt to worſhip the Devil.

16. When the Devil could do no good, *he departed for a time.* If he could ever have ſpied a time of returning, he wanted not will nor malice to obſerve and uſe it. And although *Jeſus* was a perſon without danger; yet I doubt not but the Holy Ghoſt deſcribed that circumſtance, that we ſhould not have the ſecurities of a deep peace when we have had the ſucceſs of conquerors; for a ſurpriſe is moſt full of horrour, and of more certain ruine: ſo that we have no ſecurity, but a perpetual obſervation: that, together with the grace of God, (who takes care of all his ſervants, and will drive away the Tempter when he pleaſes, and help us always when we need,) is as great an argument for our confidence, and encouragement to our prayers and addreſs to God, as it is ſafety to our perſon, and honour to our victory. And let us account it our honour that the trials of Temptation, which is the greateſt ſadneſs of our condition, are hallowed by the Temptation of *Jeſus*, and our condition aſſured by his aſſiſtances, and the aſſiſtances procured by our Prayers moſt eaſily upon the advantage of his ſufferings and compaſſion. And we may obſerve that Poverty, Predeſtenation and Ambition are the three quivers from which the Devil drew his arrows which (as the moſt likely to prevail) he ſhot againſt *Chriſt*. But now he ſhot in vain, and gave probation that he might be overcome: our Captain hath conquered for himſelf and us. By theſe inſtances we ſee our danger, and how we are provided of a remedy.

The PRAYER.

O *Holy* Jeſus, *who didſt fulfil all Righteouſneſs, and didſt live a life of evenneſs and obedience and community, ſubmitting thy ſelf to all Rites and Sanctions of Divine ordinance; give me grace to live in the fellowſhip of thy holy Church, a life of Piety, and without ſingularity, receiving the ſweet influence of thy Sacraments and Rites, and living in the purities and innocencies of my firſt Sanctification. I adore thy goodneſs infinite, that thou haſt been pleaſed to waſh my Soul in the Laver of Regeneration, that thou haſt conſigned me to the participation of thy favours by the holy Euchariſt. Let me not return to the infirmities of the Old man, whom thou haſt crucified on thy Croſs, and who was buried with thee in Baptiſm; nor renew the crimes of my ſinful years which were ſo many receſſions from baptiſmal purities: but let me ever receive the emiſſions of thy Divine Spirit, and be a Son of God, a partner of thine immortal inheritance; and when thou ſeeſt it needful, let me receive teſtimony from Heaven, that I am thy ſervant and thy child. And grant that I may ſo walk, that I neither diſrepute the honour of the Chriſtian Inſtitution, nor ſtain the whiteneſſes of that Innocence which thou didſt inveſt my Soul withal when I put on the baptiſmal Robe, nor break my holy Vow, nor loſe my right of Inheritance which thou haſt given me by promiſe and grace: but that thou mayeſt love me with the love of a Father, and a Brother, and a Huſband, and a Lord, and I ſerve thee in the communion of Saints, in the ſuſception of Sacraments, in the actions of a holy life, and in a never-failing love or uninterrupted Devotion; to the glory of thy Name, and the promotion of all thoſe Ends of Religion which thou haſt deſigned in the excellent Oeconomy of Chriſtianity. Grant this, holy* Jeſus, *for thy mercy's ſake, and for the honour of thy Name, which is and ſhall be adored for ever and ever.* Amen.

DISCOURSE V.

Of Temptation.

1. GOD, who is the Fountain of good, did chuſe rather to bring good out of evil, than not to ſuffer any evil to be: not only becauſe variety of accidents and natures do better entertain our affections and move our ſpirits, who are tranſported and ſuffer great impreſſions by a circumſtance, by the very oppoſition and accidental luſtre and eminency of contraries; but alſo that the glory of the Divine Providence in turning the nature of things into the deſigns of God might be illuſtrious, and that may in a mixt condition have more obſervation, and after our danger and our labour we may obtain a greater reward. For Temptation is the opportunity of Vertue and a Crown: God having diſpoſed us in ſuch a condition, that our Vertues muſt be difficult, our inclinations averſe and corrigible, our avocations many, our hoſtilities bitter, our dangers proportionable; that our labour might be great, our inclinations ſuppreſſed and corrected, our intentions be made actual, our enemies be reſiſted, and our dangers paſs into ſecurity and honour, after a conteſtation, and a victory, and a preſerverance. It is every man's caſe: *Trouble is as certainly the lot of our nature and inheritance, and we are ſo ſure to be tempted, that in the deepeſt peace and ſilence of ſpirit oftentimes is our greateſt danger: *not to be tempted* is ſometimes our moſt ſubtle Temptation. It is certain then, we cannot be ſecure, when our Security is our enemy: but therefore we muſt do as God himſelf does, make the beſt of it, and not be ſad at that which is the publick portion and the caſe of all men, but order it according to their intention, place it in the eye of vertue, that all its actions and motions may tend thither, there to be changed into felicities. But certain it is, unleſs we firſt be cut and hewn in the mountains, we ſhall not be fixed in the Temple of God; but by inciſion and contuſions our roughneſſes may become plain, or our ſparks kindled, and we may be either for the Temple or the Altar, ſpiritual building or holy fire, ſomething that God ſhall delight in: and then the Temptation was not amiſs.

* *Erras mi frater, erras, ſi putas unquam Chriſtianum perſecutionem non pati. Tunc maximè oppugnaris, ſi te oppugnari neſcis.* S. Hier. *ad Heliod.*

2. And therefore we muſt not wonder that oftentimes it ſo happens, that nothing will remove a Temptation, no diligence, no advices, no labour, no prayers: not becauſe theſe are ineffectual, but becauſe it is moſt fit the Temptation ſhould abide for ends of God's deſigning. And although S. *Paul* was a perſon whoſe prayers were likely to be prevalent, and his induſtry of much prudence and efficacy toward the drawing out of his *thorn:* yet God would not do it, but continued his war, only promiſing to ſend him ſuccour, *My grace is ſufficient for thee:* meaning, he ſhould have an enemy to try his ſpirit and improve it, and he ſhould alſo have God's grace to comfort and ſupport it; but as without God's grace the enemy would ſpoil him, ſo without an Enemy God's grace would never ſwell up into glory and crown him. For the careſſes of a pleaſant Fortune are apt to ſwell into extravagancies of ſpirit, and burſt into the diſſolution of manners; and unmixt Joy is dangerous: but if in our faireſt flowers we ſpie a Locuſt, or feel the uneaſineſs of a Sack-cloth under our fine Linen, or our Purple be tied with an uneven and a rude Cord; any little trouble, but to correct our Wildneſſes, though it be but a Death's head ſerved up at our Feaſts, it will make our Tables fuller of health, and freer from ſnare, it will allay our ſpirits, making them to retire from the weakneſs of diſperſion, to the union and ſtrength of a ſober recollection.

2 Cor. 12. 9.

3. Since therefore it is no part of our imployment or our care to be free from all the attempts of an enemy, but to be ſafe in deſpight of his hoſtility; it now will concern us to inform our ſelves of the ſtate of the War in general, and then to make proviſions and to put on Armour accordingly.

4. Firſt, S. * *Cyprian* often obſerves, and makes much of the diſcourſe, that the Devil, when he intends a Battery, firſt views the Strengths and Situation of the place. His ſenſe drawn out of the cloud of an Allegory is this: the Devil firſt conſiders the conſtitution and temper of the perſon he is to tempt; and where he obſerves his natural inclination apt for a Vice, he preſents him with objects, and opportunity, and arguments fitting to his caitive diſpoſition; from which he is likely to receive the ſmaller oppoſition, ſince there is a party within that deſires his intromiſſion. Thus to Luſtful

Serm. de Zelo.

natures he repreſents the ſofter whiſpers of the ſpirit of Fornication: to the Angry and revengeful he offers to conſideration the ſatisfactions and content of a full revenge, and the emiſſions of anger; to the Envious he makes Panegyricks of our Rivals, and ſwells our fancies to opinion, our opinion to ſelf-love, ſelf-love to arrogance, and theſe are ſupported by contempt of others, and all determine upon Envy, and expire in Malice. Now in theſe caſes, when our natures are caitive and unhandſome, it were good we were conſcious of our own weakneſſes, and by ſpecial arts and ſtrengths of Mortification fortifie that part where we are apt and expoſed to danger: we are ſure enough to meet a Storm there, and we alſo are likely to periſh in it, unleſs we correct thoſe averſeneſſes and natural indiſpoſitions, and reduce them to the evenneſſes of Vertue or the affections and moderation of a good nature. Let us be ſure that the Devil take not a helve from our own branches to fit his axe, that ſo he may cut the tree down. And certainly he that does violence to his nature, will not be eaſie to the entertainment of affections preternatural and violent.

5. Secondly, but the Devil alſo obſerves all our exteriour Accidents, occaſions and Opportunities of action; he ſees what Company we keep, he obſerves what degrees of love we have to our Wives, what looſeneſs of affection towards Children, how prevalent their perſuaſions, how inconvenient their diſcourſes, how trifling their intereſts, and to what degrees of determination they move us by their importunity or their power. The Devil tempted *Adam* by his Wife, becauſe he ſaw his affections too pliant, and encircling her with the entertainment of fondneſs, joy, wonder, and amorous fancy. It was her hand that made the fruit beauteous to *Adam. She ſaw it fair* of it ſelf, *and ſo ſhe ate:* but *Adam* was not moved by that argument, but, *The Woman gave it me, and I did eat.* She gave vivacity to the Temptation, and efficacy to the argument. And the ſeverity of the Man's underſtanding would have given a reaſonable anſwer to the inſinuations of the Serpent: That was an ugly Beaſt, and his arguments not being of themſelves convincing to a wiſe perſon, either muſt put on advantages of a fair inſinuation and repreſentment, or they are returned with ſcorn: But when the beauteous hands of his young Virgin-Miſtreſs became the Orators, the Temptation was an *amorevolezza*; he kiſſes the preſenter, and hugs the ruine. Here therefore is our ſafeſt courſe to make a retrenchment of all thoſe excreſcences of Affections which, like the wild and irregular Sucker, draw away nouriſhment from the Trunk, making it as ſteril as it ſelf is unprofitable. As we muſt reſtrain the inclinations of Nature, ſo alſo of Society and Relation, when they become inconvenient; and let nothing of our Family be ſo adopted or naturalized into our affections, as to create within us a new concupiſcence, and a ſecond time ſpoil our nature. What God intended to us for a Help, let not our fondneſſes convert into a Snare. And he that is not ready to deny the importunities, and to reject the intereſts of a Wife, or Child, or Friend, when the queſtion is for God, deſerves to miſs the comforts of a good, and to feel the troubles of an imperious Woman.

Habet n. voluptatem quandam admonitio uxoria, quum plurimùm ametur quod conſulit. S. Chryſoſt.

6. Thirdly, We alſo have Ends and deſigns of our own, ſome great purpoſe upon which the greateſt part of our life turns. It may be we are to raiſe a Family, to recover a ſunk Eſtate; or elſe Ambition, Honour, or a great Imployment is the great hinge of all our greater actions: and ſome men are apt to make haſte to be rich, or are to paſs through a great many difficulties to be honourable. And here the Devil will ſwell the hopes and obſtruct the paſſages: he will heighten the deſire, and multiply the buſineſs of acceſs; making the concupiſcnce more impatient, and yet the way to the purchaſe of our purpoſes ſo full of employment and variety, that both the implacable deſire and the multitude of changes and tranſactions may increaſe the danger, and multiply the ſin. When the Enemy hath obſerved our Ends, he makes his Temptations to reflect from that angle which is direct upon them, provoking to malice and impatience againſt whomſoever we find ſtanding in our way, whether willingly or by accident. Then follow naturally all thoſe ſins which are inſtrumental to removing the impediments, to facilitating the paſſage, to endearing our friends, to procuring more confidents, to ſecuring our hopes, and entring upon poſſeſſion. *Simon Magus* had a deſire to be accounted *ſome great one*; and by that purpoſe he was tempted to Sorcery and Divination; and with a new object he brought a new ſin into the world, adding Simony to his Sorcery, and taught poſterity that crime, which till then had neither name nor being. And thoſe Eccleſiaſticks who violently affect rich or pompous Prelacies, pollute themſelves with worldly Arts, growing covetous as *Syrian* Merchants, ambitious as the *Levantine* Princes, factious as the people, revengeful as jealouſie, and proud as Conquerors and Uſurpers: and by this means Beaſts are brought into the

Temple, and the Temple it ſelf is expoſed to ſale, and the holy Rites as well as the beaſts of Sacrifice are made venial. To prevent the infinite inconveniencies that thruſt themſelves into the common and great roads of our life, the beſt courſe is to cut our great Chanel into little Rivulets, making our Ends the more, that we may be indifferent to any, propoſing nothing great, that our deſires may be little: for ſo we ſhall be better able to digeſt the troubles of an Enemy, the contradictions of an unhandſome accident, the croſſing of our hopes, becauſe our deſires are even, and our ends are leſs conſiderable; and we can with much readineſs divert upon another purpoſe, having another ready with the ſame proportion to our hopes and deſires as the firſt. Thus if we propound to our ſelves an honeſt imployment, or a quiet retirement, a work of Charity abroad, or of Devotion at home, if we miſs in our firſt ſetting forth, we return to ſhoar, where we can negotiate with content, it being alike to us either to traffick abroad with more gain, or trade at home with more ſafety. But when we once grow great in our deſires, fixing too earneſtly upon one object, we either grow impatient, (as *Rachel, Give me children, or I die*;) or take ill courſes, and uſe unlawful means, (as *Thamar*, chuſing rather to lie with her Father than die without iſſue;) or elſe are miſerable in the loſs and fruſtration of our hopes, (like the Women of *Ramah*, who *would not be comforted.*) Let therefore our life be moderate, our deſires reaſonable, our hopes little, our Ends none in eminency and prelation above others. For as the rays of Light paſſing through the thin air end in a ſmall and undiſcerned Pyramis; but reflected upon a wall are doubled, and increaſe the warmth to a ſcorching and troubleſome heat: ſo the deſires of Man, if they paſs through an even and an indifferent life towards the iſſues of an ordinary and neceſſary courſe, they are little and within command; but if they paſs upon an end or aim of difficulty or ambition, they duplicate and grow to a diſturbance. And we have ſeen the even and temperate lives of indifferent perſons continue in many degrees of Innocence: but the Temptation of buſie deſigns is too great even for the beſt of diſpoſitions.

Vim temperatam Dii quoque provehunt
In majus: iidem odêre vires
Omne nefas animo moventes.

7. But theſe Temptations are craſſe and material, and ſoon diſcernable: it will require ſome greater obſervation to arm againſt ſuch as are more ſpiritual and immaterial. For he hath apples to cozen children, and Gold for Men: the Kingdoms of the World for the Ambition of Princes, and the Vanities of the World for the Intemperate; he hath Diſcourſes and fair-ſpoken Principles to abuſe the pretenders to Reaſon, and he hath common Prejudices for the more vulgar underſtandings. Amongſt theſe I chuſe to conſider ſuch as are by way of Principle or Propoſition.

8. The firſt great Principle of Temptation I ſhall note, is a general miſtake, which excuſes very many of our crimes upon pretence of Infirmity, calling all thoſe ſins to which by natural diſpoſition we are inclined (though by careleſneſs and evil cuſtoms they are heightned to a habit) by the name of *Sins of Infirmity*; to which men ſuppoſe they have reaſon and title to pretend. If, when they have committed a crime, their Conſcience checks them, and they are troubled, and, during the interval and abatement of the heats of deſire, reſolve againſt it, and commit it readily at the next opportunity; then they cry out againſt the weakneſs of their Nature, and think, as long as *this body of Death* is about them, it muſt be thus, and that this condition may ſtand with the ſtate of Grace: And then the Sins ſhall return periodically, like the revolutions of a Quartan Ague, *well* and *ill* for ever, till Death ſurprizes the miſtaker. This is a Patron of ſins, and makes the Temptation prevalent by an authentick inſtrument. And they pretend the words of S. *Paul*, *For the good that I would, that I do not; but the evil that I would not, that I do. For there is a law in my members rebelling againſt the law of my mind, bringing me into captivity to the law of Sin.* And thus the ſtate of Sin is miſtaken for a *ſtate of Grace*, and the imperfections of the Law are miſcalled the affections and neceſſities of Nature, that they might ſeem to be incurable, and the perſons apt for an excuſe therefore, becauſe for Nature there is no abſolute cure. But that theſe words of S. *Paul* may not become a ſavour of death and inſtruments of a temptation to us, it is obſervable, that the Apoſtle by a fiction of perſon (as is uſual * with him) ſpeaks of himſelf not as in the ſtate of Regeneration under the Goſpel, but under the difficulties, obſcurities, inſufficiencies and imperfections of the Law; which indeed he there contends to have been a Rule good and holy, apt to remonſtrate our miſery, becauſe by its prohibitions, and limits given to natural deſires, it made actions (before indifferent) now to be ſins, it added many curſes to the breakers of it, and by an efficacy of contrariety it made us more deſirous of what was now unlawful: but it was a Covenant in which our Nature was reſtrained, but not helped: it was provoked, but not

Rom. 7. 19, 23.

* *Ut videre eſt*, Rom. 3. 7. Gal. 2. 18. 1 Cor. 6. 12. & 10. 23, 29, 30. & 13. 2.

ſweetly aſſiſted; our Underſtandings were inſtructed, but our Wills not ſanctified, and there were no ſuppletories of Repentance; every greater ſin was like the fall of an Angel, irreparable by any myſtery, or expreſs recorded or enjoyned. Now of a man under this Covenant he deſcribes the condition to be ſuch, that he underſtands his Duty, but by the infirmities of Nature he is certain to fall, and by the helps of the Law not ſtrengthened againſt it, nor reſtored after it: and therefore he calls himſelf under that notion *a miſerable man ſold under ſin*, not doing according to the rules of the Law or the dictates of his Reaſon, but by the unaltered miſery of his Nature certain to prevaricate. But the perſon deſcribed here is not S. *Paul*, is not any juſtified perſon, not ſo much as a Chriſtian, but one who is under a ſtate of direct oppoſition to the ſtate of Grace; as will manifeſtly appear if we obſerve the antitheſis from St. *Paul's* own characters. For the Man here named is ſuch, as in whom *ſin wrought all concupiſcence, in* Rom. 7. 8, 9, 11. *whom ſin lived, and ſlew him*; (ſo that he was *dead in treſpaſſes and ſins*:) and although he *did delight in the Law after his inward man*, that is his underſtanding had intellectual complacencies and ſatisfactions, verſe 22. which afterwards he calls *ſerving the Law of God with his mind*, (that is, in the firſt diſpoſitions and preparations of his ſpirit;) yet he verſe 25. could act nothing; for *the law in his members* did inſlave him, *and brought him into captivity to the law of ſin*. verſe 23. So that this perſon was full of actual and effective luſts, he was a ſlave to ſin, and dead in treſpaſſes. But the ſtate of a regenerate perſon is ſuch, as to have *crucified the fleſh with the affections and luſts*; in whom *ſin did not raign*, not only Gal. 5. 24. in the mind, but even alſo not *in the mortal body*; over whom *ſin had no dominion*; in Rom. 6. 6, 12, 14. whom *the old man was crucified*, and *the body of ſin was deſtroyed*, and *ſin not at all ſerved*. And to make the antitheſis yet clearer, in the very beginning of the next Chapter the Apoſtle ſaith, *that the ſpirit of life in Chriſt Jeſus had made him free from the law of* Rom. 8. 2. *ſin and death*; under which law, he complained immediately before, he was *ſold and killed*: to ſhew the perſon was not the ſame in theſe ſo different and contradictory repreſentments. No man in the ſtate of Grace can ſay, *The evil that I would not, that I do*: if by *evil* he means any evil that is habitual, or in its own nature deadly.

9. So that now let no man pretend an inevitable neceſſity to ſin: for if ever it come to a cuſtom or to a great violation, though but in a ſingle act, it is a condition of Carnality, not of ſpiritual life; and thoſe are not the infirmities of Nature, but the weakneſſes of Grace, that make us ſin ſo frequently: which the Apoſtle truly affirms to the ſame purpoſe, *the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe* Gal. 5. 17. *are contrary the one to the other*: *ſo that* [*ye cannot do*] or [*that ye * do not do*] *the things* * ἵνα μὴ ποιῆτε. *that ye would*. This diſability proceeds from the ſtrength of the fleſh, and weakneſs of the ſpirit. For he adds, *But if ye be led by the Spirit, ye are not under the Law*: ſaying verſe 18. plainly that the ſtate of ſuch a combate, and diſability of doing good, is a ſtate of a man *under the law*, or *in the fleſh*, which he accounts all one; but every man that is ſanctified under the Goſpel is *led by the Spirit*, and *walks in the Spirit*, *and brings forth the fruits of the Spirit*. It is not our excuſe, but the aggravation of our ſin, that we fall again in deſpite of ſo many reſolutions to the contrary. And let us not flatter our ſelves into a confidence of ſin, by ſuppoſing the ſtate of Grace can ſtand with the Cuſtom of any ſin: for it is the ſtate either of an *animalis homo*, (as the Apoſtle calls him) that is, a man in pure naturals, without the clarity of divine Revelations who *cannot perceive or underſtand the things of God*; or elſe of the *carnal man*, that is a perſon who, Rom. 7. 14. though in his mind he is convinced, yet he is not yet freed from the dominion of ſin, but only hath his eyes opened, but not his bonds looſed. For by the perpetual analogy and frequent expreſſes in Scripture, *the ſpiritual perſon*, or the man *redeemed by the ſpirit of life in Chriſt Jeſus*, is *free from the Law*, and the *Dominion*, and the *Kingdom*, Rom. 8. 6. and the *Power* of all ſin. *For to be carnally minded is death, but to be ſpiritually minded is life and peace.*

10. But ſins of Infirmity in true ſenſe of Scripture ſignifie nothing but the ſins of an unholy and an unſanctified nature, when they are taken for actions done againſt the ſtrength of reſolution out of the ſtrength of natural appetite and violence of deſire: and therefore in Scripture the ſtate of Sin and the ſtate of Infirmity is all one. *For when we were yet without ſtrength, in due time Chriſt died for the ungodly*, (ſaith the Apoſtle.) Rom. 5. 6. ὄντων ἡμῶν ἀσθενῶν, τουτέστιν ἀσεβῶν. without ſtrength, that is, ungodly. The condition in which we were when *Chriſt* became a ſacrifice for us was certainly a condition of ſin and enmity with God; and yet this he calls a being *without ſtrength*, or in a ſtate of weakneſs and infirmity: which we, who believe all our ſtrength to be derived from *Chriſt's* death, and the aſſiſtance of the Holy Spirit, the fruit of his Aſcenſion, may ſoon apprehend to be the true meaning of the word. And in this ſenſe is that ſaying of our Bleſſed Saviour, *The whole have no need of a Phyſician, but they that are weak*;

weak: for therefore *Chriſt came into the world to ſave ſinners*; thoſe are the perſons of *Chriſt's* Infirmary, whoſe reſtitution and reduction to a ſtate of life and health was his great deſign. So that whoſoever ſin habitually, that is, conſtantly, periodically, at the revolution of a temptation, or frequently, or eaſily, are perſons who ſtill remain in the ſtate of ſin and death; and their intervals of Piety are but preparations to a ſtate of Grace, which they may then be when they are not uſed to countenance or excuſe the ſin, or to flatter the perſon. But if the intermediate reſolutions of emendation (though they never run beyond the next aſſault of paſſion or deſire) be taken for a ſtate of Grace blended with infirmities of Nature, they become deſtructive of all thoſe purpoſes, through our miſtake, which they might have promoted if they had been rightly underſtood, obſerved and cheriſhed. Sometimes indeed the greatneſs of a Temptation may become an inſtrument to excuſe ſome degrees of the ſin, and make the man pitiable, whoſe ruin ſeems almoſt certain, becauſe of the greatneſs and violence of the enemy, meeting with a natural aptneſs; but then the queſtion will be, whither and to what actions that ſtrong Temptation carries him; whether to a work of a mortal nature , or only to a ſmall irregularity, that is, whether to death, or to a wound. For whatever the principle be, if the effect be death, the man's caſe was therefore to be pitied, becauſe his ruine was the more inevitable; not ſo pitied, as to excuſe him from the ſtate of death. For let the Temptation be never ſo ſtrong, every Chriſtian man hath aſſiſtances ſufficient to ſupport him, ſo as that, without his own yielding, no Temptation is ſtronger than that grace which God offers him: for if it were, it were not ſo much as a ſin of infirmity, it were no ſin at all. This therefore muſt be certain to us; When the violence of our Paſſions or deſires overcomes our reſolutions and fairer purpoſes, againſt the dictate of our Reaſon, that indeed is a ſtate of Infirmity, but it is alſo of ſin and death, a ſtate of Immortification; becauſe the offices of Grace are to crucifie the Old man, that is, our former and impurer converſation, to ſubdue the petulancy of our Paſſions, to reduce them to Reaſon, and to reſtore empire and dominion to the ſuperiour Faculties. So that this condition in proper ſpeaking is not ſo good as the Infirmity of Grace, but it is no Grace at all: for *whoever are Chriſt's, have crucified the fleſh with the affections and luſts.* Thoſe other imperfect, ineffective reſolutions are but the firſt approaches of the Kingdom of *Chriſt*, nothing but the clarities of lightning, dark as ſoon as light: and they therefore cannot be excuſes to us, becauſe the contrary weakneſſes (as we call them) do not make the ſin involuntary, but choſen and purſued; and in true ſpeaking it is the ſtrength of the Luſt, not the infirmity of a ſtate of Grace.

Vide Auguſt. *l.* 2. *c.* 17. *de Peccatorum meritis, & Enchir.* 81.

Gal. 5. 24.

11. But yet there is a condition of Grace which is a ſtate of little and imperfect ones, ſuch as are called in Scripture *ſmoaking flax* and *Bruiſed reeds*; which is a ſtate of the firſt dawning of the Sun of Righteouſneſs, when the lights of Grace new riſe upon our eyes. And then indeed they are weak, and have a more dangerous neighbourhood of Temptations and deſires; but they are not ſubdued by them: they ſin not by direct election: their actions criminal are but like the ſlime of *Nilus*, leaving rats half formed: they ſin but ſeldom; and when they do, it is in Small inſtances; and then alſo by ſurpriſe, by inadvertency; and then alſo they interrupt their own acts, and leſſen them perpetually; and never do an act of ſinfulneſs, but the principle is ſuch as makes it to be involuntary in many degrees. For when the Underſtanding is clear, and the dictate of Reaſon undiſturbed and determinate, whatſoever then produces an irregular action excuſes not, becauſe the action is not made the leſs voluntary by it; for the action is not made involuntary from any other principle but from ſome defect of Underſtanding, either in act, or habit, or faculty. For where there is no ſuch defect, there is a full deliberation according to the capacity of the man, and then the act of election that follows is clear and full, and is that proper diſpoſition which makes him truly capable of puniſhment or reward reſpectively. Now although in the firſt beginnings of Grace there is not a direct Ignorance to excuſe totally: yet becauſe a ſudden ſurpriſe or an inadvertency is not always in our power to prevent, theſe things do leſſen the election and freedom of the action: and then becauſe they are but ſeldom, and never proceed to any length of time, or any great inſtances of crime, and are every day made ſtill more infrequent, becauſe Grace growing ſtronger, the obſervation and advertency of the ſpirit and the attendance of the inner man grows more effectual and buſie, this is a ſtate of the imperfection of Grace, but a ſtate of Grace it is. And it is more commonly obſerved to be expreſſed in the imperfection of our good actions, than in the irregularity of bad actions. And in this ſenſe are thoſe words of our Bleſſed Saviour, *The Spirit truly is willing but the fleſh is weak:* which in this inſtance was not expreſſed in ſin, but in a natural

S. Auguſt. *lib. de Gratia & liber. arbit. c.* 17. *& c.* 29.

natural imperfection, which then was a receſſion from a civility, a not watching with the Lord. And this is the only Infirmity that can conſiſt with the ſtate of Grace.

12. So that now we may lay what load we pleaſe upon our Nature, and call our violent and unmortified deſires by the name of an imperfect Grace: but then we are dangerouſly miſtaken, and flatter our ſelves into an opinion of Piety, when we are *in the gall of bitterneſs*; ſo making our miſery the more certain and irremediable, becauſe we think it needs nothing but a perpetuity and perſeverance to bring us to Heaven. The violence of Paſſion and Deſires is a miſery of Nature, but a perfect principle of Sin; multiplying and repeating the acts, but not leſſening the malignity. But ſins of Infirmity, when we mean ſins of a leſs and lower malice, are ſins of a leſs and imperfect choice, becauſe of the unavoidable imperfection of the Underſtanding. Sins of Infirmity are always infirm Sins, that is, weak and imperfect in their principle, and in their nature, and in their deſign; that is, they are actions incompleat in all their capacities. But then Paſſions and periodical inclinations conſiſting with a regular and determined and actual underſtanding muſt never be their principle: for whatſoever proceeds thence is deſtructive of Spiritual life, and inconſiſtent with the ſtate of Grace. But ſins of infirmity, when they pretend to a leſs degree of malignity and a greater degree of excuſe, are ſuch as are little more than ſins of pure and inculpable ignorance: for in that degree in which any other principle is mixt with them, in the ſame degree they are criminal and inexcuſable. For as a ſin of Infirmity is pretended to be little in its value and malignity: ſo it is certain, if it be great in the Inſtance, it is not a ſin of Infirmity, that is, it is a ſtate or act of death, and abſolutely inconſiſtent with the ſtate of Grace.

13. Secondly, Another Principle of Temptation pregnant with ſin, and fruitful of monſters, is a weaker pretence, which leſs wary and credulous perſons abuſe themſelves withal, pretending as a ground for their confidence and incorrigible purſuance of their courſes, that they have a Good meaning, that they intend ſometimes well, and ſometimes not ill, and this ſhall be ſufficient to ſanctifie their actions, and to hallow their ſin. And this is of worſe malice, when Religion is the colour for a War, and the preſervation of Faith made the warrant for deſtruction of Charity, and a Zeal for God made the falſe light to lead us to Diſobedience to Man, and hatred of Idolatry is the uſher of Sacrilege, and the defiance of ſuperſtition the introducer of Profaneneſs, and Reformation made the colour for a Schiſm, and Liberty of conſcience the way to a bold and ſaucy Hereſie: for the End may indeed hallow an indifferent action, but can never make ſtraight a crooked and irregular. It was not enough for *Saul* to cry *for God and the Sacrifice*, that he ſpared the fat flocks of *Amalek*: and it would be a ſtrange zeal and forwardneſs, that rather than the Altar of incenſe ſhould not ſmoak, will burn *Aſſa fœtida*, or the marrow of a man's bones. For as God will be honoured by us, ſo alſo in ways of his own appointment: for we are the makers of our Religion, if we in our zeal for God do what he hath forbidden us. And every ſin committed for Religion is juſt ſuch a violence done to it as it ſeeks to prevent or remedy.

Vide hiſtoriam Uzzæ, 2 Sam. 6. *cap.* 6, 7 8, 9. *verſ.*

14. And ſo it is if it be committed for an end or pretence of Charity, as well as of Religion. We muſt be curious that no pretence engage us upon an action that is certainly criminal in its own nature. Charity may ſometimes require our lives, but no obligation can endear a Damnation to us. We are not bound to the choice of an eternal ruin, to ſave another. Indeed ſo far as an Option will go, it may concern the excreſcences of Piety to chuſe by a tacite or expreſs act of volition *to become Anathema for our brethren*, that is by putting a caſe and fiction of Law, to ſuppoſe it better, and wiſh it rather that I ſhould periſh than my Nation. Thus far is charitable, becauſe it is innocent: for as it is great love to our Country, ſo it is no uncharitableneſs to our ſelves: for ſuch Options always are ineffective, and produce nothing but rewards of Charity, and a greater glory. And the holy *Jeſus* himſelf, who only could be and was effectively accurſed to ſave us, got by it an exceeding and mighty glorification: and S. *Paul* did himſelf advantage by his charitable Devotion for his Countrymen. But ſince God never puts the queſtion to us, ſo that either we or our Nation muſt be damned, he having fixt every man's final condition upon his own actions in the vertue and obedience of *Chriſt*, if we miſtake the expreſſes of Charity, and ſuffer our ſelves to be damned indeed for God's glory or our Brethrens good, we ſpoil the Duty, and ruine our ſelves when our Option comes to act. But it is obſervable, that although Religion is often pretended to juſtifie a ſin, yet Charity is but ſeldom: which makes it full of ſuſpicion, that Religion is but the cover to the Death's head, and at the beſt is but

Rom. 9. 3.

but an accuſing of God, that he is not willing or not able to preſerve Religion without our irregular and impious co-operations. But however though it might concern us to wiſh our ſelves rather accurſed than Religion, or our Prince, or our Country ſhould periſh, (for I find no inſtances that it is Lawful ſo much as to wiſh it for the preſervation of a ſingle friend;) yet it is againſt Charity to bring ſuch a wiſh to paſs, and by ſin to damn our ſelves really for a good end either of Religion or Charity.

15. Let us therefore ſerve God as he hath deſcribed the way: for all our acceſſes to him, being acts of his free conceſſion and grace, muſt be by his own deſignation and appointment. We might as well have choſen what ſhape our bodies ſhould be of, as of what inſtances the ſubſtance of our Religion ſhould conſiſt.

16. Thirdly, a third Principle of Temptation is, an opinion of proſecuting actions of Civility, Compliance and Society, to the luxation of a point of Piety and ſtricter Duty: and good natures, perſons of humane and ſweeter diſpoſitions, are too apt to daſh upon this rock of offence. But the evil that I would note is, that there are ſome conditions of men to whom a Vice is ſo accuſtomed, that he that mingles with them muſt handle the crime and touch the venome. There are ſome Vices which are National, there are ſome that are points of Honour, ſome are Civilities of entertainment: and they are therefore accounted unavoidable, becauſe the underſtandings of men are degenerous as their manners, and it is accounted ſottiſh and phantaſtical not to communicate in their accuſtomed looſeneſſes. Amongſt ſome men all their firſt addreſſes are Drinkings, their entertainments intemperate beyond the permiſſions of Chriſtian auſterity; their drink is humorous, and their humours quarrellous, and it is diſhonourable not to engage in Duel, and venture your Soul to aſcertain an empty Reputation. Theſe inconveniencies rely upon falſe opinions and vain fancies, having no greater foundation than the ſottiſh diſcourſes of ignorant and ungodly perſons; and they have no peculiar and appropriate remedy, but a reſolute ſeverity of manners, and a conſideration what is required of us as Chriſtians to confront againſt thoſe fonder cuſtoms and expectations from us, as we engage in the puddles of the world and are blended in ſociety.

17. To which purpoſes we muſt be careful not to engage too freely in looſer company, never without buſineſs or unavoidable accidents: and when we mingle in affairs it will concern our ſafety to watch, leſt multitude of talk, goodneſs and facility of nature, the delight of company, and the freedom and ill-cuſtomed civilities do by degrees draw us away from our guards and retirement of Spirit. For in theſe caſes every degree of diſſolution diſarms us of our ſtrengths: and if we give way ſo far as we think it tolerable, we inſtantly and undiſcernibly paſs into unlawful and criminal. But our beſt defences are depoſited in a ſevere and prudent underſtanding, and diſcerning the ſottiſhneſs of ſuch principles which repreſent Vice in civil language, and propound a crime to you under the cover of kindneſs: which is juſt ſo much recompence as it is ſatisfaction to a condemned perſon that he was accuſed by a witty Oratour, and ſentenced by an eloquent Judge. Remember always, that *the friendſhips of the world are enmity with God*; and that thoſe Societies which are combined by relations of drink, and wantonneſs, and impertinency, and crimes, are either inconſiderable incivility, or reaſon, or reputation: no wiſe man is moved by their teſtimony or diſcourſes; and they are ſo impotent, rude and undiſcerning a theatre, that moſt commonly he is the beſt man who from thence is the worſt reported and repreſented.

18. But in all the inſtances of this great evil, the very ſtating the queſtion right is above half the victory. For it is a queſtion between miſtaken Civility and certain Duty; Piety on one ſide, and the diſguiſes of humanity on the other. God and Man are the parties intereſſed: and to counterpoiſe the influence of the ſight and face of Man, (which being in a viſible communication, it is not in ſome natures to neglect or contradict,) there are all the excellencies of God, the effects of his Power, his certain Preſence and Omniſcience, the ſeverities of his Judgment, and the ſweetneſs and invitation of his Mercies; beſides the prudence, wiſdom, and ſatisfaction to the ſpirit when we wiſely neglect ſuch ſottiſh and low abuſes and temptations, to conform to the rules of Reaſon and Duty, in compliance with the purpoſes of God and our own Felicities.

19. Theſe ill-managed Principles are dangers as univerſal as an infected air; yet there are ſome diſeaſes more proper to the particular ſtate of Religion: Firſt, To young beginners in Religion he repreſents the Difficulties of Religion, and propounds the greater Examples of holy perſons, and affrights them with thoſe mountains of Piety, obſerving where and upon what inſtance of Severity his fancy will be moſt apprehenſive and afflicted; and this he fails not often to repreſent with a purpoſe, that

by believing no Piety leſs than the greateſt can be good, he may deſpair of thoſe heights, and retire into the ſecurities and indifferencies of a careleſs life. But this is to be cured by all thoſe inſtruments of Piety which in ſpecial are incentives of the love of God, and endearments of ſpiritual and religious affections; and particularly by conſideration of the Divine goodneſs, *who knows whereof we are made, and remembers that we are but duſt*, and will require no more of us than according to our powers and preſent capacities. But the ſubject-matter of this Temptation is conſider'd and refuted in the Diſcourſe of the Love of God.

Part 2. in Explicat. of the Decalogue, 1. Com.

22. But moſt commonly young beginners are zealous and high, and not ſo eaſily tempted to receſſion, till after a long time, by a revolution of affections, they are abated by a deferveſcency in holy actions. The Devil uſes to prompt them on; not that he loves the Piety and the progreſs, but that he would engage the perſon in imprudences, and ſuch forwardneſs of expreſſes, which either are in their own nature indiſcretions, or from which, by reaſon of the incapacity of the perſon, it is neceſſary for him to retire. A new Convert is like a Bird newly entred into a Net, through which poſſibly ſhe might paſs without danger, if her fears and unreaſonable ſtrivings did not entangle her: but when by buſie and diſturbed flutterings ſhe diſcompoſes the order of it, ſhe is entangled and unpenned, and made a prey to her treacherous enemy. Such are the undiſcreet ſtrivings and too forward enterpriſes of new Penitents, whom we ſhall obſerve too often undertaking great Auſterities, making Vows and caſting bands upon their liberty, and ſnares upon their perſons, thinking nothing great enough to expiate their ſin, or to preſent to God, or to endear their ſervices, or ſecure their perſeverance; and therefore they lay a load of fetters upon themſelves, or rather cut off their legs that they may never go back; therefore laying an obligation of Vows and intolerable burthens on themſelves, that by theſe they may by a *compendium* of Piety redeem the time, and by thoſe make it poſſible to prevaricate. But the obſervation of the ſad events and final accidents of theſe men hath given probation of the indiſcretion of ſuch furious addreſſes and beginnings. And it was prudently done of *Meletius* of *Antioch*, when he viſited the Dioceſes of *Syria*, and the ſeveral Religious perſons famous for ſevere undertakings; eſpying that *Simeon Stylites* dwelt upon a Pillar, and had bound his leg with a ſtrong chain of iron, he ſent for a Smith, cauſing it to be knocked off, and ſaid, *To a man that loves God, his Mind is a ſufficient chain.* For the loads of voluntary Auſterities raſhly undertaken make Religion a burthen when their firſt heats expire; and their Vows, which are intended to ſecure the practice and perpetuate the Piety, are but the occaſions of an aggravate crime: and the Vow does not ſecure the Piety, but the wearineſs and ſatiety of the Duty tempts to the breaking of the Vow, or at leaſt makes the man impatient, when he cannot perſiſt with content, nor retire with ſafety.

Theod. *l.*5.*c.*4.

21. It therefore concerns all Spiritual Guides, to manage their new Converts with ſober counſels and moderate permiſſions, knowing that ſublime ſpeculations in the Metaphyſicks are not fit entertainment for an infant-underſtanding. There is *milk for babes, and ſtrong meat for men* of riper piety: and it will employ all the regular ſtrength of young beginners to conteſt againſt the reliques of thoſe miſchiefs which remain ſince the expulſion of the Old man, and to maſter thoſe difficulties which by the nature of the ſtate are certainly conſequent to ſo late mutation. And if we by the furies of Zeal and the impatience of miſtaken Piety are violent and indiſcreet in the deſtroying of our Enemies, we probably may tread the thiſtle down, and trample upon all its appearances, and yet leave the root in the ground with haſte and imprudent frowardneſs. Gentle and ſoft counſels are the ſureſt Enemies to your Vice, and the beſt conſervators and promoters of a vertuous ſtate: but a haſty charge and the conduct of a young Leader may engage an early ſpirit in dangers and diſhonours. And this Temptation is of ſo much greater danger, becauſe it hath a face of Zeal, and meets with all encouragements from without; every man being apt to cheriſh a Convert, and to enflame his new fires: but few conſider the inconveniences that are conſequent to indiſcreet beginnings, and the worſe events uſually appendent to ſuch inconveniences.

22. Indeed it is not uſual that Prudence and a new-kindled Zeal meet in the ſame perſon: but it will therefore concern the ſafety of new Converts, who cannot guide themſelves, to give themſelves up to the conduct of an experienced Spiritual perſon, who being diſintereſt in thoſe heats of the firſt apprehenſions, and being long taught, by the obſervation of the accidents of a ſpiritual life, upon what Rocks Raſhneſs and Zeal uſually do engage us, can beſt tell what degrees and what inſtances of Religion they may with moſt ſafety undertake. But for the general, it is beſt in the addreſſes of Grace

to follow the courſe of Nature: let there be an Infancy, and a Childhood, and a vigorous Youth; and by the divers and diſtant degrees of increment let the perſons be eſtabliſhed in Wiſdom and Grace. But above all things, let them be careful that they do not lay upon themſelves Neceſſities of any laſting courſe, no *Vows* of *perpetuity* in any inſtance of uncommanded action or degree of Religion: for he may alter in his capacity and exteriour condition; he may ſee by experience, that the particular engagement is imprudent; he may, by the virtue of Obedience, be engaged on a duty inconſiſtent with the conveniences and advantages of the other; and his very loſs of liberty in an uncommanded inſtance may tempt him to inconvenience. But then, for the ſingle and tranſient actions of piety, although in them the danger is leſs even though the imprudence be great, yet it were well if new beginners in Religion would attempt a moderate and an even Piety, rather than actions of eminency, leſt they retire with ſhame, and be afflicted with ſcruple, when their firſt heats are ſpent, and expire in wearineſs and temptation. It is good to keep within the circuits of a man's affections, not ſtretching out all the degrees of fancy and deſire, but leaving the appetites of Religion rather unſatisfied, and ſtill deſiring more, than by ſtretching out the whole faculty leave no deſires but what are fulfilled and wearied.

23. Thirdly, I ſhall not need here to obſerve ſuch Temptations which are direct invitations to ſin, upon occaſion of the Piety of holy perſons; ſuch as are ſecurity, too much Confidence, Pride and Vanity: theſe are part of every man's danger, and are to be conſidered upon their ſeveral arguments. Here I was only to note the general inſtruments of miſchief. It remains now that I ſpeak of ſuch Remedies and general Antidotes, not which are proportioned to ſins in ſpecial, but ſuch as are preventions or remedies and good advices in general.

24. Firſt, Let every man abſtain from all Occaſions of ſin as much as his condition will permit. And it were better to do ſome violence to our ſecular affairs, than to procure apparent or probable danger to our Souls. For if we ſee not a way open and ready prepared to our iniquity, our deſires oftentimes are not willing to be troubled: but Opportunity gives life and activeneſs to our appetites. If *David* had not from his towers beheld the private beauties of *Bathſheba*, *Uriah* had lived, and his Wife been unattempted: but ſin was brought to him by that chance, and entring at the caſement of his eyes, ſet his heart on fire, and diſpoiled him of his robes of honour and innocence. The riches of the *wedge of gold* and the beauty of the *Babyloniſh garment* made *Achan* ſacrilegious upon the place, who was innocent enough in his preceding purpoſes. And therefore that Soul that makes it ſelf an object to ſin, and invites an Enemy to view its poſſeſſions, and live in the vicinage, loves the ſin it ſelf: and he that is pleaſed with the danger, would willingly be betrayed into the neceſſity and the pleaſure of the ſin. For he can have no other end to entertain the hazards, but that he hath a farther purpoſe to ſerve upon them: he loves the pleaſure of the ſin, and therefore he would make the condition of ſinning certain and unavoidable. And therefore Holy Scripture, which is admirable and curious in the cautions and ſecurities of Vertue, does not determine its Precepts in the preciſe commands of vertuous Actions, but alſo binds up our Senſes, obſtructs the paſſage of Temptation, blocks up all the ways and avenues of Vice, commanding us *to make a covenant with our eyes, not to look upon a maid, not to ſit with a woman that is a ſinger, not to conſider the wine when it ſparkles, and gives its colour rightly in the cup*; but *to ſet a watch before our mouths, to keep the door of our lips*; and many more inſtances to this purpoſe, that ſin may not come ſo near as to be repulſed: as knowing, ſin hath then prevailed too far, when we give the denial to its ſolicitations.

25. We read a Story of a vertuous Lady, that deſired of S. *Athanaſius* to procure for her, out of the number of the Widows fed from the Eccleſiaſtical Corban, an old woman moroſe, peeviſh and impatient, that ſhe might by the ſociety of ſo ungentle a perſon have often occaſion to exerciſe her Patience, her Forgiveneſs and Charity. I know not how well the counſel ſucceeded with her; I am ſure it was not very ſafe: and to invite the trouble to triumph over it, is to wage a war of an uncertain iſſue for no end but to get the pleaſures of the victory, which oftentimes do not pay for the trouble, never for the danger. An *Egyptian*, who acknowledged Fire for his God, one day doing his devotions kiſſed his God after the manner of Worſhippers, and burnt his lips. It was not in the power of that falſe and imaginary deity to cure the real hurt he had done to his devouteſt worſhipper. Juſt ſuch a fool is he that kiſſes a danger, though with a deſign of Vertue, and hugs an opportunity of ſin for an advantage of Piety: he burns himſelf in the neighbourhood of the flame, and twenty to one but he may periſh in its embraces. And he that looks out a danger that he may overcome it,

does as did the *Perſian*, who worſhipping the Sun, looked upon him when he prayed him to cure his ſore eyes. The ſun may as well cure a weak eye, or a great burthen knit a broken arm, as a danger can do him advantage that ſeeks ſuch a combat which may ruine him, and after which he rarely may have this reward, that it may be ſaid of him, he had the good fortune not to periſh in his folly. It is eaſier to prevent a miſchief than to cure it: and beſides the pain of the wound, it is infinitely more full of difficulty to cure a broken leg, which a little care and obſervation would have preſerved whole. To recover from a ſin is none of the eaſieſt labours that concern the ſons of men; and therefore it concerns them rather not to enter into ſuch a narrow ſtreight, from which they can never draw back their head, without leaving their hair and skin and their ears behind. If God pleaſe to try us, he means us no hurt, and he does it with great reaſon and great mercy: but if we go to try our ſelves, we may mean well, but not wiſely. For as it is ſimply unlawful for weak perſons to ſeek a Temptation, ſo for the more perfect it is dangerous. We have enemies enough without, and one of our own within: but we become our own tempter, when we run out to meet the World, or invite the Devil home, that we may throw holy water upon his flames, and call the danger nearer, that we may run from it. And certainly men are more guilty of many of their temptations than the Devil, through their incurioſneſs or raſhneſs doing as much miſchief to themſelves as he can: For he can but offer; and ſo much we do when we run into danger. Such were thoſe Stories of S. *Antony* provoking the Devil to battel. If the Stories had been as true as the actions were raſh and ridiculous, the Story had faſtened a note of indiſcretion upon that good man: though now I think there is nothing but a mark of fiction and falſhood on the Writer.

Sed quid ego omne malum mundique, hominúmque maligni
Hoſtis, ad invidiam detorqueo? quum mala noſtra,
Ex noſtris concreta animis, genus, & caput, & vim,
Quid ſint, quid valeant, ſumunt de corde parente.

Prud. *Hamartig.*

Eccluſ. 21. 27. *Quum exſecratur impius Satanam, ſuam ipſius animam exſecratur.*

26. Secondly, Poſſibly without fault we may be engaged in a Temptation; but then we muſt be diligent to reſiſt the firſt beginnings. For when our ſtrength is yet entire and unabated, if we ſuffer our ſelves to be overcome, and conſent to its firſt and weakeſt attempts, how ſhall we be able to reſiſt when it hath tried our conteſtation, and wearied our patience, when we are weaker and prevailed upon, and the Temptation is ſtronger and triumphant in many degrees of Victory? By how much a Hectick Fever is harder to be cured than a Tertian, or a Conſumption of the Lungs than a little Diſtillation of Rheum upon the throat; by ſo much is it harder to prevail upon a triumphing Luſt than upon its firſt inſinuations. But the ways of reſiſting are of a different conſideration, proportionably to the nature of the crimes.

17. Firſt, If the Temptation be to crimes of Pleaſure and ſenſuality, let the reſiſtance be by flight: For in caſe of Luſt, even to conſider the arguments againſt it is half as great Temptation as to preſs the arguments for it: for all conſiderations of ſuch allurements make the Soul perceive ſomething of its reliſh, and entertain the fancy. Even the pulling pitch from our cloaths defiles the fingers; and ſome adherences of pleaſant and carnal ſins will be remanent even from thoſe conſiderations which ſtay within the circuit of the flames, though but with purpoſe to quench the fire and preſerve the houſe. Chaſtity cannot ſuffer the leaſt thought of the reproaches of the ſpirit of impurity: and it is neceſſary to all that will keep their purity and innocence againſt ſenſual Temptations, to avoid every thing that may prejudice *decorum*. *Libanius* the Sophiſter reports, that a Painter being one day deſirous to paint *Apollo* upon a Laurel-board, the colours would not ſtick, but were rejected: out of which his fancy found out this extraction; That the chaſt *Daphne* (concerning whom the Poets feign, that flying from *Apollo*, who attempted to raviſh her, ſhe was turned into a Lawrel-tree) could not endure him, even the painting, and rejected him after the loſs of her ſenſitive powers. And indeed, chaſt Souls do even to death reſent the leaſt image and offer of impurity. Whatſoever is like a ſin of uncleanneſs, he that means to preſerve himſelf chaſt muſt avoid, as he would avoid the ſin: in this caſe there being no difference but of degrees between the inward Temptation and the Crime.

Time videre unde poſſis cadere: noli fieri perverſâ ſimplicitate ſecurus. S. Aug.

Καὶ ἀρνεῖται τὸν ἔρωτα, κἂν τὸ δένδρον.

28. Secondly, If the Temptation be to Crimes of troubleſome and preternatural deſires or intellectual nature, let the reſiſtance be made *confertâ manu*, by a perfect fight, by the amaſſing of ſuch arguments in general and remedies in particular which are apt to become deleteries to the Sin, and to abate the Temptation. But in both theſe inſtances the reſiſtance muſt at leaſt be as ſoon as the attempt is, leſt the violence of the Temptation out-run our powers: for if againſt our full ſtrength it hath prevailed to the firſt degrees, its progreſs to a compleat victory is not ſo improbable as were its ſucceſſes at the firſt beginnings. But to ſerve this and all other ends in the reſiſting and ſubduing

during a Temptation, theſe following Conſiderations have the beſt and moſt univerſal influence.

29. Firſt, *Conſideration of the Preſence of God*, who is witneſs of all our actions, and a revenger of all impiety. This is ſo great an inſtrument of fear and Religion, that whoever does actually conſider God to be preſent, and conſiders what the firſt conſideration ſignifies, either muſt be reſtrained from the preſent Temptation, or muſt have thrown off all the poſſibilities and aptneſſes of Vertue; ſuch as are Modeſty, and Reverence, and Holy Fear. For if the face of a Man ſcatters all baſe machinations, and we dare not act our crimes in the Theatre, unleſs we be impudent as well as criminal; much more does the ſenſe of a preſent Deity fill the places of our heart with veneration and the awe of Religion, when it is throughly apprehended and actually conſidered. We ſee not God, *he is not in our thoughts*, when we run into darkneſs to act our impurities. For we dare not commit Adultery if a Boy be preſent; behold, the Boy is ſent off with an excuſe, and God abides there, but yet we commit the crime; it is becauſe, as *Jacob* ſaid at *Bethel*, *God was in that place, and we knew not of it*; and yet we neither breathe nor move an artery but in him and by his aſſiſtance. (*a*) *In him we live, and move, and have our being.* And, (*b*) *All things are naked and open in his ſight.* (*c*) *The iniquity of my people is very great; for they ſay, The Lord ſeeth not.* (*d*) *Shall not he that made the eye ſee?* (*e*) *To him the night and day are both alike.* Theſe and many to the ſame deſign are the voices of Scripture, that our Spirits may retire into the beholding of God, to the purpoſes of fear and holineſs, with whom we do cohabit by the neceſſities of nature, and the condition of our eſſence wholly in dependence: and then only we may ſin ſecurely, when we can contrive to do it ſo that God may not ſee us.

(*a*) Act. 17. 28.
(*b*) Heb. 4. 13.
(*c*) Ezek. 9. 9. Jer. 23. 24.
(*d*) Pſal. 94. 9.
(*e*) Pſal. 139. 12.

Epheſ. 6. 6. Ὀφθαλμόδουλοι.

30. There are many men who are *ſervants of the eyes*, as the Apoſtle's phraſe is, who when they are looked on act vertue with much pompouſneſs and theatrical bravery; but theſe men, when the Theatre is empty, put off their upper garment, and retire into their primitive baſeneſs. *Diogenes* endured the extremity of winter's cold, that the people might wonder at his Auſterity and philoſophical patience: but *Plato* ſeeing the people admiring the man, and pitying the ſufferance, told them, That the way to make him warm himſelf, was for them to be gone, and to take no notice of him. For they that walk as in the ſight of men, ſerve that deſign well enough when they fill the publick voice with noiſes and opinions, and are not by their purpoſes engaged to act in private: but they who are ſervants of the eyes of God, and walk as in the Divine preſence, perceive the ſame reſtraints in darkneſs, in cloſets, and grots, as in the light and midſt of theatres. And that conſideration impoſes upon us a happy neceſſity of doing vertuouſly, which preſents us placed in the eyes of our Judge. And therefore it was not unhandſomely ſaid of a *Jewiſh* Doctour, *If every man would conſider God to be the great Eye of the World watching perpetually over all our actions, and that his Hand is indefatigable, and his Ear ever open, poſſibly ſin might be extirpated from off the face of the earth.* And this is the condition of Beatitude; and the bleſſed Souls within their regions of light and felicity cannot ſin, becauſe of the Viſion beatifical, they always behold the face of God. And thoſe who partake of this ſtate by way of conſideration, which is eſſential to the condition of the Bleſſed, and derive it into practice and diſcourſe, in proportion to this ſhall retain an innocence and a part of glory.

Non n. virtute ac ſtudiis ut haberentur Philoſophi laborabant; ſed vultum & triſtitiam, & diſſentientem à cæteris habitum, peſſimis moribus prætendebant. Quintil. *l.* 1. *proœm.*

Ambitio & luxuria & impotentia ſcenam deſiderant; ſanabis iſta, ſi abſconderis. Senec. *ep.* 15.

Magna vobis, ſi diſſimulare non vultis, injecta neceſſitas probitatis, cùm omnia agitis ante oculos Judicis cuncta cernentis. Boeth. *l.* 5. *Conſol. proſâ ult.*

31. For it is a great declenſion of humane Reaſon, and a diſreputation to our Spirits, that we are ſo wholly led by Senſe, that we will not walk in the regions of the Spirit, and behold God by our eyes of Faith and Diſcourſe, ſuffering our courſe of life to be guided by ſuch principles which diſtinguiſh our natures from Beaſts, and our conditions from vicious, and our ſpirits from the World, and our hopes from the common ſatisfactions of Senſe and Corruption. The better half of our nature is of the ſame conſtitution with that of Angels: and therefore although we are drenched in Matter and the communications of Earth, yet our better part was deſigned to converſe with God. And we had, beſides the eye of Reaſon, another eye of Faith put into our Souls, and both clarified with Revelations and demonſtrations of the Spirit, expreſſing to us ſo viſible and clear characters of God's preſence, that the expreſſion of the ſame Spirit is, *We may feel him, for he is within us*, and about us, and we are in him, and in the comprehenſions of his embracings, as Birds in the Air, or as Infants in the wombs of their pregnant Mothers.

Acts 17. 27.

Πεπεισμένοι ὅτι οἱ θεοὶ
Ἠέρα ἑσσάμενοι πάντη φοιτῶσιν ἐπ᾽ αἶαν,
Ἀνθρώπων ὕβρεις τε καὶ εὐνομίας ἐφορῶντες.

And that God is pleaſed not to communicate himſelf to the eyes of our Body, but ſtill to remain inviſible, beſides that it is his own glory and perfection, it is alſo no more to us but like a retreat behind a curtain, where when we know our Judge ſtands as an Eſpial, and a watch over our actions, we ſhall be ſottiſh if we dare to provoke his jealouſie, becauſe we ſee him not, when we know that he is cloſe by, though behind the cloud.

32. There are ſome general impreſſions upon our ſpirits, which by way of preſumption and cuſtom poſſeſs our perſuaſions, and make reſtraint upon us to excellent purpoſes; ſuch as are the Religion of Holy places, reverence of our Parents, preſence of an auſtere, an honourable, or a vertuous perſon. For many ſins are prevented by the company of a witneſs, eſpecially if, beſides the ties of modeſty, we have alſo towards him an indearment of * reverence and fair opinion; and if he were with us in our privacies, he would cauſe our retirements to be more holy. S. *Ambroſe* reports of the Virgin *Mary*, that ſhe had ſo much Piety and Religion in her countenance and deportment, that divers perſons, moved by the veneration and regard of her Perſon, in her preſence have firſt commenced their reſolutions of Chaſtity and ſober living. However the ſtory be, her Perſon certainly was of ſo expreſs and great Devotion and Sanctity, that he muſt needs have been of a very impudent diſpoſition and firm immodeſty, who durſt have ſpoken unhandſome language in the preſence of ſo rare a perſon. And why then any rudeneſs in the preſence of God, if that were as certainly believed and conſidered? For whatſoever amongſt men can be a reſtraint of Vice, or an indearment of Vertue, all this is highly verified in the preſence of God, to whom our Conſcience in its very concealments is a fair Table written in capital letters by his own finger: and then if we fail of the advantage of this exerciſe, it muſt proceed either from our diſhonourable opinion of God, or our own fearleſs inadvertency, or from a direct ſpirit of Reprobation. For it is certain, that this conſideration is in its own nature apt to correct our manners, to produce the fear of God, and Humility, and ſpiritual and holy thoughts, and the knowledge of God and of our ſelves, and the conſequents of all theſe, holy walking, and holy comforts. And by this only argument S. *Paphnutius* and S. *Ephrem* are reported in Church-ſtory to have converted two Harlots from a courſe of Diſſolution to great Sanctity and Auſterity.

Aliquem habeat animus quem revereatur, cujus authoritate etiam ſecretum tuum ſanctius fiat. Quid prodeſt incluſam eſſe conſcientiam? patemus Deo. Senec. *l.* 1. *ep.* 11.

* *Tiberius inter bona maláque mixtus incolumi matre; inteſtabilis ſævitiâ, ſed obtectis libidinibus, dum Sejanum dilexit timuítve: poſtremo in ſcelera ſimul ac dedecora prorupit, poſtquam, remoto pudore & metu, ſuo tantùm ingenio utebatur.* Tacit. *l.* 6. *c.* 51.

Ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν
Εἴδωλ᾽ ὅσοιπερ ζῶμεν, ἢ κούφην σκιάν.
Τοιαῦτα τοίνυν εἰσορῶν, ὑπέρκοπον
Μηδέν ποτ᾽ εἴπῃς αὐτὸς εἰς θεοὺς ἔπος.
Sophoc.

33. But then this Preſence of God muſt not be a meer ſpeculation of the Underſtanding: though ſo only it is of very great benefit and immediate efficacy, yet it muſt reflect as well from the Will as from diſcourſe: and then only we walk in the preſence of God, when by Faith we behold him preſent, when we ſpeak to him in frequent and holy Prayers, when we beg aid from him in all our needs, and ask counſel of him in all our doubts, and before him bewail our ſins, and tremble at his preſence. This is an entire exerciſe of Religion. And beſide that the Preſence of God ſerves to all this, it hath alſo eſpecial influence in the diſimprovement of Temptations, becauſe it hath in it many things contrariant to the nature and efficacy of Temptations; ſuch as are Conſideration, Reverence, Spiritual thoughts, and the Fear of God: for where-ever this conſideration is actual, there either God is highly deſpiſed, or certainly feared. In this caſe we are made to declare: for our purpoſes are concealed only in an incurioúſneſs and inconſideration; but whoever conſiders God as preſent, will in all reaſon be as Religious as in a Temple, the Reverence of which place Cuſtom or Religion hath imprinted in the ſpirits of moſt men. So that as *Ahaſuerus* ſaid of *Haman*, *Will he raviſh the Queen in mine own houſe?* aggravating the crime by the incivility of the circumſtance; God may well ſay to us, whoſe Religion compels us to believe God every-where preſent. Since the Divine Preſence hath made all places holy, and every place hath a *Numen* in it, even the Eternal God, we unhallow the place, and deſecrate the ground whereon we ſtand, ſupported by the arm of God, placed in his heart, and enlightned by his eye, when we ſin in ſo ſacred a Preſence.

34. The ſecond great inſtrument againſt Temptation is *Meditation of Death. Raderus* reports, That a certain Virgin, to reſtrain the inordination of intemperate deſires, which were like thorns in her fleſh, and diſturbed her ſpiritual peace, ſhut her ſelf up in a Sepulchre, and for twelve years dwelt in that Scene of death. It were good we did ſo too, making Tombs and Coffins preſential to us by frequent meditation.

Tota philoſophia nihil eſt niſi Meditatio mortis. Plato.

For God hath given us all a definitive arreſt in *Adam*, and from it there lies no appeal; * but *it is* infallibly and unalterably *appointed for all men once to die*, or to be *changed*; to paſs from hence to a condition of Eternity, good, or bad. Now becauſe this law is || certain, and the time and the manner of its execution is uncertain, and from this moment Eternity depends, and that after this life the final ſentence is irrevocable, that all the pleaſures here are ſudden, tranſient, and unſatisfying, and vain; he muſt needs be a fool that knows not to diſtinguiſh moments from Eternity. And ſince it is a condition of neceſſity, eſtabliſhed by Divine decrees, and fix'd by the indiſpenſable Laws of Nature, that we ſhall after a very little duration paſs on to a condition ſtrange, not underſtood, then unalterable, and yet of great mutation from this, even of greater diſtance from that in which we are here, than this is from the ſtate of Beaſts: this, when it is conſidered, muſt in all reaſon make the ſame impreſſion upon our underſtandings and affections, which naturally all ſtrange things and all great conſiderations are apt to do, that is, create reſolutions and reſults paſſing through the heart of man, ſuch as are reaſonable and prudent, in order to our own felicities; that we neglect the vanities of the preſent Temptation, and ſecure our future condition, which will, till Eternity it ſelf expires, remain ſuch as we make it to be by our deportment in this ſhort tranſition and paſſage through the World.

* Μόνος θεῶν γὰρ θάνατος οὐ δώρων ἐρᾷ. Οὐδ' ἄν τε θύων, οὔτ' ἐπισπένδων ναοῖς. Æſchyl. Ἀθανασία δ' οὐκ ἔστιν, οὐδ' ἂν συναγάγῃς τὰ Ταντάλου τάλαντα ἱκανὰ λεγόμενα· Menan. *Vita humana propè uti ferrum eſt: ſi exerceas, conteritur; ſi non exerceas, tamen rubigo interficit.* Cato *apud* A. Gell. *l.* 11. *c.* 2.

|| Πρὸς μὲν τὰ ἄλλα πάντα ἀσφάλειάν ἐστι πορίσασθαι· χάριν δὲ θανάτου πάντες ἄνθρωποι ἀτείχιστον πόλιν οἰκοῦμεν Metrodor. *Phil.*

Dies iſte quem tanquam extremum reformidas, æterni Natalis eſt. Per hoc ſpatium quod ab infantia patet in ſenectutem, in aliam naturæ ſumimur partem. Senec. *Ep.* 102.

35. And that this Diſcourſe is reaſonable, I am therefore confirmed, becauſe I find it to be to the ſame purpoſe uſed by the Spirit of God, and the wiſeſt perſonages in the world. *My ſoul is always in my hand, therefore do I keep thy Commandments*, ſaid *David*. He looked upon himſelf as a dying perſon, and that reſtrained all his inordinations; and ſo he prayed, *Lord, teach me to number my days, that I may apply my heart unto wiſdom.* And therefore the *Egyptians* uſed to ſerve up a Skeleton to their Feaſts, that the diſſolutions and vapours of wine might be reſtrained with that bunch of myrrh, and the vanities of their eyes chaſtiſed by that ſad object: for they thought it unlikely a man ſhould be tranſported far with any thing low or vicious, that looked long and often into the hollow eye-pits of a Death's-head, or dwelt in a Charnel-houſe. And ſuch conſiderations make all the importunity and violence of ſenſual deſires to diſband. For when a man ſtands perpetually at the door of Eternity, and, as did *John* the Almoner, every day is building of his Sepulchre, and every night one day of our life is gone and paſſed into the poſſeſſion of death; it will concern us to take care that the door leading to Hell do not open upon us, that we be not cruſht to ruine by the ſtones of our grave, and that our death become not a conſignation to us to a ſad Eternity. For all the pleaſures of the whole world, and in all its duration, cannot make recompence for one hour's torment in Hell: and yet if wicked perſons were to ſit in Hell for ever, without any change of poſture or variety of torment beyond that ſeſſion, it were unſufferable beyond the endurance of nature. And therefore where little leſs than infinite miſery in an infinite duration ſhall puniſh the pleaſures of ſudden and tranſient crimes, the gain of pleaſure and the exchange of banks here for a condition of eternal and miſerable death, is a permutation fit to be made by none but fools and deſperate perſons, who made no uſe of a reaſonable Soul, but that they in their periſhing might be convinced of unreaſonableneſs, and die by their own fault.

Pſal. 119. 109.

Pſal. 90. 12.

Θάνατος πρὸ ὀφθαλμῶν ἔστω σοι καθ' ἡμέραν, καὶ οὐδὲν οὐδέποτε ταπεινὸν ἐνθυμήσῃ, οὐδὲ ἄγαν ἐπιθυμήσεις τινός. Epict. *Enchir. cap.* 28.

Linquenda tellus, & domus, & placens
Uxor; neque harum, quas colis, arborum
Te, præter inviſas cupreſſos,
Ulla brevem dominum ſequetur.
Hor. *l.* 2. *od.* 14.

36. The uſe that wiſe men have made when they reduced this conſideration to practice, is, to believe every day to be the laſt of their life; for ſo it may be, and for ought we know it will. And then think what you would avoid, or what you would do, if you were dying, or were to day to ſuffer death by ſentence and conviction; and that in all reaſon, and in proportion to the ſtrength of your conſideration, you will do every day. For *that is the ſublimity of Wiſdom, to do thoſe things living, which are to be deſired and choſen by dying perſons.* An alarm of death every day renewed, and preſſed earneſtly, will watch a man ſo tame and ſoft, that the precepts of Religion will dwell deep in his ſpirit. But they that *make a covenant with the grave, and put the evil day far from them*, they are the men that eat ſpiders and toads for meat greedily, and a Temptation to them is as welcome as joy, and they ſeldom diſpute the point in behalf of Piety or Mortification. For they that look upon death at a diſtance, apprehend it not but in ſuch general lines and great repreſentments that deſcribe it only as future and poſſible: but

Hic eſt apex ſummæ ſapientiæ, ea viventem facere, quæ morienti eſſent appetenda.

nothing of its terrors, or affrightments, or circumſtances of advantage, are diſcernible by ſuch an eye, that diſturbs its ſight and diſcompoſes the poſture, that the object may ſeem another thing than what it is truly and really. S. *Auſtin* with his Mother *Monica* was led one day by a *Roman* Prætor to ſee the Tomb of *Cæſar*. Himſelf thus deſcribes the Corps: “It looked of a blue Mold, the bone of the noſe laid bare, the fleſh of “the neather lip quite fallen off, his mouth full of worms, and in his eye-pits two hun-“gry toads feaſting upon the remanent portion of fleſh and moiſture; and ſo he dwelt “in his houſe of darkneſs. And if every perſon tempted by an opportunity of Luſt or intemperance would chuſe ſuch a room for his privacy, that company for his witneſs, that object to allay his appetite, he would ſoon find his ſpirit more ſober, and his deſires obedient. I end this with the counſel of S. *Bernard:* “Let every man, in the firſt “addreſs to his actions, conſider, whether if he were now to die, he might ſafely and “prudently do ſuch an act, and whether he would not be infinitely troubled that “death ſhould ſurpriſe him in the preſent diſpoſitions; and then let him proceed ac-“cordingly. For ſince *our treaſure is in earthen veſſels*, which may be broken in pieces by the colliſion of ten thouſand accidents, it were not ſafe to treaſure up wrath in them: for if we do, we ſhall certainly drink it in the day of recompence.

Καὶ γὰρ ἐγὼ σποδός εἰμι, Νίνου μεγάλης βασιλεύσας. *In epitaph. Sardanapali.*

Ἡϐώοις φίλε θυμέ· τάχ' ἄν τινες ἄλλοι ἔσσοιντο Ἄνδρες ἐγὼ δὲ θανὼν γαῖα μέλαιν' ἔσομαι. *Fragm.* Theog. *In ſpeculo monach.*

37. Thirdly, Before, and in, and after all this, the Bleſſed *Jeſus* propounds *Prayer* as a remedy againſt Temptations; *Watch and pray, that ye enter not into temptation.* For beſides that Prayer is the great inſtrument of obtaining victory by the grace of God, as a fruit of our deſires and of God's natural and eſſential goodneſs; the very praying againſt a Temptation, if it be hearty, fervent and devout, is a denying of it, and part of the victory: for it is a diſclaiming the entertainment of it, it is a poſitive rejection of the crime; and every conſent to it is a ceaſing to pray, and to deſire remedy. And we ſhall obſerve, that whenſoever we begin to liſten to the whiſpers of a tempting ſpirit, our Prayers againſt it leſſen, as the conſent encreaſes: there being nothing a more direct enemy to the Temptation than Prayer, which as it is of it ſelf a profeſſed hoſtility againſt the crime, ſo it is a calling in auxiliaries from above to make the victory more certain. If Temptation ſets upon thee, do thou ſet upon God: for he is as ſoon overcome as thou art, as ſoon moved to good as thou art to evil; * he is as quickly invited to pity thee, as thou to ask him: provided thou doſt not finally reſt in the petition, but paſs into action, and endeavour by all means humane and moral to quench the flame newly kindled in thy bowels, before it come to devour the marrow of the bones. For a ſtrong Prayer, and a lazy, incurious, unobſervant walking, are contradictions in the diſcourſes of Religion. * *Ruffinus* tells us a ſtory of a young man ſolicited by the ſpirit of Uncleanneſs, who came to an old Religious perſon, and begged his Prayers. It was in that Age when God uſed to anſwer Prayers of very holy perſons by more clear and familiar ſignifications of his pleaſure than he knows now to be neceſſary. But after many earneſt prayers ſent up to the Throne of Grace, and the young man not at all better'd, upon conſideration and enquiry of particulars, he found the cauſe to be, becauſe the young man relied ſo upon the Prayers of the old Eremite, that he did nothing at all to diſcountenance his Luſt or contradict the Temptation. But then he took another courſe, enjoined him Auſterities and exerciſes of Devotion, gave him rules of prudence and caution, tied him to work and to ſtand upon his guard: and then the Prayers returned in triumph, and the young man trampled upon his Luſt. And ſo ſhall I and you, by God's grace, if we pray earneſtly and frequently, if we watch carefully that we be not ſurprized, if we be not idle in ſecret, nor talkative in publick, if we read Scriptures, and conſult with a ſpiritual Guide, and make Religion to be our work, that ſerving of God be the buſineſs of our life, and our deſigns be to purchaſe Eternity: then we ſhall walk ſafely, or recover ſpeedily, and, by doing advantages to Piety, ſecure a greatneſs of Religion and ſpirituality, to our ſpirits and underſtanding. But remember, that when *Iſrael* fought againſt *Amalek*, *Moſes's prayer* and *Moſes's hand* ſecured the victory; his Prayer grew ineffectual when his hands were ſlack: to remonſtrate to us, that we muſt cooperate with the grace of God, praying devoutly, and watching carefully, and obſerving prudently, and labouring with diligence and aſſiduity.

Matth. 26. 41.

* ——— *Hic levare functum*
Pauperem laboribus
Vocatus atque non vocatus audit.
Hor. *l.* 2. *od.* 18.

* *Lib.* 3. 13.

The

The PRAYER.

ETernal God and moſt merciful Father, I adore thy Wiſdom, Providence, and admirable Diſpenſation of affairs in the Spiritual Kingdom of our Lord Jeſus*: that thou, who art infinitely good, doſt permit ſo many ſadneſſes and dangers to diſcompoſe that order of things and ſpirits which thou didſt create innocent and harmleſs, and doſt deſign to great and ſpiritual perfections; that the emanation of good from evil by thy over-ruling power and excellencies may force Glory to thee from our ſhame, and Honour to thy Wiſdom by theſe contradictory accidents and events. Lord, have pity upon me in theſe ſad diſorders, and with mercy know my infirmities. Let me, by ſuffering what thou pleaſeſt, co-operate to the glorification of thy Grace, and magnifying thy Mercy: but never let me conſent to ſin; but with the power of thy Majeſty, and mightineſs of thy prevailing mercy, reſcue me from thoſe throngs of dangers and enemies which daily ſeek to deflour that Innocence with which thou didſt cloath my Soul in the New birth. Behold, O God, how all the Spirits of Darkneſs endeavour the extinction of our hopes, and the diſperſion of all thoſe Graces, and the prevention of all thoſe Glories, which the Holy* Jeſus *hath purchaſed for every loving and obedient Soul. Our very meat and drink are full of poiſon, our Senſes are ſnares, our buſineſs is various Temptation, our Sins are inlets to more, and our actions made occaſions of Sins. Lord, deliver me from the Malice of the Devil, from the Fallacies of the World, from my own folly; that I be not devoured by the firſt, nor cheated by the ſecond, nor betrayed by my ſelf. But let thy Grace, which is ſufficient for me, be always preſent with me; let thy Spirit inſtruct me in the ſpiritual warfare, arming my Underſtanding, and ſecuring my Will, and fortifying my Spirit with reſolutions of Piety, and incentives of Religion, and deleteries of ſin: that the dangers I am encompaſſed withal may become unto me an occaſion of victory and triumph, through the aids of the Holy Ghoſt, and by the Croſs of the Lord* Jeſus, *who hath for himſelf and all his ſervants triumphed over Sin and Hell and the Grave, even all the powers of Darkneſs; from which, by the mercies of* Jeſus *and the merits of his Paſſion, now and ever deliver me and all thy faithful People.* Amen.

DISCOURSE VI.

Of Baptiſm.

PART I.

1. WHen the Holy *Jeſus* was to begin his Prophetical Office, and to lay the foundation of his Church on the Corner-ſtone, he firſt temper'd the Cement with *Water*, and then with *Blood*, and afterwards built it up by the hands of the Spirit. Himſelf enter'd at that door by which his Diſciples for ever after were to follow him: for therefore he went in at the door of Baptiſm, that he might hallow the entrance which himſelf made to the Houſe he was now building.

2. As it was in the old, ſo it is in the new Creation. Out of the waters God produced every living creature: and when at firſt *the Spirit moved upon the Waters*, and gave life, it was the type of what was deſigned in the Renovation. Every thing that lives now *is born of Water, and the Spirit*: and *Chriſt*, who is our Creator and Redeemer in the New birth, opened the Fountains and hallowed the Stream. *Chriſt*, who is our Life, went down into the waters of Baptiſm: and we, who deſcend thither, find the effects of life. It is *living Water*, of which whoſo drinks, needs not to drink of it again; for *it ſhall be in him a Well of water ſpringing up to life eternal*. John 4. 14.

3. But becauſe every thing is reſolved into the ſame principles from whence it was taken; the old World, which by the power of God came from the Waters, by their

own ſin fell into the Waters again, and were all drowned, and only eight perſons were ſaved by an *Ark*. And the World renewed upon the ſtock and reſerves of that mercy, conſigned the Sacrament of Baptiſm in another figure: for then God gave his ſign from Heaven, that by water the World ſhould never again periſh; but he meant, that they ſhould be ſaved by water: for *Baptiſm, which is a figure like to this, doth alſo* 1 Pet. 3. 21. *now ſave us by the Reſurrection of Jeſus Chriſt.*

4. After this, the *Jews* report, that the World took up the Doctrine of Baptiſms, in remembrance that the iniquity of the Old world was purged by water: and they waſhed all that came to the ſervice of the true God, and by that Baptiſm bound them to the obſervation of the Precepts which God gave to *Noah*.

5. But when God ſeparated a Family for his own ſpecial ſervice, he gave them a Sacrament of Initiation, but it was a Sacrament of Blood, the Covenant of Circumciſion. And this was the fore-runner of Baptiſm, but not a Type: when that was abrogated, this came into the place of it; and that conſigned the ſame Faith which this profeſſes. But it could not properly be a Type, whoſe nature is by a likeneſs of matter or ceremony to repreſent the ſame Myſtery. Neither is a Ceremony, as Baptiſm truly is, properly capable of having a Type; it ſelf is but a Type of a greater myſteriousneſs. And the nature of Types is, in ſhadow to deſcribe by dark lines a future ſubſtance. So that *Umbra in lege, imago in Evangelio, veritas in Cælo.* S. Ambr. altho' Circumciſion might be a Type of the effects and graces beſtowed in Baptiſm; yet of the Baptiſm or Ablution it ſelf it cannot be properly, becauſe of the unlikeneſs of the ſymbols and configurations, and becauſe they are both equally diſtant from ſubſtances, which Types are to conſign and repreſent. The firſt Biſhops of *Jeruſalem*, and all the Chriſtian *Jews* for many years, retained Circumciſion together with Baptiſm; and *Chriſt* himſelf, who was circumciſed, was alſo baptized: and therefore it is not ſo proper to call Circumciſion a Type of Baptiſm. It was rather a Seal and Sign of the ſame Covenant to *Abraham* and the Fathers and to all *Iſrael*, as Baptiſm is to all Ages of the Chriſtian Church.

6. And becauſe this Rite could not be adminiſtred to all perſons, and was not at all times after its inſtitution; God was pleaſed by a proper and ſpecifick Type to conſign this Rite of Baptiſm, which he intended to all, and that for ever: and God, when the family of his Church grew ſeparate, notorious, numerous and diſtinct, ſent them into their own Country by a Baptiſm through which the whole Nation paſs'd; for *all the* 1 Cor. 10. 1, 2. *Fathers were under the Cloud, and all paſſed through the Sea, and were all baptized unto Moſes in the Cloud and in the Sea.* So by a double figure foretelling, that as they were initiated to *Moſes*'s Law by the Cloud above and the Sea beneath; ſo ſhould all the perſons of the Church, men, women and children, be initiated unto *Chriſt* by the Spirit from above and the Water below. For it was the deſign of the Apoſtle in that diſcourſe, to repreſent that the Fathers and we were equal as to the privileges of the Covenant: he proved that we do not exceed them, and it ought therefore to be certain that they do not exceed us, nor their Children ours.

7. But after this, ſomething was to remain which might not only conſign the Covenant which God made with *Abraham*, but be as a paſſage from the Fathers through the Synagogue to the Church, from *Abraham* by *Moſes* to *Chriſt*: and that was *Circumciſion*, which was a Rite which God choſe to be a mark to the poſterity of *Abraham*, to diſtinguiſh them from the Nations which were not within the Covenant of Grace; and to be *a Seal of the Righteouſneſs of Faith*, which God made to be the Spirit and life of the Covenant.

8. But becauſe Circumciſion, although it was miniſtred to all the males, yet it was not to the females although they and all the Nation were baptized and initiated into *Moſes in the Cloud and in the Sea*; therefore the Children of *Iſrael*, by imitation of the Patriarchs, the Poſterity of *Noah*, uſed alſo Ceremonial Baptiſms to their Women and to their Proſelytes, and to all that were circumciſed. And the *Jews* deliver, That *Sarah* and *Rebecca*, when they were adopted into the Family of the Church, that is, of *Abraham* and *Iſaac*, were baptized: and ſo were all ſtrangers that were married to the ſons of *Iſrael*. And that we may think this to be typical of Chriſtian Baptiſm, the Doctors of the *Jews* had a Tradition, That when the *Meſſias* would come, there ſhould be ſo many Proſelytes, that they could not be circumciſed, but ſhould be baptized. The Tradition proved true, but not for their reaſon.

But that this Rite of admitting into Myſteries, and Inſtitutions, and Offices of Religion, by Baptiſms, was uſed by the poſterity of *Noah*, or at leaſt very early among the *Jews*, beſides the teſtimonies of their own Doctors, I am the rather induced to believe, becauſe the Heathens had the ſame Rite in many places, and in ſeveral Religions.

(*a*) Tertul. *de Præſcript. c.* 40. (*b*) *Scholiaſt.* in Juv. *Sat.* 2. *l.* 1. (*c*) *O nimiùm faciles, qui triſtia crimina cædis Tolli fluminea poſſe putatis aquâ!*

So they initiated diſciples into the ſecrets of (*a*) *Mithra*: and the Prieſts of *Cotytto* were called (*b*) *Baptæ*, becauſe by Baptiſm they were admitted into the Religion. And they (*c*) thought Murther, Inceſt, Rapes, and the worſt of crimes, were purged by dipping in the Sea or freſh Springs. And a Proſelyte is called, in *Arrianus*, Βεβαμμένος, *Intinctus*, a Baptized perſon.

9. But this Ceremony of Baptizing was ſo certain and uſual among the *Jews* in their admitting Proſelytes and adopting into Inſtitutions, that to Baptize and to make Diſciples are all one. And when *John* the Baptiſt, by an order from Heaven, went to prepare the way to the coming of Our Bleſſed Lord, he preached repentance, and baptized all that profeſſed they did repent. He taught the *Jews* to live good lives, and baptized with the Baptiſm of a Prophet; ſuch as was not uſually done by extraordinary and holy perſons in the change or renewing of Diſcipline or Religion. Whether *John's Baptiſm was from Heaven, or of men, Chriſt* asked the Phariſees. That it was *from Heaven*, the people therefore believed, becauſe he was a Prophet and an holy perſon: but it implies alſo, that ſuch Baptiſms are ſometimes *from men*, that is, uſed by perſons of an eminent Religion or extraordinary fame, for the gathering of Diſciples and admitting Proſelytes. And the Diſciples of *Chriſt* did ſo too: even before *Chriſt* had inſtituted the Sacrament for the Chriſtian Church, the Diſciples that came to *Chriſt* were baptized by his Apoſtles.

John 4. 2.

10. And now we are come to the gates of Baptiſm. All theſe till *John* were but Types and preparatory Baptiſms, and *John's* Baptiſm was but the prologue to the Baptiſm of *Chriſt*. The *Jewiſh* Baptiſms admitted Proſelytes to *Moſes* and to the Law of Ceremonies: *John's* Baptiſm called them to *believe* in the *Meſſias* now appearing, and to *repent* of their ſins, to enter into *the Kingdom* which was *now at hand*, and preached that *Repentance* which ſhould be for *the remiſſion of ſins*. His Baptiſm remitted no ſins, but preached and conſigned Repentance, which in the belief of the *Meſſias*, whom he pointed to, ſhould pardon ſins. But becauſe he was taken from his Office before the work was compleated, the Diſciples of *Chriſt* finiſhed it: They went forth preaching the ſame Sermon of Repentance, and the approach of the Kingdom, and baptized, or made Proſelytes or diſciples, as *John* did; only they (as it is probable) baptized in the Name of *Jeſus*, which it is not ſo likely *John* did. And this very thing might be the cauſe of the (*a*) different forms of Baptiſm recorded in the *Acts*; of (*b*) *baptizing in the Name of Jeſus*, and at other times (*c*) *in the Name of the Father, Son, and Holy Ghoſt*: the former being the manner of doing it in purſuance of the deſign of *John's* Baptiſm, and the latter the form of Inſtitution by *Chriſt* for the whole Chriſtian Church appointed after his Reſurrection; the Diſciples at firſt uſing promiſcuouſly what was uſed by the ſame Authority, though with ſome difference of Myſtery.

Audi quid Scripturæ doceant: Joannis baptiſma non tam peccata dimiſit, quàm baptiſma pœnitentiæ fuit in peccatorum remiſſionem, idque in futuram remiſſionem quæ eſſet poſtea per ſanctificationem Chriſti ſubſequutura. Hieronym. *adv. Luciferian.*

(*a*) *Vide ſuprà* Sect. 9. n. 1.
(*b*) Acts 8. 16. Acts 2. 38.
(*c*) Mat. 28. 19.

11. The Holy *Jeſus* having found his way ready prepared by the preaching of *John* and by his Baptiſm, and the *Jewiſh* manner of adopting Proſelytes and Diſciples into the Religion, a way chalked out for him to initiate Diſciples into his Religion, took what was ſo prepared, and changed it into a perpetual Sacrament. He kept the Ceremony, that they who were led only by outward things might be the better called in and eaſier enticed into the Religion, when they entred by a Ceremony which their Nation always uſed in the like caſes: and therefore without change of the outward act, he put into it a new ſpirit, and gave it a new grace and a proper efficacy; he ſublimed it to higher ends, and adorned it with Stars of Heaven; he made it to ſignifie greater Myſteries, to convey greater Bleſſings, to conſign the bigger Promiſes, to cleanſe deeper than the skin, and to carry Proſelytes farther than the gates of the Inſtitution. For ſo he was pleaſed to do in the other Sacrament: he took the Ceremony which he found ready in the Cuſtom of the *Jews*, where the *Major-domo*, after the Paſchal Supper, gave Bread and Wine to every perſon of his family; he changed nothing of it without, but transferred the Rite to greater Myſteries, and put his own Spirit to their Sign, and it became a Sacrament Evangelical. It was ſo alſo in the matter of Excommunication, where the *Jewiſh* practice was made to paſs into Chriſtian diſcipline. Without violence and noiſe *old things became new*, while he *fulfilled the Law*, making it up in full meaſures of the Spirit.

12. By theſe ſteps Baptiſm paſſed on to a Divine Evangelical inſtitution, which we find to be conſigned by three Evangeliſts. *Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* It was one of the laſt Commandments the Holy *Jeſus* gave upon the Earth when he taught his Apoſtles

Mat. 28. 19.

Apoſtles *the things which concerned his Kingdom.* For, *He that believeth and is baptized ſhall be ſaved:* but, *Unleſs a man be born of water and the Holy Spirit, he cannot enter into the Kingdom of Heaven;* agreeable to the decretory words of God by *Abraham* in the Circumciſion, to which Baptiſm does ſucceed in the conſignation of the ſame Covenant and the ſame Spiritual Promiſes, *The uncircumciſed child whoſe fleſh is not circumciſed, that ſoul ſhall be cut off from his people; he hath broken my Covenant.* The *Manichees, Seleucus, Hermias,* and their followers, people of a day's abode and ſmall intereſt, but of malicious doctrine, taught Baptiſm not to be neceſſary, not to be uſed, upon this ground, becauſe they ſuppoſed that it was proper to *John* to *baptize with water,* and reſerved for *Chriſt,* as his peculiar, to *baptize with the Holy Ghoſt and with fire.* Indeed *Chriſt* baptized none otherwiſe; he ſent his Spirit upon the Church in Pentecoſt, and baptized them with fire, the Spirit appearing like a flame: but he appointed his Apoſtles to baptize with water, and they did ſo, and their ſucceſſors after them, every-where and for ever, not expounding but obeying the preceptive words of their Lord, which were almoſt the laſt that he ſpake upon Earth. And I cannot think it needful to prove this to be neceſſary by any more Arguments; for the words are ſo plain, that they need no expoſition: and yet if they had been obſcure, the univerſal practice of the Apoſtles and the Church for ever is a ſufficient declaration of the Commandment. No tradition is more univerſal, no, not of Scripture it ſelf; no words are plainer, no, not the Ten Commandments: and if any ſuſpicion can be ſuperinduced by any jealous or leſs-diſcerning perſon, it will need no other refutation, but to turn his eyes to thoſe lights by which himſelf ſees Scripture to be the Word of God, and the Commandments to be the declaration of his Will.

Mark 16. 16.
John 3. 5.
Gen. 17. 14.
S. Aug. *Hæreſ.* 46. 59.

13. But that which will be of greateſt concernment in this affair, is, to conſider the great benefits are conveyed to us in this Sacrament: for this will highly conclude, that the Precept was for ever, which God ſo ſeconds with his Grace and mighty bleſſings; and the ſuſception of it neceſſary, becauſe we cannot be without thoſe excellent things which are the Graces of the Sacrament.

14. Firſt, The fruit is, That *in baptiſm we are admitted to the Kingdom of Chriſt,* preſented unto him, conſigned with his Sacrament, enter into his *Militia,* give up our Underſtandings and our choice to the obedience of *Chriſt,* and in all ſenſes that we can become his Diſciples, witneſſing a good confeſſion, and undertaking a holy life. And therefore in Scripture μαθητεύειν and βαπτίζειν are conjoined in the ſignifications, as they are in the myſtery. It is a giving up our names to *Chriſt,* and it is part of the foundation or the firſt principles of the Religion, as appears in St. *Paul*'s Catechiſm; it is ſo the firſt thing, that it is for babes and Neophytes, in which they are matriculated and adopted into the houſe of their Father, and taken into the hands of their Mother. Upon this account Baptiſm is called in Antiquity, *Eccleſiæ janua, porta Gratiæ, & primus introitus Sanctorum ad æternam Dei & Eccleſiæ conſuetudinem;* The gate of the Church, the door of grace, the firſt entrance of the Saints to an eternal converſion with God and the Church. *Sacramentum initiationis, & intrantium Chriſtianiſmum inveſtituram,* (S. *Bernard* calls it;) The Sacrament of Initiation, and the Inveſtiture of them that enter into the Religion. And the perſon ſo entring is called πεπεισμένος and συγκατατεθειμένος, one of the Religion, or a Proſelyte and convert, and one *added to the number* of the Church; in imitation of that of S. *Luke,* Ὁ Κύριος προσετίθει σωζομένους τῇ ἐκκλησίᾳ, *God added to the Church thoſe that ſhould be ſaved:* juſt as the Church does to this day and for ever, baptizing Infants and Catechumens: σωζόμενοι προστίθενται, *they are added to* the Church, that they may be added to the Lord, and the number of the Inhabitants of Heaven.

Heb. 6. 1, 2.
S. Aug. *l.* 2. *c.* 1. *de Cat. Rudib.*
Juſt. Martyr. *Apol.* 2.
Acts 2. 47.

15. Secondly, The next ſtep beyond this is *Adoption into the Covenant,* which is an immediate conſequent of the firſt Preſentation; this being the firſt act of man, that the firſt act of God. And this is called by S. *Paul* a being * *baptized in one ſpirit into one body;* that is, we are made capable of the Communion of Saints, the Bleſſings of the faithful, the Privileges of the Church. By this we are, as S. *Luke* calls it, || τεταγμένοι εἰς ζωὴν αἰώνιον, *ordained* or *diſpoſed, put into the order of eternal Life,* being made members of the myſtical Body under *Chriſt* our Head.

τὸ βάπτισμα καὶ υἱοθεσίας χάριν τυγχάνειν. Cyr. I. Hieroſol. *Catech.* 2.
* 1 Cor. 12. 13.
|| Acts 13. 48.

16. Thirdly, And therefore *Baptiſm is a new Birth,* by which we enter into the new world, *the new Creation,* the Bleſſings and ſpiritualities of the Kingdom. And this is the expreſſion which our Saviour himſelf uſed to * *Nicodemus, Unleſs a man be born of Water and the Spirit.* And it is by || S. *Paul* called λουτρὸν παλιγγενεσίας, *the laver of Regeneration.* For now we begin to be reckoned in a new *Cenſus* or account; God is become our Father, *Chriſt* our elder Brother, the Spirit *the earneſt of our Inheritance,* the Church

* John 3. 5.
|| Titus 3. 5.
Διὰ βαπτισμὸν ἀρχὴ ἑτέρου βίου γίνεται ἡμῖν, ἡ παλιγγενεσία, καὶ σφραγὶς καὶ φυλακτήριον, καὶ φωτισμός. Damaſc. *l.* 4. Orth. fid. *c.* 19.

our Mother; our food is the Body and Blood of our Lord, Faith is our learning, Religion our employment, and our whole life is ſpiritual, and Heaven the object of our Hopes, and the mighty price of our high Calling. And from this time forward we have a new principle put into us, the Spirit of Grace, which, beſides our Soul and Body, is a principle of action, of one nature, and ſhall with them enter into the portion of our Inheritance. And therefore the Primitive Chriſtians, who conſigned all their affairs and goods and writings with ſome marks of their Lord, uſually writing Ἰησοῦς Χριστὸς, Θεοῦ υἱὸς, Σωτὴρ, *Jeſus Chriſt, the Son of God, our Saviour*, made it an abbreviature, by writing only the Capitals thus, Ι. Χ. Θ. Υ. Σ. which the Heathens in mockery and deriſion made Ἰχθὺς, which ſignifies *a Fiſh*, and they uſed it for *Chriſt*, as a name of reproach. But the Chriſtians owned the name, and turned it into a pious Metaphor, and were content that they ſhould enjoy their pleaſure in the Acroſtick. But upon that occaſion *Tertullian* ſpeaks pertinently to this Article, *Nos piſciculi, ſecundum* ἰχθὺν *noſtrum Jeſum Chriſtum, in aqua naſcimur*: *Chriſt*, whom you call *a Fiſh*, we acknowledge to be Our Lord and Saviour; and we, if you pleaſe, are the little fiſhes, for we are born in water, thence we derive our ſpiritual life. And becauſe from henceforward we are *a new Creation*, the Church uſes to aſſign new relations to the Catechumens, Spiritual Fathers and Suſceptors; and, at their entrance into Baptiſm, the Chriſtian and Jewiſh Proſelytes did uſe to cancel all ſecular affections to their temporal relatives. *Nec quicquam priùs imbuuntur quàm contemnere Deos, exuere patriam, parentes, liberos, fratres vilia habere*, ſaid *Tacitus* of the Chriſtians. Which was true in the ſenſe only that *Chriſt* ſaid, *He that doth not hate father or mother for my ſake, is not worthy of me*; that is, He that doth not hate them *præ me*, rather than forſake me forſake them, is unworthy of me.

Lib. de Baptiſ. c. 1.

Lib. 5. Hiſt.

17. Fourthly, *In Baptiſm all our ſins are pardoned*, according to the words of a Prophet, *I will ſprinkle clean water upon you, and ye ſhall be clean from all your filthineſs.* "The "Catechumen deſcends into the Font a Sinner, he ariſes purified; he goes down "the ſon of Death, he comes up the ſon of the Reſurrection; he enters in the ſon "of folly and prevarication, he returns the ſon of Reconciliation; he ſtoops down "the child of Wrath, and aſcends the heir of Mercy; he was the child of the Devil, "and now he is the ſervant and the ſon of God. They are the words of Venerable *Bede* concerning this Myſtery. And this was ingeniouſly ſignified by that *Greek* inſcription upon a Font, which is ſo prettily contriv'd, that the words may be read after the *Greek* or after the *Hebrew* manner, and be exactly the ſame; ΝΙΨΟΝ ΑΝΟΜΗΜΑ, ΜΗ ΜΟΝΑΝ ΟΨΙΝ, *Lord, waſh my ſin, and not my face only.* And ſo it is intended and promiſed. * *Ariſe and be baptized, and waſh away thy ſins, and call on the Name of the Lord*, ſaid *Ananias* to *Saul*. For † *Chriſt loved the Church, and gave himſelf for it, that he might ſanctifie and cleanſe it*, τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, *with the waſhing of water in the word*, that is, Baptiſm in the Chriſtian Religion. And therefore ‖ *Tertullian* calls Baptiſm *lavacrum compendiatum*, a compendious Laver, that is, an entire cleanſing the Soul in that one action juſtly and rightly performed. In the rehearſal of which Doctrine it was not an unpleaſant Etymology that *Anaſtaſius Sinaita* gave of Baptiſm, *βάπτισμα quaſi βάπταισμα, ἐν ᾧ βάλλεται, ἤγουν πίπτει, τὸ πταῖσμα, in which our ſins are thrown off*: and they fall like leeches when they are full of blood and water, or like the chains from S. *Peter*'s hands at the preſence of the Angel. Baptiſm is ἀνεκλόγιστος ἄφεσις ἁμαρτιῶν, an entire, full *forgiveneſs of ſins*, ſo that they ſhall *never be called* again *to ſcrutiny*.

Ezek. 36. 25. Πιστεύω ἓν βάπτισμα εἰς ἄφεσιν τῶν ἁμαρτιῶν. *Symb. Nicen.*

Lib. 1. c. 3. in Joann.

* Acts 22. 16.
† Eph. 5. 25, 26.

‖ *Lib. 5. adv. Marc. c. 9.* Θάλασσα κλύζει πάντα τῶν ἀνθρώπων κακά. *Gr. prov. Annon ità credimus, quia omne genus peccati cùm ad ſalutare lavacrum venimus aufertur?* Origen. *hom. 15. in Joſu. Ecce quicquid iniquitatum ſempiternus ignis excoquere & expiare vix poſſet, ſubitò ſacro fonte ſubmerſum eſt, & de æternis debitis breviſſimo lavacri compendio cum indulgentiſſimo creditore tranſactum eſt.* Ambroſ. *l. 1. c. 7. de Pœnit. Qui dicit peccata in Baptiſmo non funditus dimitti, dicat in mari rubro Ægyptios non veraciter mortuos.* S. Greg. M. *l. 9. ep. 39.*

> ——— *Omnia Dæmonis arma*
> *His merguntur aquis, quibus ille renaſcitur Infans*
> *Qui captivus erat* ———

Arator, *l. 2. Hiſt. Apoſt.*

The captivity of the Soul is taken away by the blood of Redemption, and the fiery darts of the Devil are quenched by theſe ſalutary waters; and what the flames of Hell are expiating or puniſhing to eternal Ages, that is waſhed off quickly in the Holy Font, and an eternal debt paid in an inſtant. For ſo ſure as the *Egyptians* were drowned in the Red Sea, ſo ſure are our Sins waſhed in this Holy flood. For this is a Red Sea too; theſe waters ſignifie the Blood of *Chriſt*; *Theſe are they that have waſhed their Robes, and made them white in the blood of the Lamb.* Τὸ αἷμα καθαρίζει, τὸ ὕδωρ καθαρίζει,

Rev. 7. 14.

καὶ τὸ πνεῦμα ἁγνίζει· τὸ αἷμα διὰ πνεύματος, τὸ πνεῦμα διὰ ὕδατος, *The Blood* of Chriſt *cleanſeth us, the Water cleanſeth us, the Spirit purifieth us*; *the Blood by the Spirit, the Spirit by the Water*; all in Baptiſm, and in purſuance of that Baptiſmal ſtate. 1 John 1. 7. Acts 22. 16. Tit. 3. 5. Heb. 9. 14. * *Theſe three* are they that *bear record in Earth, the Spirit, the Water, and the Blood*; καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσι, *and theſe three agree in one*, or *are to one purpoſe*; they agree in Baptiſm, and in the whole purſuance of the aſſiſtances which a Chriſtian needs all the days of his life. * 1 John 5. 8. And therefore S. *Cyril* calls Baptiſm τῶν τοῦ Χριστοῦ παθημάτων ἀντίτυπον, *the Antitype of the paſſions of Chriſt*. It does preconſign the Death of *Chriſt*, and does the infancy of the work of Grace, but not weakly; it brings from death to life: and though it brings us but to the birth in the New life, yet this is a greater change than is in all the periods of our growth to manhood, to *a perfect man in Chriſt Jeſus*.

18. Fifthly, *Baptiſm* does not only pardon our ſins, but *puts us into a ſtate of Pardon for the time to come*. For Baptiſm is the beginning of the New life, and an admiſſion of us into the Evangelical Covenant: which on our parts conſiſts in a ſincere and timely endeavour to glorifie God by Faith and Obedience; and on God's part, he will pardon what is paſt, aſſiſt us for the future, and not meaſure us by grains and ſcruples, or exact our duties by the meaſure of an Angel, but by the ſpan of a man's hand. So that by Baptiſm we are conſigned to the Mercies of God, and the Graces of the Goſpel; that is, that our Pardon be continued, and our Piety be a ſtate of Repentance. And therefore that *Baptiſm* which in the *Nicene* Creed we profeſs to be for *the remiſſion of ſins*, is called in the *Jeruſalem* Creed *the Baptiſm of Repentance*; that is, it is the entrance of a new life, the gate to a perpetual change and reformation, all the way continuing our title to and hopes of forgiveneſs of ſins. And this excellency is clearly recorded by S. *Paul*: *The kindneſs and love of God our Saviour towards man hath appeared, Not by* Tit. 3. 4, 5. *works of righteouſneſs which we have done*; that's the formality of the Goſpel Covenant, not to be exacted by the ſtrict meaſures of the Law; *but according to his mercy he ſaved us*, that is, by gentleneſs and remiſſions, by pitying and pardoning us, by relieving and ſupporting us, becauſe *he remembers that we are but duſt*: and all this mercy we are admitted to, and is conveyed to us, διὰ λουτροῦ παλιγγενεσίας, *by the laver of Regeneration, and the renewing of the Holy Ghoſt*. And this plain evident Doctrine was obſerved, explicated and urged againſt the *Meſſalians*, who ſaid that Baptiſm was like a Razor, that cuts away all the ſins that were paſt, or preſently adhering, but not the ſins of our future life. Οὐδὲ γὰρ τοῦτο μόνον ἐπαγγέλλεται τὸ μυστήριον, ἀλλὰ τὰ τούτων μείζω καὶ τελειότερα· ἀῤῥαβὼν γάρ ἐστι τῶν μελλόντων ἀγαθῶν καὶ τῆς ἐσομένης ἀναστάσεως τύπος, καὶ κοινωνία τῶν δεσποτικῶν παθημάτων, καὶ μετουσία τῆς δεσποτικῆς ἀναστάσεως καὶ ἱμάτιον σωτηρίου, καὶ χιτὼν εὐφροσύνης, καὶ στολὴ φωτοειδὴς, μᾶλλον δὲ αὐτὸ φῶς. Theodor. *Ep. de Div. decr. cap. de Bapt.* *This Sacrament promiſes more and greater things*; *It is the earneſt of future good things, the type of the Reſurrection, the communication of the Lord's Paſſion, the partaking of his Reſurrection, the robe of Righteouſneſs, the garment of Gladneſs, the veſtment of Light, or rather Light it ſelf*. And for this reaſon it is that Baptiſm is not to be repeated, becauſe it does at once all that it can do at an hundred times: for it admits us to the condition of Repentance and Evangelical Mercy, to a ſtate of Pardon for our infirmities and ſins, which we timely and effectually leave; and this is a thing that can be done but once, as a man can begin but once. He that hath once entred in at this gate of Life is always in poſſibility of Pardon, if he be in a poſſibility of working and doing after the manner of a man that which he hath promiſed to the Son of God. And this was expreſly delivered and obſerved by S. *Auſtin*; "That which the Apoſtle ſays, *Cleanſing him with the waſhing of* *Lib. de Nuptiis c.* 23. & *Tract.* 124. *in Joan.*
" *water in the word*, is to be underſtood, that in the ſame Laver of Regeneration and
" word of Sanctification all the evils of the Regenerate are cleanſed and healed; not
" only the ſins that are paſt, which are all now remitted in Baptiſm, but alſo thoſe
" that are contracted afterwards by humane ignorance and infirmity: not that Bap-
" tiſm be repeated as often as we ſin, but becauſe by this which is once adminiſtred is *Vide* Salmer. *tom.* 13. *p.* 487.
" brought to paſs, that pardon of all ſins, not only of thoſe that are paſt, but alſo thoſe
" which will be committed afterwards, is obtained." The *Meſſalians* denied this, and it was part of their Hereſie in the undervaluing of Baptiſm; and for it they are moſt excellently confuted by *Iſidore Peluſiot*, in his 3d. Book, 195 Epiſtle to the Count *Hermin*, whither I refer the Reader.

19. In proportion to this Doctrine it is that the holy Scripture calls upon us to live a holy life, in purſuance of this grace of Baptiſm. And S. *Paul* recalls the lapſed *Galatians* to their Covenant, and the grace of God ſtipulated in Baptiſm: *Ye are all* Gal. 3. 26. *children of God by faith in Jeſus Chriſt*, that is, *heirs of the promiſe*, and *Abraham's* Verſe 29. *ſeed*; that Promiſe which cannot be diſannulled, encreaſed or diminiſhed, but is

the ſame to us as it was to *Abraham*, the ſame before the Law and after. Therefore do not you hope to be *juſtified by the Law*, for you are entred into the Covenant of Faith, and are to be juſtified thereby. This is all your hope, by this you muſt ſtand for ever, or you cannot ſtand at all; but by this you may: for *you are God's children by Faith*, that is, not by the Law, or the Covenant of Works. And that you may remember whence you are going, and return again, he proves that they are the children of God
Gal. 3. 27. by faith in *Jeſus Chriſt*, becauſe they *have been baptized into Chriſt*, and ſo *put on Chriſt*. This makes you *Children*, and ſuch as are to be *ſaved by Faith*, that is, a Covenant, *not of Works*, but of Pardon in *Jeſus Chriſt*, the Author and Eſtabliſher of this Covenant. For this is the Covenant made in Baptiſm, that *being juſtified by his grace, we ſhall be heirs of life eternal: for by grace*, that is, by favour, remiſſion and forgiveneſs in *Jeſus Chriſt, ye are ſaved*. This is the only way that we have of being juſtified, and this muſt remain as long as we are in hopes of Heaven; for beſides this we have no hopes: and all this is ſtipulated and conſigned in Baptiſm, and is of force after our fallings into ſin and riſings again. In purſuance of this the ſame Apoſtle declares, that the ſeveral ſtates of ſin are ſo many receſſions from the ſtate of Baptiſmal grace; and if we arrive to the direct Apoſtaſie, and renouncing of or a contradiction to the ſtate of Baptiſm, we are then unpardonable, becauſe we are fallen from our ſtate of Pardon. This
Heb. 10.16, &c. S. Paul conditions moſt ſtrictly in his Epiſtle to the *Hebrews. This is the Covenant I will make in thoſe days: I will put my Laws in their hearts; And their ſins and iniquities will I remember no more. Now where remiſſion of theſe is, there is no more offering for ſin.* That is, our ſins are ſo pardoned that we need *no more oblation*, we are then made partakers of the death of *Chriſt*; which we afterwards renew in memory and Euchariſt
Verſe 19, &c. and repreſentment. But the great work is done in Baptiſm; for ſo it follows, *Having boldneſs to enter into the Holieſt by the blood of Jeſus by a new and living way, that is, by the veil of his fleſh*, his Incarnation. But how do we enter into this? Baptiſm is the door,
τῆς ἐλπίδος, ſcil. ad futurum reſpiciens. and the ground of this confidence for ever: for ſo he adds, *Let us draw near with a true heart in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.* This is the conſignation of this bleſſed ſtate, and the gate to all this mercy. *Let us hold faſt the profeſſion of our faith*, that is, the Religion of a Chriſtian, the Faith into which we were baptized; for that is the Faith that *juſtifies and ſaves us: Let us* therefore *hold faſt* this *profeſſion of* this *Faith*, and do all the
ἐπισυναγωγὴ, παράκλησις κατανόησις. intermedial works in order to the conſervation of it, ſuch as are *aſſembling in the Communion of Saints*, (the uſe of the Word and Sacrament is included in the Precept,) *mutual Exhortation, good example*, and the like. *For if we ſin wilfully after we have recived the knowledge of the truth*, that is, if we ſin againſt the profeſſion of this Faith, and hold it not faſt, but let the Faith and the profeſſion go wilfully, (which afterwards he calls
Verſe 29. *a treading under foot the Son of God, accounting the blood of the covenant wherewith he was ſanctified an unholy thing*, and *a doing deſpite to the ſpirit of Grace*, viz. which moved upon thoſe waters, and did illuminate him in Baptiſm,) if we do this, *there is no more ſacrifice for ſins*, no more deaths of *Chriſt* into which you may be Baptized; that is, you are fallen from the ſtate of Pardon and Repentance into which you were admitted in Baptiſm, and in which you continue ſo long as you have not quitted your Baptiſmal Rites and the whole Covenant. Contrary to this is that which S. *Peter* calls *making our calling and Election ſure*, that is, a doing all that which may continue us in our ſtate of Baptiſm and the grace of the Covenant. And between theſe two ſtates of abſolute Apoſtacy from and entirely adhering to and ſecuring, this ſtate of Calling and Election, are all the intermedial ſins, and being overtaken in ſingle faults, or declining towards vicious habits, which in their ſeveral proportions are degrees of danger and ſecurity; which S. *Pe-*
2 Pet. 1. 9. *Vide Par.* 2. *Diſc.* 9. of Repentance, *num.* 9. ad 31. *ter* calls λήθην καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν, *a forgetting our Baptiſm* or *purification from our ſins*. And in this ſenſe are thoſe words, *The juſt ſhall live by Faith*, that is, by that profeſſion which they made in Baptiſm; from which if they ſwerve not, they ſhall be ſupported in their ſpiritual *life*. It is a Grace which, by virtue of the Covenant conſigned in Baptiſm, does like a centre tranſmit effluxes to all the periods and portions of our life; our whole life, all the periods of our ſucceeding hopes are kept alive by this. This conſideration is of great uſe, beſides many other things, to reprove the folly of thoſe who in the Primitive Church deferred their Baptiſm till their death-bed: becauſe Baptiſm is a Laver of Sanctification, and drowns all our ſins, and buries them in the grave of our Lord, they thought they might ſin ſecurely upon the ſtock of an after-Baptiſm; for unleſs they were ſtrangely prevented by a ſudden accident, a death-bed Baptiſm they thought would ſecure their condition. But early ſome of them durſt not take it, much leſs in the beginning of their years, that they might at leaſt gain impunity

for their follies and heats of their youth. Baptiſm hath influence into the pardon of all our ſins committed in all the days of our folly and infirmity; and ſo long as we have not been baptized, ſo long we are out of the ſtate of Pardon: and therefore an early Baptiſm is not to be avoided upon this miſtaken fancy and plot upon Heaven; it is the greater ſecurity towards the pardon of our ſins, if we have taken it in the beginning of our days.

20. Fifthly, The next benefit of Baptiſm, which is alſo a verification of this, is *a Sanctification of the baptized perſon by the Spirit of Grace.*

Sanctus in hunc cœlo deſcendit Spiritus amnem,
Cœleſtique ſacras fonte maritat aquas:
Concipit unda Deum, ſanctámque liquoribus almis
Edit ab æterno ſemine progeniem.

Paul. *Ep.* 12. *ad Serenum.*

The Holy Ghoſt deſcends upon the waters of Baptiſm, and makes them prolifical, apt to produce children unto God. And therefore S. *Leo* compares the Font of Baptiſm to the Womb of the Bleſſed Virgin when it was repleniſhed with the Holy Spirit. And this is the Baptiſm of our deareſt Lord: his Miniſters baptize with Water, our Lord at the ſame time verifies their Miniſtry with giving the Holy Spirit. They are joined together by S. *Paul*, *We are by one Spirit baptized into one body*; that is, admitted into the Church by baptiſm of Water and the Spirit. This is that which our Bleſſed Lord calls a being *born of Water and of the Spirit*: by Water we are ſacramentally dead and buried, by the Spirit we are made alive. But becauſe theſe are myſterious expreſſions, and, according to the ſtyle of Scripture, high and ſecret in ſpiritual ſignifications, therefore, that we may underſtand what theſe things ſignifie, we muſt conſider it by its real effects, and what it produces upon the Soul of a man.

1 Cor. 12. 13.
John 3. 5.
S. Baſil. *de Spir. S. c.* 15.

21. Firſt, It is *the Suppletory of original Righteouſneſs*, by which *Adam* was at firſt gracious with God, and which he loſt by his prevarication. It was in him a principle of Wiſdom and Obedience, a relation between God and himſelf, a title to the extraordinary mercies of God, and a ſtate of *Friendſhip*. When he fell, he was diſcompoſed in all, the links of the golden chain and bleſſed relation were broken: and it ſo continued in the whole life of Man, which was ſtained with the evils of this folly and the conſequent miſchiefs. And therefore when we began the world again, entring into the Articles of a new life, God gave us his Spirit to be an inſtrument of our becoming gracious perſons, and of being in a condition of obtaining that ſupernatural end which God at firſt deſigned to us. And therefore as our Baptiſm is a ſeparation of us from unbelieving people; ſo the deſcent of the Holy Spirit upon us in our Baptiſm is a conſigning or marking us for God, as the Sheep of his Paſture, as the Soldiers of his Army, as the Servants of his Houſhold: we are ſo ſeparated from the World, that we are appropriated to God, ſo that God expects of us duty and obedience; and all Sins are acts of rebellion and undutifulneſs. Of this nature was the ſanctification of *Jeremy* and *John* the Baptiſt from their mother's womb; that is, God took them to his own ſervice by an early deſignation, and his Spirit marked them to a holy Miniſtry. To this alſo relates that of S. *Paul*, whom God by a decree ſeparated from his mother's womb to the Miniſtry of the Goſpel: the Decree did antedate the act of the Spirit, which did not deſcend upon him until the day of his Baptiſm. What theſe perſons were in order to exteriour Miniſteries, that all the Faithful are in order to Faith and Obedience, conſigned in Baptiſm by the Spirit of God to a perpetual relation to God, in a continual ſervice and title to his Promiſes. And in this ſence the Spirit of God is called *σφραγὶς, *a Seal*; ‖ *In whom alſo, after that ye believed, ye were ſealed with that holy Spirit of Promiſe.* Τὸ μὲν ὕδωρ καθαίρει, τὸ δὲ πνεῦμα σφραγίζει τὴν ψυχήν. *The Water waſhes the body, and the Spirit ſeals the Soul, viz.* to a participation of thoſe Promiſes which he hath made, and to which we receive a title by our Baptiſm.

* 2 Cor. 1. 22.
Eph. 4. 30.
John 6. 27.
‖ Eph. 1. 13.
S. Cyril. Hieroſ. *Catech.* 3.

22. Secondly, The ſecond effect of the Spirit is *Light* or *Illumination*; that is, the Holy Spirit becomes unto us the Author of Holy thoughts and firm perſuaſions, and *ſets to his Seal that the Word of God is true*, into the belief of which we are then baptized, and makes Faith to be a Grace, and the Underſtanding reſigned, and the Will confident, and the Aſſent ſtronger than the premiſſes, and the Propoſitions to be believed, becauſe they are beloved; and we are taught the ways of Godlineſs after a new manner, that is, we are made to perceive the Secrets of the Kingdom, and to love Religion, and to long for Heaven and heavenly things, and to deſpiſe the World, and to have new reſolutions, and new perceptions, and new delicacies, in order to the eſta-

*S.*Baſil.in *Pſal.* 28. bliſhment of Faith, and its increments and perſeverance. Τῇ λαμπϖέσῃ ψυχῇ ἀπὸ κατακλυσμοῦ ἀνιδρυθεὶς ὁ Θεὸς, οἱονεὶ θρόνον αὐτὴν ἑαυτῷ κατεργάζει. *God ſits in the Soul when it is illuminated in Baptiſm, as if he ſate in his Throne*; that is, he rules by a firm perſuaſion, and entire principles of Obedience. And therefore Baptiſm is called in Scripture Heb. 10. 32. * verſe 4. φωτισμὸς, and the Baptized φωτισθέντες *illuminated*; *Call to mind the former days in which you were illuminated*: and the ſame phraſe is in the 6th. * to the *Hebrews*, where the parallel places expound each other. For that which S. *Paul* calls ἅπαξ φωτισθέντες, *once illuminated*, he calls after, λαβόντες τὴν ἐπίγνωσιν τῆς ἀληθείας, *a receiving the knowledge of the truth*. And that you may perceive this to be wholly meant of Baptiſm, the Apoſtle Heb. 6. 4. expreſſes it ſtill by Synonyma's, *Taſting of the heavenly gift, and made partakers of the Holy Ghoſt, ſprinkled in our hearts from an evil conſcience, and waſhed in our bodies with pure water*: all which alſo are a *ſyllabus* or collection of the ſeveral effects of the graces beſtowed in Baptiſm. But we are now inſtancing in that which relates moſt properly to the Underſtanding; in which reſpect the Holy Spirit alſo is called *Anointing* or 1 John 2. 20. verſe 27. *Unction*: and the myſtery is explicated by S. *John*, *The Anointing which ye have received of him abideth in you; and ye need not that any man teach you, but as the ſame Anointing teacheth you of all things.*

23. Thirdly, *The Holy Spirit deſcends upon us in Baptiſm, to become the principle of a new life*, to become *a holy ſeed*, ſpringing up to Holineſs; and is called by S. *John* 1 John 3. 9. σπέρμα Θεοῦ, *the ſeed of God*: and the purpoſe of it we are taught by him, *Whoſoever is born of God* (that is, he that is regenerated and entred into this new birth) *doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God.* The Spirit of God is the Spirit of life; and now that he by the Spirit is born anew, he hath in him that principle which, if it be cheriſhed, will grow up to life, to life eternal. And this is *the Spirit of Sanctification, the victory over the World*, the deletery of Concupiſcence, the life of the Soul, and the perpetual principle of Grace ſown in our ſpirits in the day of our Adoption to be the ſons of God, and members of *Chriſt's* *Lib. de Spir. S. c.* 18. body. But take this Myſtery in the words of *S. Baſil*: "There are two Ends propoſed in Baptiſm; to wit, to aboliſh the body of Sin, that we may no more bring forth fruit unto death; and to live in the Spirit, and to have our fruit to Sanctification. The Water repreſents the Image of death, receiving the body in its boſom, as in a Sepulchre: but the quickning ſpirit ſends upon us a vigorous δύναμιν, *power* or *efficacy*, even from the beginning renewing our ſouls from the death of ſin unto life. For as our Mortification is perfected in the water, ſo the Spirit works Life in us. (*a*) Rom. 6. 7. To this purpoſe is the diſcourſe of *S. Paul*; having largely diſcourſed of our being * χρηστὸν ποιεῖν, i.e. ἀποκτιννύναι, Plutarch. baptized into the death of *Chriſt*, he adds this as the Corollary of all, (*a*) *He that is* * *dead is freed from ſin*: that is, being mortified and (*b*) *buried in* the waters of *Baptiſm*, we have a *new life* of Righteouſneſs put into us; we are quitted from the dominion of (*b*) *ib.* verſe 4. (*c*) verſe 5. (*d*) verſe 6. Sin, and are (*c*) *planted together in the likeneſs of Chriſt's Reſurrection*, (*d*) *that henceforth we ſhould not ſerve ſin.*

Vide Diſc. 9. of Repentance. *n.* 46. 24. Fourthly, But all theſe intermedial Bleſſings tend to a glorious Concluſion; for *Baptiſm does* alſo *conſign us to a holy Reſurrection.* It takes the ſting of death from us, by burying us together with *Chriſt*; and takes off Sin, which is the ſting of death, and then we ſhall be partakers of a bleſſed Reſurrection. This we are taught by S. *Paul*, Rom. 6. 3, 5. *Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his Death? For if we have been planted together in the likeneſs of his Death, we ſhall be alſo in the likeneſs of his Reſurrection.* That declares the real event in its due ſeaſon. But becauſe Baptiſm conſigns it, and admits us to a title to it, we are ſaid, with Col. 2. 12. S. *Paul*, *to be riſen with Chriſt in Baptiſm*; *Buried with him in Baptiſm, wherein alſo you are riſen with him through the faith of the operation of God, which hath raiſed him from the dead.* Which expreſſion I deſire to be remembred, that by it we may better underſtand thoſe other ſayings of the Apoſtle, of *putting on Chriſt in Baptiſm*, *putting on the new man*, &c. for theſe only ſignifie ἐπιχείρημα, or the *deſign* on God's part, and the *endeavour* and *duty* on Man's: we are then conſigned to our Duty, and to our Reward; we undertake one, and have a title to the other. And though men of ripeneſs and Reaſon enter inſtantly into their portion of work, and have preſent uſe of the aſſiſtances, and ſomething of their Reward in hand; yet we cannot conclude, that thoſe that cannot do it preſently are not baptized rightly, becauſe they are not in capacity to *put on the New man* in Righteouſneſs, that is, in an actual holy life. For they may *put on the New man* in Baptiſm, juſt as *they are riſen with Chriſt.* Which becauſe it may be done by Faith before it is done in real event, and it may be done by Sacrament and deſign before it be done by a proper Faith; ſo alſo may our putting on the new man be : it is done ſacramentally ; and that part which is wholly the work of God does only antedate the work of man, which is to ſucceed in its due time, and is after the manner of preventing grace. But this is by the bye. In order to the preſent Article, Baptiſm is by *Theodoret* called μετουσία τῆς δεσποτικῆς ἀναστάσεως, *a participation of the Lord's Reſurrection.*

25. Fifthly and laſtly, *By Baptiſm we are ſaved* ; that is, we are brought from death to life here, and that is *the firſt Reſurrection* ; and we are brought from death to life hereafter, by virtue of the Covenant of the ſtate of Grace into which in Baptiſm we enter, and are preſerved from *the ſecond Death*, and receive a glorious and an eternal life. *He that believeth and is baptized ſhall be ſaved*, ſaid our Bleſſed Saviour ; and, *According to his mercy he ſaved us, by the waſhing of Regeneration and renewing of the* Mark 16. 16.
Holy Ghoſt. Tit. 3. 5.

26. After theſe great Bleſſings ſo plainly teſtified in Scripture and the Doctrine of the Primitive Church, which are Regularly conſigned and beſtowed in Baptiſm, I ſhall leſs need to deſcend to temporal Bleſſings, or rare contingencies, or miraculous events, or probable notices of things leſs certain. Of this nature are thoſe Stories recorded in the Writings of the Church, that *Conſtantine* was cured of a Leproſy in Baptiſm ; Niceph. *l.* 7. *c.* 35.
Theodoſius recovered of his Diſeaſe, being baptized by the Biſhop of *Theſſalonica* ; and a Socr. *l.* 5. *c.* 6.
paralytick *Jew* was cured as ſoon as he became a Chriſtian, and was baptized by *Atticus* of *CP.* and Biſhop *Arnulph* baptizing a Leper alſo cured him, ſaid *Vincentius Bellovacenſis.* Idem *l.* 7. *c.* 7.
It is more conſiderable which is generally and piouſly believed by very many eminent perſons in the Church, that at our Baptiſm God aſſigns an Angel Guardian, for then the Catechumen, being made a Servant and a Brother to the Lord of Angels, is ſure not to want the aids of them who *pitch their tents round about them that fear the Lord* ; and that this guard and miniſtry is then appointed when themſelves are admitted into the inheritance of the Promiſes : and their title to Salvation is hugely agreeable to the words of *S. Paul, Are they not all miniſtring ſpirits, ſent forth to miniſter to them who ſhall be heirs of Salvation ?* where it appears, that the title to the inheritance is the title to this miniſtry, and therefore muſt begin and end together. But I inſiſt not on this, though it ſeems to me hugely probable. All theſe Bleſſings put into one *Syllabus* have given to Baptiſm many honourable appellatives in Scripture and other Divine Writers, calling it ἀναγέννησιν, παλιγγενεσίαν, ὄχημα πρὸς Θεὸν, ὄχημα πρὸς οὐρανὸν, βασιλείας πρόξενον, τὴν κλεῖδα τῆς βασιλείας τῶν οὐρανῶν, μεγάλην περιτομὴν, ἀχειροποίητον ἀνακαίνωσιν, ἀγαθῆς συνειδήσεως ἐπερώτημα, ἀῤῥαβῶνα, ἐνέχυρον, ἀπόδειξιν, ἀνάκτισιν, ἔνδυμα φωτεινὸν, *Sacramentum vitæ & æternæ ſalutis* ; *A New birth, a Regeneration, a Renovation, a Chariot carrying us to God, the great Circumciſion, a Circumciſion made without hands, the Key of the Kingdom, the Paranymph of the Kingdom, the Earneſt of our inheritance, the Anſwer of a good Conſcience, the Robe of light, the Sacrament of a new life and of eternal Salvation*, Ἄριστον μὲν ὕδωρ· This is celeſtial water, ſpringing from the ſides of the Rock upon which the Church was built, when the Rock was ſmitten with the Rod of God.

Pſal. 34. 7.

Heb. 1. 14.

Baſil. Theod. Epiphan. Nazianz. *Col.* 2. 2. Cyril. Hieroſ. Dionyſ. Areop. Aug. *l.* 2. *c.* 13. contra Creſcon. Gram.

27. It remains now that we enquire what concerns our Duty, and in what perſons or in what diſpoſitions Baptiſm produces all theſe glorious effects : for the Sacraments of the Church work in the vertue of *Chriſt*, but yet only upon ſuch as are ſervants of *Chriſt*, and hinder not the work of the Spirit of Grace. For the water of the font and the Spirit of the Sacrament are indeed to waſh away our Sins, and to purifie our Souls ; but not unleſs we have a mind to be purified. The Sacrament works pardon for them that hate their ſin, and procures Grace for them that love it. They that are guilty of ſins muſt repent of them, and renounce them, and they muſt make a profeſſion of the Faith of *Chriſt*, and give or be given up to the obedience of *Chriſt* ; and then they are rightly diſpoſed. *He that believeth and is baptized ſhall be ſaved*, ſaith *Chriſt* ; and S. *Peter* call'd Mark 16. 16.
out to the whole Aſſembly, *Repent and be baptized every one of you.* Concerning this Acts 2. 38.
Juſtin Martyr gives the ſame account of the Faith and practice of the Church ; Ὅσοι ἂν πεισθῶσι καὶ πιστεύωσιν, &c. " Whoſoever are perſuaded and believe thoſe things to be " true which are delivered and ſpoken by us, and undertake to live accordingly, they " are commanded to faſt and pray, and to ask of God remiſſion for their former ſins, " we alſo praying together with them, and faſting. Then they are brought to us " where water is, and are regenerated in the ſame manner of Regeneration by which " we our ſelves are regenerated." For in Baptiſm S. *Peter* obſerves there are two parts, the Body and the Spirit. That is σαρκὸς ἀπόθεσις ῥύπου, *the putting away the filth of the fleſh*, that is the material waſhing ; and this is Baptiſm no otherwiſe than a dead corps is a man : the other is συνειδήσεως ἀγαθῆς ἐπερώτημα, *the anſwer of a good conſcience towards God*, that is, the converſion of the Soul to God ; that's the

Apol. ad Anton. Cæſ.

1 Pet. 3. 21.

effective diſpoſition in which Baptiſm does ſave us. And in the ſame ſence are thoſe Tert. *de Reſ. Carn.* ſayings of the Primitive Doctors to be underſtood. *Anima non lavatione, ſed reſponſione, ſancitur*; The Soul is not healed by waſhing, *viz.* alone, but by the Anſwer, the ἐπερώτημα in S. *Peter*, the correſpondent of our part of the Covenant: for that's the perfect ſence of this unuſual expreſſion. And the effect is attributed to this, and denied *Ad. Tryphon. Jud.* to the other, when they are diſtinguiſhed. So *Juſtin Martyr* affirms; *The only Baptiſm that can heal us is Repentance, and the knowledge of God. For what need is there of that Baptiſm that can only cleanſe the fleſh and the body? Be waſhed in your fleſh from wrath and covetouſneſs, from envy and hatred; and behold the body is pure.* And *Clemens Alexandrinus* upon that Proverbial ſaying, Ἴσθι μὴ λουτρῷ ἀλλὰ νόῳ καθαρός, *Be not pure in the laver, but in the mind*, adds, *I ſuppoſe that an exact and a firm Repentance is a ſufficient purification to a man; if judging and conſidering our ſelves for the facts we have done before we proceed to that which is before us, conſidering that which follows, and cleanſing or waſhing our mind from ſenſual affections and from former ſins.* Juſt as we uſe to deny the effect to the inſtrumental cauſe, and attribute it to the principal, in the manner of ſpeaking, when our purpoſe is to affirm this to be the principal, and of chief influence. So we ſay, It is not the good Lute, but the skilful Hand, that makes the Muſick: It is not the Body, but the Soul, that is the Man: and yet he is not the Man without both. For Baptiſm is but the material part in the Sacrament, *it is the Spirit that giveth life*; whoſe work is Faith and Repentance begun by himſelf without the Sacrament, and conſigned in the Sacrament, and actuated and encreaſed in the co-operation of our *Dial. cum Tryph.* whole life. And therefore Baptiſm is called in the *Jeruſalem* Creed ἓν βάπτισμα μετανοίας εἰς ἄφεσιν τῶν ἁμαρτιῶν, *one Baptiſm of Repentance for the remiſſion of ſins*: and by *Juſtin Martyr*, λουτρὸν τῆς μετανοίας καὶ τῆς γνώσεως τοῦ Θεοῦ, ὃ ὑπὲρ τῆς ἀνομίας τῶν λαῶν τοῦ Θεοῦ γέγονεν, *the Baptiſm of Repentance and the knowledge of God, which was made for the ſins of the People of God.* He explains himſelf a little after, τὸ βάπτισμα τὸ μόνον καθαρίσαι τοὺς μετανοήσαντας δυνάμενον, *Baptiſm that can only cleanſe them that are penitent. In Sacramentis Trinitati occurrit Fides credentium & Profeſſio, quæ apud Acta conficitur Angelorum, ubi miſcentur cæleſtia & ſpiritualia ſemina; ut ſancto germine nova poſſit renaſcentium indoles procreari; ut dum Trinitas cum Fide concordat, qui natus fuerit ſeculo renaſcatur* *Lib. 2. adv. Parm.* *ſpiritualiter Deo. Sic fit hominum Pater Deus, ſancta fit Mater Eccleſia*, ſaid *Optatus.* The Faith and Profeſſion of the Believers meets with the ever-Bleſſed Trinity, and is recorded in the Regiſter of Angels, where heavenly and ſpiritual ſeeds are mingled; that from ſo holy a Spring may be produced a new nature of the Regeneration; that while the Trinity (*viz.* that is invocated upon the Baptized) meets with the Faith of the Catechumen, he that was born to the world may be born ſpiritually to God. So God is made a Father to the man, and the holy Church a Mother. Faith and Repentance ſtrip the Old man naked, and make him fit for Baptiſm; and then the Holy Spirit moving upon the waters cleanſes the Soul, and makes it to put on the New man, who grows up to perfection and a ſpiritual life, to a life of glory, by our verification of our undertaking in baptiſm on our part, and the Graces of the Spirit on the other. For the waters pierce no further than the skin, till the perſon puts off his affection to the ſin that he hath contracted; and then he may ſay, *Aquæ intraverunt uſque ad animam meam*, The waters are entred even unto my Soul, to purifie and cleanſe it, by Clem. Alex. *lib.* 1. *Pædag. c.* 6. the waſhing of water, and the renewing by the Holy Spirit. The ſumm is this; Βαπτιζόμενοι φωτιζόμεθα, φωτιζόμενοι υἱοποιούμεθα, υἱοποιούμενοι τελειούμεθα, τελειούμενοι ἀθανατιζόμεθα· *Being baptized we are illuminated, being illuminated we are adopted to the inheritance of ſons, being adopted we are promoted towards perfection, and being perfected we are made immortal.*

Quiſquis in hos fontes vir venerit, exeat indè
Semideus, tactis citò nobilitetur in undis.

28. This is the whole Doctrine of Baptiſm, as it is in it ſelf conſidered, without relation to rare circumſtances or accidental caſes. And it will alſo ſerve to the right underſtanding of the reaſons why the Church of God hath in all Ages baptized all perſons that were within her power, for whom the Church could ſtipulate that they were or might be relatives of *Chriſt*, ſons of God, heirs of the Promiſes, and partners of the Covenant, and ſuch as did not hinder the work of Baptiſm upon their Souls. And ſuch were not only perſons of age and choice, but the Infants of Chriſtian Parents. For the underſtanding and verifying of which truth, I ſhall only need to apply the parts of the former Diſcourſe to their particular caſe, premiſing firſt theſe Propoſitions.

Of Baptizing Infants.

PART II.

1. BAPTISM is the Key in *Chriſt*'s hand, and therefore opens as he opens, and ſhuts by his rule: and as *Chriſt* himſelf did not do all his Bleſſings and effects unto every one, but gave to every one as they had need; ſo does Baptiſm. *Chriſt* did not cure all mens eyes, but them only that were blind; *Chriſt came not to call the righteous, but ſinners to repentance:* that is, They that lived in the fear of God, according to the Covenant in which they were debtors, were indeed improved and promoted higher by *Chriſt*; but not called to that Repentance to which he called the vicious Gentiles, and the Adulterous perſons among the *Jews*, and the hypocritical Phariſees. There are ſome ſo innocent that they *need no repentance*, (ſaith the Scripture:) meaning, that though they do need Contrition for their ſingle acts of ſin, yet they are within the ſtate of Grace, and need not Repentance as it is a Converſion of the whole man. And ſo it is in Baptiſm, which does all its effects upon them that need them all, and ſome upon them that need but ſome: and therefore as it pardons ſins to them that have committed them, and do repent and believe; ſo to the others, who have not committed them, it does all the work which is done to the others above or beſides that Pardon.

2. Secondly, When the ordinary effect of a Sacrament is done already by ſome other efficiency or inſtrument, yet the Sacrament is ſtill as obligatory as before, not for ſo many reaſons or neceſſities, but for the ſame Commandment. Baptiſm is the firſt ordinary current in which the ſpirit moves and deſcends upon us; and where God's ſpirit is, they are the Sons of God, for *Chriſt*'s ſpirit deſcends upon none but them that are his: and yet *Cornelius*, who had received the Holy Spirit, and was heard by Acts 10.47. God, and viſited by an Angel, and accepted in his Alms and Faſtings and Prayers, was tied to the ſuſception of Baptiſm. To which may be added, That the receiving the effects of Baptiſm before-hand was uſed as an argument the rather to adminiſter Baptiſm. The effect of which Conſideration is this, That Baptiſm and its effects may be ſeparated, and do not always go in conjunction: the effect may be before, and therefore much rather may it be after its ſuſception; the Sacrament operating in the vertue of *Chriſt*, even *as the Spirit ſhall move:* according to that ſaying of S. *Auſtin*, *Sacroſancto lavacro inchoata innovatio novi hominis perficiendo perficitur in aliis citiùs in aliis tardius:* and St. *Bernard*, *Lavari quidem citò poſſumus, ſed ad ſanandum multâ curatione opus eſt.* The work of Regeneration, that is begun in the miniſtry of Baptiſm, is perfected in ſome ſooner, in ſome later: we may ſoon be waſhed, but to be healed is a work of a long cure.

Aug. *de moribus Eccleſ. Cath. l.* 1. *c.* 35.

Bern. *Serm. de Cæna Dom.*

3. Thirdly, The Diſpoſitions which are required to the ordinary ſuſception of Baptiſm are not neceſſary to the efficacy, or required to the nature of the Sacrament, but accidentally, and becauſe of the ſuperinduced neceſſities of ſome men: and therefore the Conditions are not regularly to be required. But in thoſe accidents it was neceſſary for a Gentile Proſelyte to repent of his ſin, and to believe in *Moſes*'s Law, before he could be circumciſed. But *Abraham* was not tied to the ſame Conditions, but only to Faith in God; but *Iſaac* was not tied to ſo much; and Circumciſion was not of *Moſes*, but of the Fathers: and yet after the ſanction of *Moſes*'s Law, men were tied to Conditions, which were then made neceſſary to them that entred into the Covenant, but not neceſſary to the nature of the Covenant it ſelf. And ſo it is in the ſuſception of Baptiſm: If a Sinner enters into the Font, it is neceſſary he be ſtripped of thoſe appendages which himſelf ſewed upon his Nature, and then Repentance is a neceſſary diſpoſition: if his Underſtanding hath been a ſtranger to Religion, polluted with evil Principles and a falſe Religion, it is neceſſary he have an actual Faith, that he be given in his Underſtanding up to the obedience of *Chriſt*. And the reaſon of this is plain, Becauſe in theſe perſons there is a diſpoſition contrary to the ſtate and effects of Baptiſm; and therefore they muſt be taken off by their contraries, Faith and Repentance, that they may be reduced to the ſtate of pure Receptives. And this is the ſence of thoſe words of our Bleſſed Saviour, *Unleſs ye become like one of theſe little ones, ye ſhall not enter into the*

Kingdom of Heaven; that is, Ye cannot be admitted into the Goſpel-Covenant, unleſs all your contrarieties and impediments be taken from you, and you be as apt as children to receive the new immiſſions from Heaven. And this Propoſition relies upon a great Example, and a certain Reaſon. The Example is our Bleſſed Saviour, who was *Nullius pœnitentiæ debitor*, he had committed no ſin, and needed no Repentance; he needed not to be ſaved by Faith, for *of Faith* he was *the Author and Finiſher*, and the great object, and its perfection and reward: and yet he was baptized by the Baptiſm of *John*, the Baptiſm of Repentance. And therefore it is certain that Repentance and Faith are not neceſſary to the ſuſception of Baptiſm, but neceſſary to ſome perſons that are baptized. For it is neceſſary we ſhould much conſider the difference. If the Sacrament by any perſon may be juſtly received in whom ſuch Diſpoſitions are not to be found, then the Diſpoſitions are not neceſſary or intrinſecal to the ſuſception of the Sacrament: and yet ſome perſons coming to this Sacrament may have ſuch neceſſities of their own as will make the Sacrament ineffectual without ſuch Diſpoſitions. Theſe I call *neceſſary to the perſon*, but *not to the Sacrament*; that is, neceſſary to all ſuch, but not neceſſary to all abſolutely. And Faith is neceſſary ſometimes where Repentance is not, ſometimes Repentance and Faith together, and ſometimes otherwiſe. When
Acts 8. 37. *Philip* baptized the Eunuch, he only required of him to *believe*, not to repent. But
Acts 2. 38. St. *Peter*, when he preached to the *Jews* and converted them, only required *Repentance*; which although it in their caſe implied Faith, yet there was no explicit ſtipulation for it.
Acts 3. 15. They had *crucified the Lord of life*, and if they would come to God by Baptiſm, they muſt renounce their ſin; that was all was then ſtood upon. It is as the caſe is, or as the perſons have ſuperinduced neceſſities upon themſelves. In children the caſe is evident as to the one part which is equally required, I mean Repentance; the not doing of which cannot prejudice them as to the ſuſception of Baptiſm, becauſe they have done no evil, are not bound to repent: and to repent is as neceſſary to the ſuſception of Baptiſm as Faith is. But this ſhews that they are accidentally neceſſary, that is, not abſolutely, not to all, not to Infants. And if they may be excuſed from one duty which is indiſpenſably neceſſary to Baptiſm, why they may not from the other, is a ſecret which will not be found out by theſe whom it concerns to believe it.

4. And therefore when our Bleſſed Lord made a ſtipulation and expreſs Commandment for Faith, with the greateſt annexed penalty to them that had it not, *he that believeth not ſhall be damned*, the propoſition is not to be verified or underſtood as relative to every period of time; for then no man could be converted from infidelity to the Chriſtian Faith, and from the power of the Devil to the Kingdom of *Chriſt*, but his preſent Infidelity ſhall be his final ruine. It is not therefore γνώμη, but χρεία, not a *Sentence*, but a *Uſe*, a Prediction and Intermination. It is not like that ſaying, *God is true, and every man a lyar*, and, *Every good and every perfect gift is from above*; for theſe are true in every inſtant, without reference to circumſtances: but, *He that believeth not ſhall be damned*, is a Prediction, or that which in Rhetorick is called χρεία, or a *Uſe*, becauſe this is the affirmation of that which *uſually* or frequently comes to paſs; ſuch as this, *He that ſtrikes with the ſword ſhall periſh by the ſword*; *He that robs a Church ſhall be like a wheel*, of a virtiginous and unſtable eſtate; *He that loves wine and oil ſhall not be rich*: and therefore it is a declaration of that which is univerſally or commonly true; but not ſo, that in what inſtant ſoever a man is not *a Believer*, in that inſtant it is true to ſay *he is damned*; for ſome are called the third, ſome the ſixth, ſome the ninth hour, and they that come in, being firſt called, at the eleventh hour, ſhall have their reward. So that this ſentence ſtands true at the day and the judgment of the Lord, not at the judgment or day of man. And in the ſame neceſſity as Faith ſtands to Salvation, in the ſame it ſtands to Baptiſm, that is, to be meaſured by the whole latitude of its extent. Our Baptiſm ſhall no more do all its intentions, unleſs Faith ſupervene, than a man is in poſſibility of being ſaved without Faith: it muſt come in its due time, but is not indiſpenſably neceſſary in all inſtances and periods. Baptiſm is the ſeal of our Election and Adoption; and as Election is brought to effect by Faith and its conſequents, ſo is Baptiſm: but to neither is Faith neceſſary as to its beginning and firſt entrance. To which alſo I add this Conſideration, That actual Faith is neceſſary, not to the ſuſception, but to the conſequent effects of Baptiſm, appears, becauſe the Church, and particularly the Apoſtles, did baptize ſome perſons who had not Faith, but were Hypocrites; ſuch as were *Simon Magus*, *Alexander* the Copper-ſmith, *Demas* and *Diotrephes*; and ſuch was *Judas* when he was baptized, and ſuch were the *Gnoſtick* Teachers. For the effect depends upon God, who knows the heart, but the outward ſuſception depends upon them who do not know it. Which is a certain argument,

That the ſame Faith which is neceſſary to the effect of the Sacrament is not neceſſary to its ſuſception: and if it can be adminiſtred to Hypocrites, much more to Infants; if to thoſe who really hinder the effect, much rather to them that hinder not. And if it be objected, That the Church does not know but the Pretenders have Faith, but ſhe knows Infants have not: I reply, That the Church does not know but the Pretenders hinder the effect, and are contrary to the grace of the Sacrament, but ſhe knows that Infants do not: The firſt poſſibly may receive the Grace, the other cannot hinder it.

5. But beſides theſe things it is conſiderable, that, when it is required, perſons have Faith. It is true, they that require Baptiſm ſhould give a reaſon why they do; ſo it was in the caſe of the Eunuch baptized by *Philip*: but this is not to be required of others that do not ask it, and yet they may be of the Church, and of the Faith. For by *Faith* is alſo underſtood the *Chriſtian Religion*, and the *Chriſtian Faith* is the *Chriſtian Religion*, and of this a man may be though he make no confeſſion of his Faith; as a man may be of the Church, and yet not be of the number of God's ſecret ones; and to this more is required than to that. To the firſt it is ſufficient, that he be admitted by a Sacrament or a Ceremony: which is infallibly certain, becauſe Hypocrites and wicked people are in the viſible Communion of the Church, and are reckoned as Members of it, and yet to them there was nothing done but the Ceremony adminiſtred. And therefore when that is done to Infants, they alſo are to be reckoned in the Church-Communion. And indeed, in the examples of Scripture, we find more inſerted into the number of God's family by outward Ceremony than by the inward Grace. Of this number were all thoſe who were circumciſed the eighth day, who were admitted thither, as the woman's daughter was cured in the Goſpel, by the Faith of their Mother, their natural parents, or their ſpiritual; to whoſe Faith it is as certain God will take heed, as to their Faith who brought one to *Chriſt* who could not come himſelf, the poor Paralytick: for when *Chriſt ſaw their faith*, he cured their friend. And yet it is to be obſerved, that *Chriſt* did uſe to exact faith, actual faith, of them that came to him to be cured, [*According to your faith be it unto you.*] The caſe is equal in its whole kind. Mat. 9. 29. And it is conſiderable what *Chriſt* ſaith to the poor man that came in behalf of his ſon, *All things are poſſible to him that believeth*: it is poſſible for a ſon to receive the bleſſing Mark 9. 23. and benefit of his father's faith; and it was ſo in his caſe, and is poſſible to any; for *to Faith all things are poſſible.* And as to the event of things, it is evident in the ſtory of the Goſpel, that the faith of their relatives was equally effective to children and friends or ſervants, abſent or ſick, as the faith of the intereſted perſon was to himſelf: as appears beyond all exception in the caſe of the friends of the Paralytick, let down with cords through the tiles; of the Centurion, in behalf of his ſervant; of the Nobleman, Mat. 8. 13. for his ſon ſick at *Capernaum*; of the *Syrophœnician*, for her daughter. And *Chriſt* required faith of no ſick man, but of * him that preſented himſelf to him, and deſired John 4. 50. * Mat. 9. 28. for himſelf that he might be cured; as it was in the caſe of the blind man. Though they could not believe, yet *Chriſt* required belief of them that came to him on their behalf. And why then it may not be ſo, or is not ſo, in the caſe of Infants Baptiſm, I confeſs it is paſt my skill to conjecture. The reaſon on which this farther relies is contained in the next Propoſition.

6. Fourthly, No diſpoſition or act of man can deſerve the firſt Grace, or the grace of Pardon: for ſo long as a man is unpardoned, he is an enemy to God, and as a dead perſon, and, unleſs he be prevented by the grace of God, cannot do a ſingle act in order to his pardon and reſtitution: ſo that the firſt work which God does upon a man is ſo wholly his own, that the man hath nothing in it, but to entertain it, that is, not to hinder the work of God upon him. And this is done in them that have in them nothing that can hinder the work of Grace, or in them who remove the hindrances. Of the latter ſort are all Sinners, who have lived in a ſtate contrary to God: of the firſt are they who are prevented by the grace of God before they can chuſe, that is, little Children, and thoſe that become like unto little Children. So that Faith and Repentance are not neceſſary at firſt to the reception of the firſt grace, but by accident. If Sin have drawn curtains, and put bars and coverings to the windows, theſe muſt be taken away; and that is done by Faith and Repentance: but if the windows be not ſhut, ſo that the light can paſs through them, the eye of Heaven will paſs in and dwell there. *No man can come unto me, unleſs my Father draw him*; that is, The firſt acceſs John 6. 44. to *Chriſt* is nothing of our own, but wholly of God; and it is as in our creation, in which we have an obediential capacity, but co-operate not: only if we be contrary to the work of Grace, that contrariety muſt be taken off, elſe there is no neceſſity. And

if

Mark 10. 15. if all men, according to *Chriſt*'s ſaying, muſt *receive the Kingdom of God as little children,* it is certain little children do receive it; they receive it as all men ought, that is, without any impediment or obſtruction, without any thing within that is contrary to that ſtate.

7. Fifthly, Baptiſm is not to be eſtimated as one act, tranſient, and effective to ſingle purpoſes; but it is an entrance to a conjugation and a ſtate of Bleſſings. All our life is to be tranſacted by the meaſures of the Goſpel-Covenant, and that Covenant is conſign'd by Baptiſm, there we have our title and adoption to it: and the Grace that is then given to us is like a piece of Leven put into a lump of dough, and Faith and Repentance do in all the periods of our life put it into fermentation and activity. Then the ſeed of God is put into the ground of our hearts, and Repentance waters it, and Faith makes it *ſubactum ſolum,* the ground and furrows apt to produce fruits: and therefore Faith and Repentance are neceſſary to the effect of Baptiſm, not to its ſuſception; that is, neceſſary to all thoſe parts of life in which Baptiſm does operate, not to the firſt ſanction or entring into the Covenant. The ſeed may lie long in the ground, and produce fruits in its due ſeaſon, if it be refreſhed with *the former and the latter rain,* that is, the Repentance that firſt changes the ſtate, and converts the man, and afterwards returns him to his title, and re-calls him from his wandrings, and keeps him in the ſtate of Grace, and within the limits of the Covenant: and all the way Faith gives efficacy and acceptation to this Repentance, that is, continues our title to the Promiſe of not having Righteouſneſs exacted by the meaſures of the Law, but by the Covenant and promiſe of Grace, into which we entred in Baptiſm, and walk in the ſame all the days of our life.

8. Sixthly, The Holy Spirit which deſcends upon the waters of Baptiſm does not inſtantly produce its effects in the Soul of the Baptized; and when it does, it is irregularly, and as he pleaſes. *The Spirit bloweth where it liſteth, and no man knoweth whence it cometh, nor whither it goeth.* And the Catechumen is admitted into the Kingdom,
Luke 17. 20. yet *the Kingdom of God cometh not with obſervation.* And this ſaying of our Bleſſed Sa-
* verſe 21. viour was ſpoken of **the Kingdom of God that is within us,* that is, the Spirit of Grace, the power of the Goſpel put into our hearts, concerning which he affirmed, that it operates ſo ſecretly, that it comes not with outward ſhew; *neither ſhall they ſay, Loe here, or loe there.* Which thing I deſire the rather to be obſerved, becauſe in the ſame Diſ-
Luke 18. 16. courſe, which our Bleſſed Saviour continued to that Aſſembly, he affirms this *Kingdom of God* to belong unto *little Children,* this *Kingdom that cometh not with outward ſignifications* or preſent expreſſes, this *Kingdom* that *is within us.* For the preſent the uſe I make of it is this, That no man can conclude that this Kingdom of Power, that is, the Spirit of Sanctification, is not come upon Infants, becauſe there is no ſign or expreſſion of it. It is *within us,* therefore it hath no ſignification. It is *the ſeed of God*; and it is no good Argument to ſay, Here is no ſeed in the bowels of the earth, becauſe there is nothing green upon the face of it. For the Church gives the Sacrament, God gives the Grace of the Sacrament. But becauſe he does not always give it at the inſtant in which the Church gives the Sacrament, (as if there be a ſecret impediment in the ſuſcipient,) and yet afterwards does give it when the impediment is removed, (as to them that repent of that impediment;) it follows, that the Church may adminiſter rightly even before God gives the real Grace of the Sacrament. And if God gives this Grace afterwards by parts, and yet all of it is the effect of that Covenant which was conſigned in Baptiſm; he that defers ſome may defer all, and verifie every part as well as any part. For it is certain, that in the inſtance now made all the Grace is deferred; in Infants it is not certain but that ſome is collated or infuſed: however, be it ſo or no, yet upon this account the adminiſtration of the Sacrament is not hindred.

9. Seventhly, When the Scripture ſpeaks of the effects of, or diſpoſitions to Baptiſm, it ſpeaks in general expreſſions, as being moſt apt to ſignifie a common duty, or a general effect, or a more univerſal event, or the proper order of things: but thoſe general expreſſions do not *ſupponere univerſaliter,* that is, are not to be underſtood excluſively to all that are not ſo qualified, or univerſally of all ſuſcipients, or of all the ſubjects of the Propoſition. When the Prophets complain of the *Jews,* that they are fallen from God, and turned to Idols, and walk not in the way of their Fathers; and at other times the Scripture ſpeaks the ſame thing of their Fathers, that they walked perverſely towards God, *ſtarting aſide like a broken bow*; in theſe and the like expreſſions the Holy Scripture uſes a *Synecdoche,* or ſignifies *many* only, under the notion of a more large and indefinite expreſſion: for neither were all the Fathers good, neither did all the Sons prevaricate; but among the Fathers there were enough to recommend to Po-

ſterity by way of example, and among the Children there were enough to ſtain the reputation of the Age; but neither the one part nor the other was true of every ſingle perſon. S. *John* the Baptiſt ſpake to the whole Audience, ſaying, *O generation of Vipers!* and yet he did not mean that all *Jeruſalem* and *Judæa* that *went out to be baptized of him* were ſuch; but he, under an undeterminate reproof, intended thoſe that were ſuch, that is eſpecially the Prieſts and the Phariſees. And it is more conſiderable yet in the ſtory of the event of *Chriſt*'s Sermon in the Synagogue, upon his Text taken out of *Iſaiah*, *All wondred at his gracious words, and bare him witneſs*; and a little after, *All* Luke 4. 22,28. *they in the Synagogue were filled with wrath:* that is, it was generally ſo, but hardly to be ſuppoſed true of every ſingle perſon, in both the contrary humours and uſages. Thus *Chriſt* ſaid to the Apoſtles, *Ye have abidden with me in my Temptations:* and yet *Judas* was all the way a follower of intereſt and *the Bag*, rather than *Chriſt*; and afterwards none of them all did abide with *Chriſt* in his greateſt Temptations. Thus alſo, to come nearer the preſent Queſtion, the ſecret effects of Election and of the Spirit are in Scripture attributed to all that are of the outward Communion. So S. *Peter* calls all the Chriſtian ſtrangers of the Eaſtern diſperſion, *Elect according to the fore-knowledge of God* 1 Pet. 1. 2. *the Father*; and S. *Paul* ſaith of all the *Roman* Chriſtians, and the ſame of the *Theſſalonians*, that their *Faith was ſpoken of in all the world:* and yet among them it is not to be ſuppoſed that all the Profeſſors had an unreprovable Faith, or that every one of the Church of *Theſſalonica* was an excellent and a charitable perſon; and yet the Apoſtle uſeth this expreſſion, *Your Faith groweth exceedingly, and the charity of every one of you all* 1 Theſ. 1. 3. *towards each other aboundeth.* Theſe are uſually ſignificant of a general cuſtom, or order of things, or duty of men, or deſign, and natural or proper expectation of events. Such are theſe alſo in this very Queſtion, *as many of you as are baptized into Chriſt have put on Chriſt*; that is, ſo it is regularly, and ſo it will be in its due time, and that is the order of things, and the deſigned event. But from hence we cannot conclude of every perſon, and in every period of time, *This man hath been baptized*, therefore *now he is cloathed with Chriſt*, *he hath put on Chriſt*; nor thus, *This perſon cannot in a ſpiritual ſence as yet put on Chriſt*, therefore *he hath not been baptized*, that is, *he hath not put him on in a ſacramental ſence.* Such is the ſaying of S. *Paul*, *Whom he hath predeſtinated, them he* Rom. 8. 30. *alſo called*; *and whom he called, them he alſo juſtified*; *and whom he juſtified, them he alſo glorified*: this alſo declares the regular event, or at leaſt the order of things, and the deſign of God, but not the actual verification of it to all perſons. Theſe ſayings concerning Baptiſm in the like manner are to be ſo underſtood, that they cannot exclude all perſons from the Sacrament that have not all thoſe real effects of the Sacrament at all times which ſome men have at ſome times, and all men muſt have at ſome time or other, *viz.* when the Sacrament obtains its laſt intention. But he that ſhall argue from hence, That Children are not rightly baptized, becauſe they cannot in a ſpiritual ſenſe put on *Chriſt*, concludes nothing, unleſs theſe Propoſitions did ſignifie univerſally, and at all times, and in every perſon, and in every manner: which can no more pretend to truth, than that all Chriſtians are God's Elect, and all that are baptized are Saints, and all that are called are juſtified, and all that are once juſtified ſhall be ſaved finally. Theſe things declare only the event of things, and their order, and the uſual effect, and the proper deſign in their proper ſeaſon, in their limited proportions.

10. Eighthly, A Negative Argument for matters of fact in Scripture cannot conclude a Law, or a neceſſary or a regular event. And therefore ſuppoſing that it be not intimated that the Apoſtles did baptize Infants, it follows not that they did not; and if they did not, it does not follow that they might not, or that the Church may not. For it is unreaſonable to argue, The Scripture ſpeaks nothing of the Baptiſm of the Holy Virgin-Mother, therefore ſhe was not baptized. The words and deeds of *Chriſt* are infinite which are not recorded, and of the acts of the Apoſtles we may ſuppoſe the ſame in their proportion: and therefore what they did not is no rule to us, unleſs they did it not becauſe they were forbidden. So that it can be no good Argument to ſay, The Apoſtles are not read to have baptized Infants, therefore Infants are not to be baptized: but thus, We do not find that Infants are excluded from the common Sacraments and Ceremonies of Chriſtian inſtitution, therefore we may not preſume to exclude them. For although the Negative of a fact is no good Argument, yet the Negative of a Law is a very good one. We may not ſay, The Apoſtles did not, therefore we may not: but thus, They were not forbidden to do it, there is no Law againſt it, therefore it may be done. No man's deeds can prejudicate a Divine Law expreſſed in general terms, much leſs can it be prejudiced by thoſe things that were not done. *That* Eccleſ. 1. 15. *which is wanting cannot be numbred*, cannot be effectual; therefore, *Baptize all Nations*,

muſt ſignifie all that it can ſignifie, all that are reckoned in the Capitations and accounts of a Nation. Now ſince all contradiction to this Queſtion depends wholly upon theſe two Grounds, the Negative Argument in matter of Fact, and the Pretences that Faith and Repentance are required to Baptiſm: ſince the firſt is wholly nothing, and infirm upon an infinite account, and the ſecond may conclude, that Infants can no more be ſaved than be baptized, becauſe Faith is more neceſſary to Salvation than to Baptiſm; it being ſaid, *He that believeth not ſhall be damned*, and it is not ſaid, *He that believeth not ſhall be excluded from Baptiſm*: it follows that the Doctrine of thoſe that refuſe to baptize their Infants is upon both its legs weak and broken and inſufficient.

11. Upon the ſuppoſition of theſe Grounds, the Baptiſm of Infants, according to the perpetual practice of the Church of God, will ſtand firm and unſhaken upon its own Baſe. For, as the Eunuch ſaid to *Philip*, *What hinders them to be baptized?* If they can receive benefit by it, it is infallibly certain, that it belongs to them alſo to receive it, and to their Parents to procure it: for nothing can deprive us of ſo great a Grace but an Unworthineſs, or a Diſability. They are not diſabled to receive it, if they need it, and if it does them good; and they have neither done good nor evil, and therefore they have not forfeited their right to it. This therefore ſhall be the firſt great Argument or Combination of inducements, *Infants receive many benefits by the ſuſception of Baptiſm, and therefore in charity and in duty we are to bring them to Baptiſm.*

12. Firſt, The firſt effects of Baptiſm is, That in it we are *admitted to the Kingdom of Chriſt*, offered and preſented unto him. In which certainly there is the ſame act of Worſhip to God, and the ſame bleſſing to the Children of Chriſtians, as there was in preſenting the firſt-born among the *Jews*. For our Children can be God's own portion as well as theirs. And as they preſented the firſt-born to God, and ſo acknowledged that God might have taken his life in Sacrifice, as well as the Sacrifice of the Lamb or the Oblation of a beaſt; yet when the right was confeſſed, God gave him back again, and took a Lamb in exchange, or a pair of Doves: ſo are our children preſented to God as forfeit, and God might take the forfeiture, and not admit the Babe to the Promiſes of Grace; but when the Preſentation of the Child and our acknowledgment is made to God, God takes the Lamb of the World in exchange, and he hath paid our forfeiture, and the Children are *holy unto the Lord.* And what hinders here? Cannot a Cripple receive an alms at the *Beautiful Gate* of the Temple, unleſs he go thither himſelf? or cannot a Gift be preſented to God by the hands of the owners, and the Gift become holy and pleaſing to God, without its own conſent? The Parents have a portion of the poſſeſſion; Children are bleſſings, and God's gifts, and the Father's greateſt wealth, and therefore are to be given again to him. In other things we give ſomething to God of all that he gives us; all we do not, becauſe our needs force us to retain the greater part, and the leſs ſanctifies the whole: but our Children muſt all be returned to God; for we may love them, and ſo may God too, and they are the better our own by being made holy in their Preſentation. Whatſoever is given to God is holy, every thing in its proportion and capacity; a Lamb is holy when it becomes a Sacrifice, and a Table is holy when it becomes an Altar, and an Houſe is holy when it becomes a Church, and a Man is holy when he is conſecrated to be a Prieſt, and ſo is every one that is dedicated to Religion: theſe are holy Perſons, the others are holy Things. And Infants are between both: they have the Sanctification that belongs to them, the Holineſs that can be of a reaſonable nature offer'd and deſtin'd to God's ſervice; but not in that degree that is in an underſtanding, chuſing Perſon. Certain it is that Infants may be given to God; and if they may be, they muſt be. For it is not here as in Goods, where we are permitted to uſe all or ſome, and give what portion we pleaſe out of them: but we cannot do our duty towards our Children, unleſs we give them wholly to God, and offer them to his ſervice and to his grace. The firſt does honour to God, the ſecond does charity to the Children. The effects and real advantages will appear in the ſequel. In the mean time this Argument extends thus far, That Children may be preſented to God acceptably in order to his ſervice. And it was highly preceptive, when our Bleſſed Saviour commanded that we ſhould *ſuffer little children to come to* him: and when they came, they carried away a Bleſſing along with them. He was deſirous they ſhould partake of his Merits: he is not willing, neither is it his *Father's will, that any of theſe little ones ſhould periſh.* And therefore he died for them, and loved and bleſſed them: and ſo he will now, if they be brought to him, and preſented as Candidates of the Religion and of the Reſurrection. *Chriſt* hath a Bleſſing for our Children; but let them come to him, that is, be preſented at the doors of the

Church to the Sacrament of Adoption and Initiation: for I know no other way for them to come.

13. Secondly, Children may be adopted into the Covenant of the Goſpel, that is, *made partakers of the Communion of Saints*, (which is the ſecond Effect of Baptiſm,) parts of the Church, members of *Chriſt*'s Myſtical body, and put into the order of eternal life. Now concerning this, it is certain the Church clearly hath power to do her offices in order to it. The faithful can pray for all men, they can do their piety to ſome perſons with more regard and greater earneſtneſs, they can admit whom they pleaſe in their proper diſpoſitions to a participation of all their holy Prayers, and Communions, and Preachings, and Exhortations: and if all this be a bleſſing, and all this be the actions of our own Charity, who can hinder the Church of God from admitting Infants to the communion of all their pious offices, which can do them benefit in their preſent capacity? How this does neceſſarily infer Baptiſm, I ſhall * afterwards diſcourſe. But for * Sect. 25. &c. the preſent I enumerate, That the bleſſings of Baptiſm are communicable to them: they may be admitted into a fellowſhip of all the Prayers and Privileges of the Church, and the Communion of Saints, in bleſſings, and prayers, and holy offices. But that which is of greateſt perſuaſion and convincing efficacy in this particular is, That the Children of the Church are as capable of the ſame Covenant as the Children of the *Jews*: But it was the ſame Covenant that Circumciſion did conſign, a ſpiritual Covenant under a veil, and now it is the ſame ſpiritual Covenant without the veil; which is evident to him that conſiders it, thus:

14. The words of the Covenant are theſe, [*I am the Almighty God; walk before me,* Gen 17.1, &c. *and be thou perfect: I will multiply thee exceedingly: Thou ſhalt be a Father of many Nations: Thy name ſhall not be* Abram, *but* Abraham: *Nations and Kings ſhall be out of thee: I will be a God unto thee, and unto thy ſeed after thee:* and, *I will give all the Land of Canaan to thy ſeed:* and, *All the Males ſhall be circumciſed; and it ſhall be a token of the Covenant between me and thee:* and, *He that is not circumciſed ſhall be cut off from his people.*] The Covenant which was on *Abraham*'s part was, To *walk before God, and to be perfect*; on God's part, To bleſs him with a numerous iſſue, and them with the *Land of Canaan*: and the ſign was *Circumciſion*, the token of the Covenant. Now in all this here was no duty to which the poſterity was obliged, nor any bleſſing which *Abraham* could perceive or feel, becauſe neither he nor his poſterity did enjoy the Promiſe for many hundred years after the Covenant: and therefore as there was a Duty for the poſterity which is not here expreſſed; ſo there was a Bleſſing for *Abraham*, which was concealed under the leaves of a temporal Promiſe, and which we ſhall better underſtand from them whom the Spirit of God hath taught the myſteriouſneſs of this tranſaction. The argument indeed and the obſervation is wholly S. *Paul*'s. *Abraham* and the Patriarchs *died in faith, not having received the Promiſes*, viz. of a Heb. 11. 13. poſſeſſion in *Canaan*. They *ſaw the Promiſes afar off*, they *embraced them*, and looked through the Cloud, and the temporal veil: this was not it. *They might have returned to Canaan*, if that had been the object of their deſires, and the deſign of the Promiſe: 15. but they *deſired* and *did ſeek a Country*, but it was *a better, and that a heavenly*. This was the object of their deſire, and the end of their ſearch, and the reward of their 14, 16. Faith, and the ſecret of their Promiſe. And therefore *Circumciſion* was *a ſeal of the* Rom. 4. 11. *righteouſneſs of Faith which he had before his Circumciſion*, before the making this Covenant; and therefore it muſt principally relate to an effect and a bleſſing greater than was afterwards expreſſed in the temporal Promiſe: which effect was *forgiveneſs of ſins,* 7. *a not imputing* to us our *infirmities, Juſtification by faith, accounting* that for *righteouſneſs*. 8, 3, 5. And theſe effects or graces were promiſed to *Abraham*, not only for his poſterity *after the fleſh*, but his children *after the ſpirit*, even to all that ſhall believe and *walk* 12. *in the ſteps of that Faith of our Father* Abraham *which he walked in being yet uncircumciſed.*

15. This was no other but the Covenant of the Goſpel, though afterwards otherwiſe conſigned. For ſo the Apoſtle expreſly affirms, that *Abraham* was *the father of Circumciſion*, Rom. 4.11, 12. (*viz.* by virtue of this Covenant) *not only to them that are circumciſed, but to all that believe: for this promiſe was not through the Law* of Works, or of Circumciſion, 13. *but of Faith.* And therefore, as S. *Paul* obſerves, God promiſed that *Abraham* ſhould be *a father* (not of that Nation only, but) *of many Nations, and the heir of the* 17, 13. *world*; *that the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt*; that Gal. 3.14, 29. we might receive the promiſe of the Spirit through Faith. *And if ye be Chriſt's, then ye are Abraham's ſeed, and heirs according to the Promiſe.* Since then the Covenant of the Goſpel is the Covenant of *Faith*, and not of *Works*; and the *Promiſes* are ſpiritual

not ſecular; and *Abraham* the father of the faithful *Gentiles* as well as the circumciſed *Jew*; and *the heir of the world*, not by himſelf, but by his ſeed, or the Son of Man, our Lord *Jeſus*: it follows, that the Promiſes which Circumciſion did ſeal were the ſame Promiſes which are conſigned in Baptiſm; the Covenant is the ſame, only that God's people are not impal'd in *Paleſtine*, and the veil is taken away, and the Temporal is paſſed into Spiritual: and the reſult will be this, *That to as many perſons, and in as many capacities, and in the ſame diſpoſitions as the Promiſes were applied and did relate in Circumciſion, to the ſame they do belong and may be applied in Baptiſm.* And let it be remembred, That the Covenant which Circumciſion did ſign, was a Covenant of *Grace and Faith*; the Promiſes were of *the Spirit*, or ſpiritual; it was made before *the Law*, and could not be reſcinded by the Legal Covenant; nothing could be *added to it*, or *taken from it*: and we that are partakers of this Grace are therefore partakers of it by being *Chriſt*'s ſervants, united to *Chriſt*, and ſo are become *Abraham*'s *ſeed*, (as the Apoſtle at large and profeſſedly proves in divers places, but eſpecially in the fourth to the *Romans*, and the third to the *Galatians*.) And therefore if Infants were then admitted to it, and conſigned to it by a Sacrament which they underſtood not any more than ours do, there is not any reaſon why ours ſhould not enter in at the ordinary gate and door of grace as well as they. Their Children were circumciſed the eighth day, but were inſtructed afterwards, when they could enquire what theſe things meant. Indeed their Proſelytes were firſt taught, then circumciſed; ſo are ours baptized: but their Infants were conſigned firſt; and ſo muſt ours.

Οἱ τύποι ἐν τῷ νόμῳ ἦσαν, ἡ δὲ ἀλήθεια ἐν τῷ εὐαγγελίῳ. ἐπεὶ γὰρ ἡ περιτομὴ σαρκικὴ ὑπηρετήσασα χρόνῳ, ἕως τῆς μεγάλης περιτομῆς, τουτέστι τοῦ βαπτίσματος τοῦ περιτέμνοντος ἡμᾶς ἀπὸ ἁμαρτημάτων, καὶ σφραγίσαντος ἡμᾶς εἰς ὄνομα Θεοῦ. Epiphan. *lib.* 1. *Hæreſ.* 8. *ſcil. Epicureor.*

16. Thirdly, In Baptiſm we are *born again*: and this Infants need in the preſent circumſtances, and for the ſame great reaſon that men of age and reaſon do. For our natural birth is either of it ſelf inſufficient, or is made ſo by the Fall of *Adam* and the conſequent evils, that Nature alone, or our firſt birth, cannot bring us to Heaven, which is a ſupernatural end, that is, an end above all the power of our Nature as now it is. So that if Nature cannot bring us to Heaven, Grace muſt, or we can never get thither; if the *firſt birth* cannot, a *ſecond* muſt: but the *ſecond birth* ſpoken of in Scripture is *Baptiſm, A man muſt be born of Water and the Spirit.* And therefore Baptiſm is Tit. 3. 5. λουτρὸν παλιγγενεσίας, *the laver of a new birth.* Either then Infants cannot go to Heaven any way that we know of, or they muſt be baptized. To ſay they are to be left to God, is an excuſe, and no anſwer: for when God hath opened the door, and calls that the *entrance into Heaven*, we do not *leave* them to God, when we will not *carry* them to Him in the way which he hath deſcribed, and at the door which himſelf hath opened. We *leave* them indeed, but it is but *helpleſs* and *deſtitute*: and though God is better than Man, yet that is no warrant to us: what it will be to the children, that we cannot warrant or conjecture. And if it be objected, that to the New birth are required diſpoſitions of our own, which are to be wrought by and in them that have the uſe of Reaſon: Beſides that this is wholly againſt the Analogy of a New birth in which the perſon to be born is wholly a paſſive, and hath put into him the principle that in time will produce its proper actions; it is certain that they that can receive the New birth are capable of it. The effect of it is a poſſibility of being ſaved, and arriving to a ſupernatural felicity. If Infants can receive this effect, then alſo the New birth, without which they cannot receive the effect. And if they can receive Salvation, the effect of the New birth, what hinders them but they may receive that that is in order to that effect, and ordained only for it, and which is nothing of it ſelf, but in its inſtitution and relation, and which may be received by the ſame capacity in which one may be created, that is, a paſſivity, or a capacity obediential?

17. Fourthly, Concerning *Pardon of ſins*, which is one great effect of Baptiſm, it is certain that Infants have not that benefit which men of ſin and age may receive. He that hath a ſickly ſtomach drinks wine, and it not only refreſhes his ſpirits, but cures his ſtomach: He that drinks wine and hath not that diſeaſe, receives good by his wine, though it does not miniſter to ſo many needs; it refreſhes, though it does not cure him. And when oil is poured upon a man's head, it does not always heal a wound, but ſometimes makes him a chearful countenance, ſometimes it conſigns him to be a King or a Prieſt. So it is in Baptiſm: it does not heal the wounds of Actual ſins, becauſe they have not committed them; but it takes off the evil of Original ſin. Whatſoever is imputed to us by Rom. 5. 17, 18. *Adam*'s prevarication, is waſhed off by the death of the Second *Adam*, into which we are baptized. But concerning Original ſin, becauſe there are ſo many diſputes

which may intricate the queſtion, I ſhall make uſe only of that which is confeſſed on both ſides, and material to our purpoſe. Death came upon all men by *Adam*'s ſin, and the neceſſity of it remains upon us as an evil conſequent of the Diſobedience. For though death is natural, yet it was kept off from man by God's favour; which when he loſt, the banks were broken, and the water reverted to its natural courſe, and our nature became a curſe, and death a puniſhment. Now that this alſo relates to Infants ſo far is certain, becauſe they are ſick, and die. This the *Pelagians* denied not. But to whomſoever this evil deſcended, for them alſo a remedy is provided by the Second *Adam*; *That as in Adam all died, even ſo in Chriſt ſhall all be made alive*; that is, at the Day of Judgment; then *Death ſhall be deſtroyed.* In the mean time, *Death* hath a *Sting* and a bitterneſs, a curſe it is, and an expreſs of the divine anger: and if this ſting be not taken away here, we ſhall have no participation of the final *victory over death.* Either therefore Infants muſt be for ever without remedy in this evil conſequent of their Fathers ſin; or they muſt be adopted into the participation of *Chriſt*'s death, which is the remedy. Now how can they partake of *Chriſt*'s death, but by *Baptiſm into his death?* For if there be any ſpiritual way fanſied, it will by a ſtronger argument admit them to Baptiſm: for if they can receive ſpiritual effects, they can alſo receive the outward Sacrament; this being denied only upon pretence they cannot have the other. If there be no ſpiritual way extraordinary, then the ordinary way is only left for them. If there be an extraordinary, let it be ſhewn, and Chriſtians will be at reſt concerning their Children. One thing only I deſire to be obſerved, That *Pelagius* denied Original Sin, but yet denied not the neceſſity of Infants Baptiſm: and being accuſed of it in an Epiſtle to Pope *Innocent* the firſt, he purged himſelf of the ſuſpicion, and allowed the practice, but denied the inducement of it. Which ſhews, that their arts are weak that think Baptiſm to be uſeleſs to Infants, if they be not formally guilty of the prevarication of *Adam.* By which I alſo gather, that it was ſo univerſal, ſo primitive a practice, to baptize Infants, that it was greater than all pretences to the contrary: for it would much have conduced to the introducing his opinion againſt Grace and Original Sin, if he had deſtroyed that practice which ſeemed ſo very much to have its greateſt neceſſity from the doctrine he denied. But againſt *Pelagius*, and againſt all that follow the parts of his opinion, it is of good uſe which *S. Auſtin*, *Proſper* and *Fulgentius* argue; If Infants are puniſhed for *Adam*'s ſin, then they are alſo guilty of it in ſome ſenſe. *Nimis enim impium eſt hoc de Dei ſentire juſtitia, quod à prævaricatione liberos cum reis voluerit eſſe damnatos:* So *Proſper*. *Diſpendia quæ flentes naſcendo teſtantur, dicito quo merito ſub juſtiſſimo & omnipotentiſſimo Judice eis, ſi nullum peccatum attrahant, arrogentur,* ſaid *S. Auſtin.* For the guilt of it ſignifies nothing but the obligation to the puniſhment; and he that feels the evil conſequent, to him the ſin is imputed: not as to all the ſame diſhonour, or *moral* accounts, but to the more material, to the *natural* account. And in Holy Scripture the taking off the puniſhment is the pardon of the ſin; and in the ſame degree the puniſhment is aboliſhed, in the ſame God is appeaſed; and then the perſon ſtands upright, being reconciled to God by his Grace. Since therefore Infants have the puniſhment of ſin, it is certain the ſin is imputed to them; and therefore they need being reconciled to God by *Chriſt:* and if ſo, then when they are baptized into *Chriſt*'s Death and into his Reſurrection, their ſins are pardoned, becauſe the puniſhment is taken off; *the ſting of* natural *death* is taken away, becauſe God's anger is removed, and they ſhall partake of *Chriſt*'s Reſurrection: which becauſe Baptiſm does ſignifie and conſign, they alſo are to be baptized. To which alſo add this appendent Conſideration, That whatſoever the Sacraments do *conſign*, that alſo they do *convey* and miniſter: they do it, that is, God by them does it; leſt we ſhould think the Sacraments to be mere illuſions, and abuſing us by deceitful ineffective ſigns. And therefore to Infants the grace of a title to a Reſurrection and Reconciliation to God by the death of *Chriſt* is conveyed, becauſe it ſignifies and conſigns this to them more to the life and analogy of reſemblance than *Circumciſion* to the Infant-ſons of *Iſrael.* I end this Conſideration with the words of *Nazianzen*, Ἡ γέννησις ἐκ Βαπτίσματος πᾶν ἀπὸ γενέσεως κάλυμμα περιτέμνει, καὶ πρὸς τὴν ἄνω ζωὴν ἐπανάγει. *Our birth by Baptiſm does cut off every unclean appendage of our natural birth, and leads us to a celeſtial life.* And this in Children is therefore more neceſſary, becauſe the evil came upon them without their own act of reaſon and choice; and therefore the grace and remedy ought not to ſtay the leiſure of dull Nature, and the formalities of the Civil Law.

Vid Aug *l.* 4. *contra duas Epiſtolas Pelag. c.* 4. *l.* 6. *contra Jur. cap* 4.

Proſper *contra Collatorē, c.* 20.

Orat. 40. *de Baptiſm.*

18. Fifthly, The Baptiſm of Infants does to them the greateſt part of that benefit which belongs to *the remiſſion of ſins:* For Baptiſm is a ſtate of Repentance and Pardon for ever. This I ſuppoſe to be already proved; to which I only add this

Caution, That the *Pelagians*, to undervalue the neceſſity of Supervening Grace, affirmed, that Baptiſm did miniſter to us Grace ſufficient to live perfectly, and without ſin for ever. Againſt this S. *Jerome* ſharply declaims, and affirms, *Baptiſmum præterita donare peccata, non futuram ſervare juſtitiam*; that is, *non ſtatim juſtum facit, & omni plenum juſtitiâ*, as he expounds his meaning in another place. *Vetera peccata conſcindit, novas virtutes non tribuit; dimittit à carcere, & dimiſſo, ſi laboraverit, præmia pollicetur.* Baptiſm does not ſo forgive future ſins that we may do what we pleaſe, or ſo as we need not labour and watch, and fear perpetually, and make uſe of God's grace to actuate our endeavours: but puts us into a ſtate of Pardon, that is, in a Covenant of Grace, in which ſo long as we labour and repent, and ſtrive to do our duty, ſo long our infirmities are pitied, and our ſin's certain to be pardoned upon their certain conditions; that is, by virtue of it we are capable of Pardon, and muſt work for it, and may hope it. And therefore Infants have a moſt certain capacity and proper diſpoſition to Baptiſm: for ſin creeps before it can go, and little undecencies are ſoon learned, and malice is before their years, and they can do miſchief and irregularities betimes. And though we know not when, nor how far they are imputed in every month of their lives; yet it is an admirable art of the Spirit of Grace, to put them into a ſtate of Pardon, that their remedy may at leaſt be as ſoon as their neceſſity. And therefore *Tertullian* and *Gregory Nazianzen* adviſed the Baptiſm of Children to be at three or four years of age; meaning, that they then begin to have little inadvertencies and haſty follies, and actions ſo evil as did need a Lavatory. But if Baptiſm hath an influence upon ſins in the ſucceeding portions of our life, then it is certain, that their being preſently innocent does not hinder and ought not to retard the Sacrament: and therefore *Tertullian's Quid feſtinat innocens ætas ad remiſſionem peccatorum? What need Innocents haſten to the remiſſion of ſins?* is ſoon anſwered. It is true, they need not in reſpect of any actual ſins, for ſo they are innocent: but in reſpect of the evils of their nature derived from their original, and in reſpect of future ſins in the whole ſtate of their life, it is neceſſary they be put into a ſtate of Pardon before they ſin, becauſe ſome ſin early, ſome ſin later; and therefore unleſs they be baptized ſo early as to prevent the firſt ſins, they may chance die in a ſin, to the pardon of which they have yet derived no title from *Chriſt*.

Lib.3 adv. Pelag.
Lib.1.in initio
Lib. de Baptiſ. c. 18.

19. Sixthly, The next great effect of Baptiſm which Children can have is *the Spirit of Sanctification:* and if they can be *baptized with Water and the Spirit*, it will be ſacrilege to rob them of ſo holy treaſures. And concerning this, although it be with them as *S. Paul* ſays of Heirs, *The Heir ſo long as he is a child differeth nothing from a Servant, though he be Lord of all*; and Children, although they receive the Spirit of Promiſe, and the Spirit of Grace, yet in reſpect of actual exerciſe they differ not from them that have them not at all: yet this hinders not but they may have them. For as the reaſonable Soul and all its faculties are in Children, Will, and Underſtanding, Paſſions, and powers of Attraction and Propulſion, yet theſe Faculties do not operate or come abroad till time and art, obſervation and experience have drawn them forth into action: ſo may the Spirit of Grace, the principle of Chriſtian life, be infuſed, and yet lie without action till in its own day it is drawn forth. For in every Chriſtian there are three parts concurring to his integral conſtitution, *Body*, and *Soul*, and *Spirit*; and all theſe have their proper activities and times; but *every one in his own order, firſt that which is natural, then that which is ſpiritual.* And what *Ariſtotle* ſaid, *A man firſt lives the life of a Plant, then of a Beaſt, and laſtly of a Man*, is true in this ſenſe. And the more ſpiritual the principle is, the longer it is before it operates, becauſe more things concur to ſpiritual actions than to natural: and theſe are neceſſary, and therefore firſt; the other are perfect, and therefore laſt. And who is he that ſo well underſtands the Philoſophy of this third principle of a Chriſtian's life, *the Spirit*, as to know how or when it is infuſed, and how it operates in all its periods, and what it is in its being and proper nature; and whether it be like the Soul, or like the faculty, or like a habit; or how or to what purpoſes God in all varieties does diſpenſe it? Theſe are ſecrets which none but bold people uſe to decree, and build propoſitions upon their own dreams. That which is certain is, * That the Spirit is the principle of a new life, or a new birth. * That Baptiſm is the Laver of this new birth. * That it is *the ſeed of God*, and may lie long in the furrows before it ſprings up. * That from the faculty to the act the paſſage is not always ſudden and quick. * That the Spirit is *the earneſt of our Inheritance*, that is, of Reſurrection to eternal life: which Inheritance becauſe Children we hope ſhall have, they cannot be denied to have its *Seal* and *earneſt*, that is, if they ſhall have all, they are not to be denied a part. * That Children have ſome effects of the Spirit, and therefore do receive it, and are *baptized with the Spirit*, and therefore

may *with Water:* which thing is therefore true and evident, becauſe ſome Children are ſanctified, as *Jeremy* and the *Baptiſt*, and therefore all may. And becauſe all Sanctification of perſons is an effect of the Holy Ghoſt, there is no peradventure but they that can be ſanctified by God, can in that capacity receive the Holy Ghoſt: and all the ground of diſſenting here is only upon a miſtake; becauſe Infants do no act of Holineſs, they ſuppoſe them incapable of the grace of Sanctification. Now Sanctification of Children is their Adoption to the Inheritance of ſons, their Preſentation to *Chriſt*, their Conſignation to *Chriſt*'s ſervice and to Reſurrection, their being put into a poſſibility of being ſaved, their reſtitution to God's favour, which naturally, that is, as our Nature is depraved and puniſhed, they could not have. And in ſhort the caſe is this: * Original Righteouſneſs was in *Adam* after the manner of Nature, but it was an act or effect of Grace, and by it men were not *made*, but *born Righteous*; the inferiour Faculties obeyed the ſuperiour, the Mind was whole and right, and conformable to the Divine Image, the Reaſon and the Will always concurring, the Will followed Reaſon, and Reaſon followed the Laws of God: and ſo long as a man had not loſt this, he was pleaſing to God, and ſhould have paſſed to a more perfect ſtate. Now becauſe this, if *Adam* had ſtood, ſhould have been born with every child, there was in Infants a principle which was the ſeed of holy life here, and a bleſſed hereafter: and yet the Children ſhould have gone in the road of Nature then as well as now, and the ſpirit ſhould have operated at Natures leiſure; God, being the giver of both, would have made them inſtrumental to and perfective of each other, but not deſtructive. Now what was loſt by *Adam* is reſtored by *Chriſt*, the ſame Righteouſneſs; only it is not born, but ſuperinduced, not integral, but interrupted: but ſuch as it is, there is no difference, but that the ſame or the like principle may be derived to us from *Chriſt* as there ſhould have been from *Adam*, that is, a principle of Obedience, a regularity of Faculties, a beauty in the Soul, and a ſtate of acceptation with God. And we ſee alſo in men of underſtanding and reaſon, *the Spirit of God dwells in them*; (which *Tatianus* deſcribing uſes theſe words, ἡ γὰρ ψυχὴ ὥσπερ ἔναυσμα τῆς δυνάμεως αὐτοῦ [Πνεύματος] κεκτημένη, *the Soul is poſſeſſed with ſparks*, or materials, *of the power of the Spirit*;) and yet it is ſometimes ineffective and unactive, ſometimes more, ſometimes leſs, and does no more do its work at all times than the Soul does at all times underſtand. Add to this, that if there be in Infants naturally an evil principle, a proclivity to ſin, an ignorance and pravity of mind, a diſorder of affections; (as experience teacheth us there is, and the perpetual Doctrine of the Church, and the univerſal miſchiefs iſſuing from mankind, and the ſin of every man does witneſs too much;) why cannot Infants have a good principle in them, though it works not till its own ſeaſon, as well as an evil principle? If there were not by nature ſome evil principle, it is not poſſible that all the world ſhould chuſe ſin. In free Agents it was never heard that all individuals loved and choſe the ſame thing, to which they were not naturally inclined. Neither do all men chuſe to marry, neither do all chuſe to abſtain; and in this inſtance there is a natural inclination to one part. But of all the men and women in the world there is no one that hath never ſinned. *If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us*, ſaid an Apoſtle. If therefore Nature hath in Infants an evil principle, which operates when the child can chuſe, but is all the while within the Soul; either Infants have by Grace a principle put into them, or elſe *Sin abounds where Grace does not ſuperabound*, expreſly againſt the doctrine of the Apoſtle. The event of this diſcourſe is, That if Infants be capable of the ſpirit of Grace, There is no reaſon but they may and ought to be baptized as well as Men and women: unleſs God had expreſly forbidden them, which cannot be pretended: and that Infants are capable of the ſpirit of Grace, , I think is made very credible. *Chriſtus infantibus infans factus, ſanctificans infantes*, ſaid *Irenæus*; *Chriſt* became an Infant among the Infants, and does ſanctifie Infants. And S. *Cyprian* affirms, *Eſſe apud omnes, ſive Infantes ſive majores natu, unam Divini muneris æquitatem*; There is the ſame diſpenſation of the Divine grace to all alike, to Infants as well as to Men. And in this *Royal Prieſthood*, as it is in the ſecular, Kings may be anointed in their Cradles. *Dat* (*Deus*) *ſui Spiritûs occultiſſimam gratiam, quam etiam latenter infundit in parvulis*; God gives the moſt ſecret Grace of his ſpirit, which he alſo ſecretly infuſes into Infants. And if a ſecret infuſion be rejected, becauſe it cannot be proved at the place and at the inſtant; many men that hope for Heaven will be very much to ſeek for a proof of their *earneſt*, and need an earneſt of the earneſt. For all that have the ſpirit of God cannot in all inſtants prove it, or certainly know it:

* Τὴν ἀνθρωπείαν φύσιν ἀρχῆθεν ἀπὸ τῶν θείων ἀγαθῶν ἀνοήτως ἐξολισθέσασαν ἡ πολυπαθεστάτη ζωὴ διαδέχεται, καὶ τοῦ φθοροποιοῦ θανάτου πέρας. Dionyſ. Areop. *Eccleſ. Hier. cap.* 3 *par.* 3.

Ut quod perdideramus in Adam, i. e. *ſecundùm imaginem & ſimilitudinem eſſe Dei, hoc in Jeſu Chriſto reciperemus*. Irenæus, *l.* 3. *c.* 30.

1 John 1. 8.

Ep. ad Fiden. l. 3. *ep* 8.

S. Aug *lib. de Pecc. mer & remiſſ. c.* 9.

it: neither is it defined by how many *indices* the ſpirit's preſence can be proved or ſignified. And they limit the ſpirit too much, and underſtand it too little, who take accounts of his ſecret workings, and meaſure them by the material lines and methods of natural and animal effects. And yet becauſe whatſoever is holy is made ſo by the Holy ſpirit, we are certain that the Children of *believing*, that is, of Chriſtian, *Parents* are holy. *S. Paul* affirmed it, and by it hath diſtinguiſhed ours from the Children of unbelievers, and our Marriages from theirs. And becauſe the Children of the Heathen, when they come to Choice and Reaſon, may enter into Baptiſm and the Covenant, if they will; our Children have no privilege beyond the Children of *Turks* or Heathens, unleſs it be in the preſent capacity: that is, either by receiving the Holy Ghoſt immediately, and the Promiſes; or at leaſt having a title to the Sacrament, and entring by that door. If they have *the Spirit*, nothing can hinder them from a title to the *Water*; and if they have only a title to the Water of the Sacrament, then they ſhall receive the promiſe of the Holy Spirit, the benefits of the Sacrament: elſe their privilege is none at all, but a diſh of cold water, which every Village-Nurſe can provide for her new-born babe.

20. But it is in our caſe as it was with the *Jews* Children; our Children are *a holy ſeed:* for if it were not ſo with Chriſtianity, how could *S. Peter* move the *Jews* to Chriſtianity by telling them *the Promiſe was to them and their Children?* for if our Children be not capable of the ſpirit of Promiſe and Holineſs, and yet their Children were holy, it had been a better Argument to have kept them in the Synagogue, than to have called them to the Chriſtian Church. Either therefore, 1. there is ſome Holineſs in a reaſonable nature, which is not from the Spirit of Holineſs: or elſe, 2. our Children do receive the Holy Spirit, becauſe they are holy; or if they be not holy, they are in worſe condition under *Chriſt* than under *Moſes*: or if none of all this be true, then our Children are holy by having received the holy ſpirit of Promiſe, and conſequently nothing can hinder them from being baptized.

21. And indeed if the Chriſtian *Jews*, whoſe Children are Circumciſed, and made partakers of the ſame Promiſes and Title, and Inheritance and Sacraments, which themſelves had at their Converſion to the Faith of *Chriſt*, had ſeen their Children now ſhut out from theſe new Sacraments, it is not to be doubted but they would have raiſed a ſtorm greater than could have eaſily been ſuppreſſed, ſince about their Circumciſions they had raiſed ſuch Tragedies and implacable diſputations. And there had been great reaſon to look for a ſtorm; for their Children were *circumciſed*, and if not *baptized*, then they were left under a burthen which their fathers were quit of: for *S. Paul* ſaid, *Whoſoever is circumciſed is a debtor to keep the whole Law.* Theſe Children therefore that were circumciſed ſtood obliged, for want of Baptiſm, to perform the Law of Ceremonies, to be preſented into the Temple, to pay their price, to be redeemed with ſilver and gold, to be bound by the Law of pollutions and carnal Ordinances: and therefore if they had been thus left, it would be no wonder if the *Jews* had complained and made a tumult: they uſed to do it for leſs matters.

22. To which let this be added, That the firſt Book of the New Teſtament was not written till eight years after *Chriſt*'s Aſcenſion, and *S. Mark*'s Goſpel twelve years. In the mean time, to what Scriptures did they appeal; By the Analogy or proportion of what writings did they end their Queſtions? Whence did they prove their Articles? They only appealed to the Old Teſtament, and only added what their Lord ſuperadded. Now either it muſt be ſaid that our Bleſſed Lord commanded that Infants ſhould not be baptized, which is no-where pretended; and if it were, cannot at all be proved: or if by the proportion of Scriptures they did ſerve God, and preach the Religion, it is plain, that by the Analogy of the Old Teſtament, that is, of thoſe Scriptures by which they proved *Chriſt* to be come and to have ſuffered, they alſo approved the Baptiſm of Infants, or the admitting them to the ſociety of the faithful *Jews*, of which alſo the Church did then principally conſiſt.

23. Seventhly, That Baptiſm, which conſigns men and women to a *bleſſed Reſurrection*, doth alſo equally conſign Infants to it, hath nothing, that I know of, pretended againſt it; there being the ſame ſignature and the ſame Grace, and in this thing all being alike paſſive, and we no way co-operating to the conſignation and promiſe of Grace. And Infants have an equal neceſſity, as being liable to ſickneſs and groaning with as ſad accents, and dying ſooner than men and women, and leſs able to complain, and more apt to be pitied, and broken with the unhappy conſequents of a ſhort life and a ſpeedy death, *& infelicitate priſcorum hominum*, with the infelicity and folly of their firſt Parents; and therefore have as great need as any: and that is capacity enough

to receive a remedy for the evil which was brought upon them by the fault of another.

24. Eighthly, And after all this, if Baptiſm be that means which God hath appointed *to ſave us*, it were well if we would do our parts towards Infants final intereſt, Which whether it depends upon the Sacrament and its proper grace, we have nothing to relie upon but thoſe Texts of Scripture which make Baptiſm the ordinary way of entring into the ſtate of Salvation: ſave only we are to add this, that becauſe of this law, ſince Infants are not perſonally capable, but the Church for them as for all others indefinitely, we have reaſon to believe that their friends neglect ſhall by ſome way be ſupplied; but Hope hath in it nothing beyond a Probability. This we may be certain of, that naturally we cannot be heirs of Salvation, for *by nature we are Children of wrath*; and therefore an eternal ſeparation from God is an infallible conſequent to our evil nature. Either therefore Children muſt be put into the ſtate of Grace, or they ſhall dwell for ever where God's face does never ſhine. Now there are but two ways of being put into the ſtate of Grace and Salvation; the inward, by the *Spirit*, and the outward by *Water*; which regularly are together. If they be renewed by the ſpirit, *what hinders them to be baptized, who receive the Holy Ghoſt as well as we?* If they are not capable of the *Spirit*, they are capable of *Water*: and if of neither, where is their title to Heaven, which is neither internal nor external, neither ſpiritual nor ſacramental, neither ſecret nor manifeſt, neither natural nor gracious, neither original nor derivative? And well may we lament the death of poor babes that are ἄβαπτοι, concerning whom if we neglect what is regularly preſcribed to all that enter Heaven, without any difference expreſſed or caſe reſerved, we have no reaſon to be comforted over our dead children, but may *weep as they that have no hope.* We may hope when our neglect was not the hindrance, becauſe God hath wholly taken the matter into his own hand, and then it cannot miſcarry; and though we know nothing of the Children, yet we know much of God's goodneſs: but when God hath permitted it to us, that is, offered and permitted Children to our miniſtery, what-ever happens to the Innocents, we may well fear leſt God will require the Souls at our hands, and we cannot be otherwiſe ſecure, but that it will be ſaid concerning our Children which *S. Ambroſe* uſed in a caſe like this, *Anima illa potuit ſalva fieri, ſi habuiſſet purgationem.* This Soul might have gone to God, if it had been purified and waſhed. We know God is good, infinitely good; but we know it is not at all good to tempt his goodneſs: and he tempts him that leaves the uſual way, and pretends it is not made for him, and yet hopes to be at his journey's end, or expects to meet his Child in Heaven, when himſelf ſhuts that door againſt him, which, for ought he knows, is the only one that ſtands open. *S. Auſtin* was ſevere in this Queſtion againſt unbaptized Infants, therefore he is called *durus Pater Infantum*: though I know not why the original of that Opinion ſhould be attributed to him, ſince *S. Ambroſe* ſaid the ſame before him, as appears in his words before quoted in the margent.

Niſi quis renatus fuerit. &c. Utique nullum excipit, non infantem, non aliquâ præventum neceſſitate. Ambr *de Abrah Patr. lib.* 2. *cap.* 11.

Lib. 2 *c.* 11. *de Abrah. Patriarch.*

25. And now that I have enumerated the Bleſſings which are conſequent to Baptiſm, and have alſo made apparent that Infants can receive theſe Bleſſings, I ſuppoſe I need not uſe any other perſuaſions to bring Children to Baptiſm. If it be certain they may receive theſe good things by it, it is certain they are not to be hindred of them without the greateſt impiety and ſacrilege and uncharitableneſs in the world. Nay, if it be only probable that they receive theſe Bleſſings, or if it be but poſſible they may, nay unleſs it be impoſſible they ſhould, and ſo declared by revelation or demonſtratively certain, it were intolerable unkindneſs and injuſtice to our pretty Innocents, to let their crying be unpitied, and their natural miſery eternally irremediable, and their ſorrows without remedy, and their Souls no more capable of relief than their bodies of Phyſick, and their *death* left with the *ſting* in, and their *Souls* without *Spirits* to go to God, and no Angel-guardian to be aſſigned them in the Aſſemblies of the faithful, and they not to be reckoned in the accounts of God and God's Church. All theſe are ſad ſtories.

26. There are in Scripture very many other probabilities to perſwade the Baptiſm of Infants: but becauſe the places admit of divers interpretations, the Arguments have ſo many diminutions, and the certainty that is in them is too fine for eaſie underſtandings, I have choſen to build the ancient Doctrines upon ſuch principles which are more eaſie and certain, and have not been yet ſullied and rifled with the contentions of an adverſary. This only I ſhall obſerve, That the words of our Bleſſed Lord, [*Unleſs a man be born of Water and the Spirit, he cannot enter into the Kingdom of Heaven,*] cannot be expounded to the excluſion of Children, but the ſame expoſitions will alſo make

Baptiſm not neceſſary for Men. For if they be both neceſſary ingredients, *Water* and the *Spirit*, then let us provide Water, and God will provide the Spirit; if we bring *wood* to the Sacrifice, he will *provide a Lamb.* And if they ſignifie diſtinctly, one is ordinarily as neceſſary as the other; and then Infants muſt be baptized, or not be ſaved. But if one be exegetical and explicative of the other, and by *Water and the Spirit* is meant only the purification of the Spirit, then where is the neceſſity of Baptiſm for Men? It will be as the other Sacrament, at moſt but highly convenient, not ſimply neceſſary; and all the other places will eaſily be anſwered, if this be avoided. But however theſe words being ſpoken in ſo decretory a manner are to be uſed with fear and reverence; and we muſt be infallibly ſure by ſome certain infallible arguments, that Infants ought not to be baptized, or we ought to fear concerning the effect of theſe decretory words. I ſhall only add two things by way of Corollary to this Diſcourſe.

27. That the Church of God, ever ſince her numbers were full, hath for very many Ages conſiſted almoſt wholly of Aſſemblies of them who have been baptized in their Infancy. And although in the firſt callings of the Gentiles the chiefeſt and moſt frequent Baptiſms were of converted and repenting perſons and believers, yet from the beginning alſo the Church hath baptized the Infants of Chriſtian Parents; according to the Prophecy of *Iſaiah, Behold, I will lift up my hands to the Gentiles, and ſet up a ſtandard to the people, and they ſhall bring thy ſons in their arms, and thy daughters ſhall be carried upon their ſhoulders.* Concerning which I ſhall not only bring the teſtimonies of the matter of fact, but either a report of an Apoſtolical Tradition, or ſome Argument from the Fathers, which will make their teſtimony more effectual in all that ſhall relate to the Queſtion.

Iſa. 49. 22.

28. The Authour of the Book of Eccleſiaſtical Hierarchy, attributed to S. *Denys* the *Areopagite*, takes notice, that certain unholy perſons and enemies to the Chriſtian Religion think it a ridiculous thing that Infants, who as yet cannot underſtand the Divine Myſteries, ſhould be partakers of the Sacraments; and that profeſſions and Abrenunciations ſhould be made by others for them and in their names. He anſwers, that *Holy men, Governours of Churches, have ſo taught, having received a Tradition from their Fathers and Elders in Chriſt.* By which anſwers of his, as it appears that he himſelf was later than the *Areopagite*; ſo it is ſo early by him affirmed, that even then there was an ancient Tradition for the Baptiſm of Infants, and the uſe of Godfathers in the miniſtery in the Sacrament. Concerning which, it having been ſo ancient a Conſtitution of the Church, it were well if men would rather humbly and modeſtly obſerve, than like ſcorners deride it; in which they ſhew their own folly as well as immodeſty. For what undecency or incongruity is it, that our Parents, natural or ſpiritual, ſhould ſtipulate for us, when it is agreeable to the practice of all the laws and tranſactions of the world, an effect of the Communion of Saints and of Chriſtian Oeconomy? For why may not Infants be ſtipulated for as well as we? All were included in the ſtipulation made with *Adam*; he made a loſing bargain for himſelf, and we ſmarted for his folly. And if the faults of Parents, and Kings, and relatives do bring evil upon their Children, and ſubjects and correlatives; it is but equal that our Children may have benefit alſo by our Charity and piety. But concerning making an agreement for them, we find that God was confident concerning *Abraham,* that *he would teach his children:* and there is no doubt but Parents have great power, by ſtrict education and prudent diſcipline, to efform the minds of their Children to Vertue. *Joſhua* did expreſly undertake for his houſhold, *I and my houſe will ſerve the Lord.* And For Children we may better do it, becauſe till they are of perfect choice no Government in the world is ſo great as that of Parents over their Children, in that which can concern the parts of this Queſtion: for they rule over their Underſtandings, and Children know nothing but what they are told, and they believe it infinitely. And it is a rare art of the Spirit, to engage Parents to bring them up well *in the nurture and admonition of the Lord*; and they are perſons obliged by a ſuperinduced band, they are to give them inſtructions and holy principles as they give them meat. And it is certain that Parents may better ſtipulate for their Children than the Church can for men and women. For they may be preſent Impoſtours and Hypocrites, as the Church ſtory tells of ſome, and conſequently παραβαπτίσται, not really converted, and *ineffectually baptized*; and the next day they may change their reſolution, and grow weary of their Vow. And that is the moſt that Children can do when they come to age: and it is very much in the Parents whether the Children ſhall do any ſuch thing or no.

------------purus & inſons,
(Ut me collaudem) ſi & vivo charus amicis,
Cauſa fuit Pater his-----------
Ipſe mihi cuſtos incorruptiſſimus omnes
Circum Doctores aderat: quid multa? pudicum
(Qui primus virtutis honos) ſervavit ab omni
Non ſolùm facto, verùm opprobrio quoque turpi.
------------ ob hoc nunc
Laus illi debetur, & à me gratia major.

Horat. *lib.* 1. *Sat.* 6.

For education can introduce a habit and a ſecond nature, againſt which Children cannot kick, unleſs they do ſome violence to themſelves and their inclinations. And although it fails too often when-ever it fails, yet we pronounce prudently concerning future things when we have a leſs influence into the event than in the preſent caſe, (and therefore are more unapt perſons to ſtipulate,) and leſs reaſon in the thing it ſelf, (and therefore have not ſo much reaſon to be confident.) Is not the greateſt prudence of Generals inſtanced in their foreſeeing future events, and gueſſing at the deſigns of their enemies? concerning which they have leſs reaſon to be confident, than Parents of their Childrens belief of the Chriſtian Creed. To which I add this conſideration, That Parents or Godfathers may therefore ſafely and prudently promiſe that their Children ſhall be of the Chriſtian Faith, becauſe we not only ſee millions of men and women who believe the whole Creed only upon the ſtock of their education, but there are none that ever do renounce the Faith of their Country and Breeding, unleſs they be violently tempted by intereſt or weakneſs, antecedent or conſequent. He that ſees all men almoſt to be Chriſtians becauſe they are bid to be ſo, needs not queſtion the fittingneſs of Godfathers promiſing in behalf of the Children for whom they anſwer.

29. And however the matter be for Godfathers, yet the tradition of baptizing Infants paſſed through the hands of *Irenæus. Omnem ætatem ſanctificans per illam quæ ad ipſam erat ſimilitudinem. Omnes enim venit per ſemetipſum ſalvare, omnes, inquam, qui per eum renaſcuntur in Deum, infantes, & parvulos, & pueros, & juvenes, & ſeniores. Ideo per omnem venit ætatem, & infantibus infans factus, ſanctificans infantes; in parvulis parvulus,* &c. *Chriſt* did ſanctifie every age by his own ſuſception of it, and ſimilitude to it. For he came to ſave all men by himſelf, I ſay, all who by him are born again unto God, *infants, and children, and boys, and young men, and old men.* He was made an Infant to Infants, ſanctifying Infants; a little one to the little ones, *&c.* And * *Origen* is expreſs, *Eccleſia traditionem ab Apoſtolis ſuſcepit etiam parvulis dare Baptiſmum,* The Church hath received Tradition from the Apoſtles to give Baptiſm to Children. And S. *Cyprian* in his Epiſtle to *Fidus* gives account of this Article: for being queſtioned by ſome leſs skilful perſons whether it were lawful to baptize Children before the eighth day, he gives account of the whole Queſtion. And a whole Council of ſixty ſix Biſhops upon very good reaſon decreed, That their Baptiſm ſhould at no hand be deferred; though whether ſix or eight or ten days, was no matter, ſo there be no danger or preſent neceſſity. The whole Epiſtle is worth the reading.

L. 2. *c.* 39.

Vide etiam Conſtitut. Clementis. βαπτίζετε δὲ ὑμῶν, ϗ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ ϗ νουθεσίᾳ Θεοῦ.

* *Lib.* 5. *ad Rom. c.* 6. *Idem Hom.* 14. *in Lucam, & lib.* 8. *Hom.* 8. *in Levitic.*

30. But beſides theſe Authorities of ſuch who writ before the ſtarting of the *Pelagian* Queſtions, it will not be uſeleſs to bring the diſcourſes of them and others, I mean, the Reaſon upon which the Church did it both before and after.

31. *Irenæus* his Argument was this: *Chriſt* took upon him our Nature to ſanctifie and to ſave it, and paſſed through the ſeveral periods of it, even unto death, which is the ſymbol and effect of old age; and therefore it is certain he did ſanctifie all the periods of it: and why ſhould he be an Infant, but that Infants ſhould receive the crown of their age, the purification of their ſtained nature, the ſanctification of their perſons, and the ſaving of their Souls by their Infant Lord and elder Brother?

Irenæus.

32. *Omnis enim anima eouſque in Adam cenſetur, donec in Chriſto recenſeatur; tamdiu immunda, quamdiu recenſeatur:* Every Soul is accounted in *Adam,* till it be new accounted in *Chriſt;* and ſo long as it is accounted in *Adam,* ſo long it is unclean; and we know *no unclean thing can enter into Heaven:* and therefore our Lord hath defined it, *Unleſs ye be born of Water and the Spirit, ye cannot enter into the Kingdom of Heaven;* that is, ye cannot be holy. It was the argument of *Tertullian;* which the rather is to be received, becauſe he was one leſs favourable to the Cuſtom of the Church in his time of baptizing Infants, which Cuſtom he noted and acknowledged, and hath alſo in the prece-

Tertullian.

Lib. de Anima, c. 39 & 42.

S. Cyprian *ep ad Fidum.*

preceding diſcourſe fairly proved. And indeed, (that S. *Cyprian* may ſuperadd his ſymbol) *God, who is no accepter of perſons, will alſo be no accepter of ages. For if to the greateſt delinquents ſinning long before againſt God remiſſion of ſins be given when afterwards they believe, and from Baptiſm and from Grace no man is forbidden; how much more ought not an Infant be forbidden, who being new born hath ſinned nothing, ſave only that being in the fleſh, born of* Adam, *in his firſt birth he hath contracted the contagion of an old death? who therefore comes the eaſier to obtain remiſſion of ſins, becauſe to him are forgiven, not his own, but the ſins of another man. None ought to be driven from Baptiſm and the Grace of God, who is merciful, and gentle, and pious unto all: and therefore much leſs Infants, who more deſerve our aid, and more need the Divine mercy, becauſe in the firſt beginning of their birth, crying and weeping, they can do nothing but call for mercy and relief. For this reaſon it was,* (ſaith *Origen*) *that they to whom the ſecrets of the Divine myſteries were committed did baptize their Infants, becauſe there were born with them the impurities of ſin,* which did need material Ablution, as a Sacrament of ſpiritual purificatian. For that it may appear that our ſins have a proper analogy to this Sacrament, the Body it ſelf is called *the Body of ſin:* and therefore the waſhing of the Body is not ineffectual towards the great work of Pardon and abolition. Indeed after this Ablution there remains Concupiſcence, or the material part of our miſery and ſin. For *Chriſt* by his death only took away that which, when he did die for us, he bare in his own body upon the tree. Now *Chriſt* only bare the puniſhment of our ſin, and therefore we ſhall not die for it; but the material part of the ſin *Chriſt* bare not: ſin could not come ſo near him; it might make him ſick and die, but not diſordered and ſtained. He was pure from Original and Actual ſins: and therefore that remains in the body, though the guilt and puniſhment be taken off, and changed into advantages and grace; and the Actual are relieved by the Spirit of Grace deſcending afterwards upon the Church, and ſent by our Lord to the ſame purpoſe.

Origen *lib* 5. *ad Rom. c.* 6.

S Ambr. *de Abrah Patr. lib.* 2. *cap* 11.

33. But it is not rationally to be anſwered what S. *Ambroſe* ſays, *Quia omnis peccato obnoxia, ideo omnis ætas Sacramento idonea.* For it were ſtrange that ſin and miſery ſhould ſeize upon the innocent and moſt unconſenting perſons; and that they only ſhould be left without a Sacrament, and an inſtrument of expiation. And although they cannot conſent to the preſent ſuſception, yet neither do they refuſe: and yet they conſent as much to the grace of the Sacrament as to the prevarication of *Adam*; and becauſe they ſuffer under this, it were but reaſon they ſhould be relieved by that. And * *it were better* (as *Gregory Nazianzen* affirms) *that they ſhould be conſigned and ſanctified without their own knowledge, than to die without their being ſanctified:* for ſo it happened to the circumciſed babes of *Iſrael*. And if the conſperſion and waſhing the door-poſts with the blood of a Lamb did ſacramentally preſerve all the firſt-born of *Goſhen*; it cannot be thought impoſſible or unreaſonable, that the want of underſtanding in children ſhould hinder them from the bleſſing of a Sacrament, and from being redeemed and waſhed with the blood of the Holy *Lamb, who was ſlain* for all *from the beginning of the world.*

* Greg. Naz. κρεῖσσον γὰρ ἀναισθήτως ἁγιασθῆναι, ἢ ἀπελθεῖν ἀσφράγιστα καὶ ἀτέλεστα. *Orat* 40. *in S. Bapt.*

34. After all this, it is not inconſiderable, that we ſay the Church hath great power and authority about the Sacraments; which is obſervable in many inſtances. She appointed what perſons ſhe pleaſed, and in equal power made an unequal diſpenſation and miniſtery. The Apoſtles firſt diſpenſed all things, and then they left off exteriour miniſteries to attend to *the Word of God and Prayer:* and *S. Paul* accounted it no part of his office to Baptize, when he had been ſeparated by impoſition of hands at *Antioch* to the work of Preaching and greater miniſteries; and accounted that act of the Church the act of *Chriſt*, ſaying, *Chriſt ſent me not to baptize, but to preach the Goſpel.* They uſed various forms in the miniſtration of Baptiſm: ſometimes baptizing *in the name of Chriſt*, ſometimes expreſly invocating the holy and ever-bleſſed Trinity: one while, [*I baptize thee,*] as in the *Latine* Church; but in the *Greek*, [*Let the Servant of Chriſt be baptized.*] And in all Eccleſiaſtical miniſteries the Church invented the forms, and in moſt things hath often changed them, as in Abſolution, Excommunication. And ſometimes they baptized people under their profeſſion of Repentance, and then taught them: as it happened to the Gaoler and his family; in whoſe caſe there was no explicit Faith aforehand in the myſteries of Religion, ſo far as appears; and yet he, and not only he, but all his houſe were baptized at that hour of the night when the Earthquake was terrible, and the fear was pregnant upon them; and this upon their Maſter's account, as it is likely. But others were baptized in the conditions of a previous Faith, and a new-begun * Repentance. They baptized in Rivers, or in Lavatories, by dipping, or by ſprinkling: for ſo we find that *S. Laurence* did as he went to martyrdom,

* *Non ut delinquere deſinant, ſed quia deſierunt*, as *Tertull* phraſeth it.

dom, and ſo the Church did ſometimes to Clinicks, and ſo it is highly convenient to be done in Northern Countries; according to the Prophecy of *Iſaiah*, *So ſhall he* Iſa. 52. 15. *ſprinkle many Nations*, according as the typical expiations among the *Jews* were uſually by ſprinkling. And it is fairly relative to the myſtery, to the *ſprinkling with the blood* 1 Pet. 1. 2. *of Chriſt*, and the watering of the furrows of our Souls with the dew of Heaven, to make them to bring forth fruit unto the Spirit and unto Holineſs. The Church ſometimes dipt the Catechumen three times, ſometimes but once. Some Churches uſe Fire in their Baptiſms: ſo do the *Ethiopians*; and the cuſtom was ancient in ſome places. And ſo in the other Sacrament: ſometimes they ſtood, and ſometimes kneeled: and ſometimes received it in the mouth, and ſometimes in the hand; one while in levened, another while in unlevened bread: ſometimes the wine and water were mingled, ſometimes they were pure; and they admitted ſome perſons to it ſometimes, which at other times they rejected: ſometimes the Conſecration was made by one form, ſometimes by another: and, to conclude, ſometimes it was given to Infants, ſometimes not. And ſhe had power ſo to do: for in all things where there was not a Commandment of *Chriſt* expreſſed or implied in the nature and in the end of the Inſtitution, the Church had power to alter the particulars as was moſt expedient, or conducing to edification. And although the after-Ages of the Church, which refuſed to communicate Infants, have found ſome little things againſt the lawfulneſs, and thoſe Ages that uſed it found out ſome pretences for its neceſſity; yet both the one and the other had liberty to follow their own *neceſſities*, ſo in all things they followed *Chriſt*. Certainly there is infinitely more reaſon why Infants may be communicated, than why they may not be Baptized. And that this diſcourſe may revert to its firſt intention; although there is no record extant of any Church in the world which, from the Apoſtles days incluſively to this very day, ever refuſed to Baptize their Children; yet if they had upon any preſent reaſon, they might alſo change their practice when the reaſon ſhould be changed: and therefore if there were nothing elſe in it, yet the univerſal practice of all Churches in all Ages is abundantly ſufficient to determine us, and to legitimate the practice, ſince *Chriſt* hath not forbidden it. It is ſufficient confutation to diſagreeing people, to uſe the words of S. *Paul*, *We have no ſuch cuſtom, nor the Churches of God*, to ſuffer Children to be ſtrangers from the Covenant of Promiſe, till they ſhall enter into it as *Jews* or *Turks* may enter, that is, by choice and diſputation. But although this alone to modeſt and obedient, that is, to Chriſtian Spirits be ſufficient, yet this is more than the queſtion did need: It can ſtand upon its proper foundation.

Aqua refectionis, & Baptiſmi lavacrum, quo anima ſterilis ariditate peccati ad bonos fructus inferendos divinis muneribus irrigatur. Caſſiodor. *in* 23. *pſ.* 2.

ἔνιοι τὰ ὦτα τῶν σφραγιζομένων κατεσημήναντο, *dixit Heracleon apud* Clem. Alex.

Quicunque parvulos recentes ab uteris matrum baptizandos negat, anathema eſto. Concil. Milevit. *Can.* 2.
He that refuſeth to baptize his Infants, *ſhall be in danger of the Council.*

The PRAYER.

O Holy and Eternal Jeſus, *who in thine own perſon wert pleaſed to ſanctifie the waters of Baptiſm, and by thy Inſtitution and Commandment didſt make them effectual to excellent purpoſes of grace and remedy, be pleaſed to verifie the holy effects of Baptiſm to me and all thy ſervants whoſe names are dedicated to thee in an early and timely preſentation; and enable us with thy grace to verifie all our promiſes, by which we were bound then when thou didſt firſt make us thy own portion and relatives in the conſummation of a holy Covenant. O be pleaſed to pardon all thoſe indecencies and unhandſome interruptions of that ſtate of favour in which thou didſt plant us by thy grace, and admit us by the gates of Baptiſm: and let that* Spirit *which* moved upon *thoſe holy* Waters *never be abſent from us, but call upon us and invite us by a perpetual argument and daily ſolicitations and inducements to holineſs; that we may never return to the filthineſs of ſin, but by the anſwer of a good Conſcience may pleaſe thee, and glorifie thy name, and do honour to thy Religion and Inſtitution in this world, and may receive the bleſſings and the rewards of it in the world to come, being preſented to thee pure and ſpotleſs in the day of thy power, when thou ſhalt lead thy Church to a Kingdom and endleſs glories.* Amen.

Appendix ad Sect. 9. numb. 3. of *JESUS* being Baptized, *&c.*

Christ's *Prayer at his Baptiſm:*

Hanc orationem tranſcripſit & tranſmiſit Eruditiſſimus vir, & linguarum orientalium apprime gnarus, Dud. Loftus, *J. V. D. & Juris Civilis Profeſſor publicus in Academia Dublinienſi apud Hibernos, Profeſſor linguarum Orientalium apud eoſdem.*

ܐܢ ܡܢ ܐܘ ܐܒܐ ܐܝܟ ܨܒܝܢܟ ܗܘܝܬ ܒܪܢܫܐ ܘܡܢ ܟܕ ܐܬܝܠܕܬ ܡܢ ܒܬܘܠܬܐ
ܘܥܕܡܐ ܠܝܘܡܐ. ܡܠܝܬ ܗܠܝܢ ܕܟܝܢܐ ܐܢܫܝܐ. ܘܢܛܪܬ ܐܦ ܫܡܠܝܐ ܦܘܩ̈ܕܢܝܟ
ܘܐܪ̈ܙܐ ܘܛܘܦ̈ܣܐ ܕܢܡܘܣܐ ܘܗܫܐ ܥܡܕܬ ܘܛܟܣܬ ܠܡܥܡܘܕܝܬܐ ܕܬܗܘܐ ܡܢ ܬܡܢ
ܪܘܚܢܝܬܐ ܕܡܘܠܕܐ ܠܚܕܬܘܬܐ ܐܘ ܐܝܟ ܕܝܘܚܢܢ ܗܘܐ ܐܚܪܝܐ ܕܒܢܝ̈ܢܫܐ
ܢܫܬܡܠܐ: ܗܘܐ ܐܚܪܝܐ ܐܢܐ ܩܕܡܝܐ ܕܟܗ̈ܢܐ ܐܘܢܓܠܝܘܢܝ̈ܐ. ܐܢܬ ܕܝܢ ܐܘ ܐܒܐ ܒܝܕ
ܡܨܥܝܘܬܐ ܕܨܠܘܬܝ ܦܬܚ ܫܡܝܐ ܘܫܕܪ ܪܘܚܟ ܩܕܝܫܐ ܥܠ ܟܪܣܐ ܗܢܐ ܕܡܥܡܘܕܝܬܐ.
ܐܝܟ ܕܫܪܐ ܗܘ ܟܪܣܐ ܕܒܬܘܠܬܐ ܘܓܒܠܢܝ ܡܢܗ. ܗܟܢܐ ܢܫܪܐ ܐܦ ܗܘ ܟܪܣܐ ܕܡܥܡܘܕܝܬܐ
ܘܢܩܕܫܝܘܗܝ ܠܒܢܝ̈ܢܫܐ. ܕܡܢ ܬܡܢ ܢܬܝܠܕܘܢ ܐܢܫܐ ܚ̈ܕܬܐ ܕܢܗܘܘܢ ܒܢ̈ܝܟ ܘܐܚ̈ܝ
ܘܝܪ̈ܬܐ ܕܡܠܟܘܬܟ. ܘܡܕܡ ܐܝܠܝܢ ܟܗ̈ܢܐ ܕܡܢ ܢܡܘܣܐ ܥܕܡܐ ܠܝܘܚܢܢ ܠܐ ܐܫܟܚܘ
ܠܡܥܒܕ ܟܗ̈ܢܐ ܕܕܝܬܝܩܐ ܚܕܬܐ ܗܒ ܕܐܢܐ ܪܫܗܘܢ ܒܩܘܪܒܢܐ ܕܨܠܘܬܐ ܗܕܐ.
ܕܐܡܬܝ ܕܡܥܡܕܝܢ ܐܘ ܡܩܪܒܝܢ ܨܠܘ̈ܬܐ ܠܘܬܟ ܐܝܟ ܕܪܘܚܐ ܩܕܝܫܐ ܥܡܝ ܒܚܙܘܐ ܓܠܝܐ
ܡܬܚܙܝܐ: ܗܟܢܐ ܐܦ ܢܬܓܠܐ ܕܗܘ ܪܘܚܐ ܢܫܬܘܬܦ ܒܟܢܘܫܝܗܘܢ ܘܢܫܡܠܐ ܒܗܘܢ
ܬܫܡܫܬܐ ܕܕܝܬܝܩܐ ܚܕܬܐ: ܕܡܛܠܬܗ ܗܘܝܬ ܒܪܢܫܐ. ܘܐܝܟ ܪܒ ܟܗ̈ܢܐ ܡܩܪܒ ܐܢܐ ܨܠܘ̈ܬܐ ܗܠܝܢ ܩܕܡܝܟ.

O Father, according to the good pleaſure of thy will I am made a Man, and from the time in which I was born of a Virgin unto this day I have finiſhed thoſe things which are agreeing to the nature of Man, and with due obſervance have perform'd all thy Commandments, the myſteries and types of the Law: and now truly I am baptized, and ſo have I ordain'd Baptiſm, that from thence, as from the place of ſpiritual birth, the Regeneration of men may be accompliſh'd: and as John *was the laſt of the Legal Prieſts, ſo am I the firſt of the Evangelical. Thou therefore, O Father, by the mediation of my Prayer open the Heavens, and from thence ſend thy Holy Spirit upon this womb of Baptiſm; that as he did untie the womb of the Virgin, and thence form me, ſo alſo he would looſe this Baptiſmal womb, and ſo ſanctifie it unto men, that from thence new men may be begotten, who may become thy Sons, and my Brethren, and Heirs of thy Kingdom. And what the Prieſts under the Law until* John *could not do, grant unto the Prieſts of the New Teſtament, (whoſe chief I am in the oblation of this Prayer.) that whenſoever they ſhall celebrate Baptiſm, or pour forth Prayers unto thee, as the Holy Spirit is ſeen with me in open viſion, ſo alſo it may be made manifeſt that the ſame Spirit will adjoin himſelf in their ſociety a more ſecret way, and will by them perform the miniſteries of the New Teſtament, for which I am made a Man; and as the High Prieſt I do offer theſe Prayers in thy ſight.*

This Prayer was tranſcrib'd out of the *Syriack Catena* upon the third Chapter of S. *Luke's* Goſpel, and is by the Author of that *Catena* reported to have been made by our Bleſſed Saviour immediately before the opening of the Heavens at his Baptiſm; and that the Holy Spirit did deſcend upon him while he was thus praying: and for it he cites the Authority of S. *Philoxenus.* I cannot but foreſee that there is one clauſe in it which will be us'd as an objection againſt the Authority of this Prayer; *viz.* [*as* John *was the laſt of the Legal Prieſts:*] For he was no Prieſt at all, nor ever officiated in the Temple, or at the *Moſaick* Rites. But this is nothing: becauſe, that the Baptiſt was of the family of the Prieſts, his Father *Zachary* is a demonſtration; that he did not officiate, his being imployed in another Miniſtery is a ſufficient anſwer; that he was the laſt of the Prieſts is to be underſtood in this ſenſe, that he was the period of the Law, the common term between the Law and the Goſpel: by him the Goſpel was firſt preached ſolemnly, and therefore in him the Law firſt ended. And as he was the laſt of the Prophets, ſo he was the laſt of the Prieſts: not but that after him many had the gift of Prophecy, and ſome did officiate in the *Moſaical* Prieſthood; but that his Office put the firſt period to the ſolemnity of *Moſes's* Law, that is, at him the Diſpenſation Evangelical did firſt enter.

That the Miniſters of the Goſpel are here called *Prieſts*, ought not to be a prejudice againſt this Prayer in the perſuaſions of any men; becauſe it was uſual with our Bleſſed Saviour to retain the words of the *Jews* his Country-men before whom he ſpake, that they might by words to which they were uſed be inſtructed in the notice of perſons and things, offices and miniſteries Evangelical, which afterwards were to be repreſented under other, that is, under their proper names.

And now all that I ſhall ſay of it is this. 1. That it is not unlikely but our Bleſſed Saviour prayed when he was baptized, and when the holy Ghoſt deſcended upon him; not only becauſe it was an imployment ſymbolical to the Grace he was to receive, but alſo to become to us a precedent by what means we are to receive the Holy Spirit of God. 2. That it is very likely our bleſſed Lord would conſecrate the Waters of Baptiſm to thoſe myſterious ends whither he deſigned them, as well as the Bread and Chalice of the Holy Supper. 3. That it is moſt likely the *Eaſterlings* did preſerve a record of many words and actions of the Holy *Jeſus* which are not tranſmitted to us. 4. It is certain that our Bleſſed Lord did do and ſay many more things than are in the Holy Scriptures; and that this was one of them, we have the credit of this ancient Author, and the Authority of S. *Philoxenus.* However, it is much better to make ſuch good uſe of it as the matter and piety of the Prayer will miniſter, than to quarrel at it by the imperfection of uncertain conjectures.

The End of the Firſt Part.

Appendix ad Sect. 9. numb. 3. of *JESUS* being Baptized, *&c.*

Chriſt's *Prayer at his Baptiſm:*

Hanc orationem tranſcripſit & tranſmiſit Eruditiſſimus vir, & linguarum orientalium apprime gnarus, Dud. Loftus, *J. U. D. & Juris Civilis Profeſſor publicus in Academia Dublinienſi apud Hibernos, Profeſſor linguarum Orientalium apud eoſdem.*

ܐܢܐ ܗܐ ܐܘ ܐܒܐ ܐܝܟ ܨܒܝܢܟ ܗܘܝܬ ܒܪܢܫܐ ܘܡܢ ܟܕ ܐܬܝܠܕܬ ܡܢ ܒܬܘܠܬܐ
ܘܥܕܡܐ ܠܝܘܡܐ. ܫܡܠܝܬ ܗܠܝܢ ܕܟܝܢܐ ܐܢܫܝܐ. ܘܢܛܪܬ ܐܦ ܫܡܠܝܐ ܦܘܩ̈ܕܢܐ
ܘܐܪ̈ܙܐ ܘܛܘܦܣܐ ܕܢܡܘܣܐ ܘܗܫܐ ܥܡܕܬ ܘܛܟܣܬܗ̇ ܠܡܥܡܘܕܝܘܬܐ ܕܬܗܘܐ ܡܢ ܬܡܢ
ܪܘܚܢܝܬܐ ܕܡܘܠܕܐ ܠܒܢܝ̈ܢܫܐ ܬܬܐܚܕ ܘܐܝܟ ܕܟܠ ܕܝܘܚܢܢ ܗܘܐ ܐܚܪܝܐ ܕܟܗ̈ܢܐ
ܢܡܘܣ̈ܝܐ: ܗܟܢܐ ܐܦ ܐܢܐ ܩܕܡܝܐ ܕܟܗ̈ܢܐ ܐܘܢܓܠܝ̈ܐ. ܐܢܬ ܕܝܢ ܐܘ ܐܒܐ ܒܝܕ
ܡܨܥܝܘܬܐ ܕܨܠܘܬܝ ܦܬܚ ܫܡܝܐ ܘܫܕܪ ܪܘܚܟ ܩܕܝܫܐ ܥܠ ܟܪܣܐ ܗܕܐ ܕܡܥܡܘܕܝܘܬܐ.
ܕܐܝܟ ܕܫܪܐ ܟܪܣܐ ܕܒܬܘܠܬܐ ܘܓܒܠܢܝ ܡܢܗ̇. ܗܟܢܐ ܢܫܪܐ ܟܪܣܐ ܗܢܐ
ܕܡܥܡܘܕܝܘܬܐ ܘܢܩܕܫܝܘܗܝ ܠܒܢܝ̈ܢܫܐ. ܕܡܢܗ̇ ܢܗܘܘܢ ܐܢܘܢ ܒ̈ܢܝܐ ܚ̈ܕܬܐ
ܘܠܟ ܢܗܘܘܢ ܒ̈ܢܝܐ ܘܐܚ̈ܐ ܕܝܠܝ ܘܝܪ̈ܬܐ ܕܡܠܟܘܬܐ. ܘܐܦܢ ܕܠܐ ܐܫܟܚܘ
ܠܡܥܒܕ ܟܗ̈ܢܐ ܕܢܡܘܣܐ ܕܡܢ ܩܕܡ ܝܘܚܢܢ ܗܒ ܠܟܗ̈ܢܐ ܕܕܝܬܩܐ ܚܕܬܐ
ܕܪܝܫܗܘܢ ܐܢܐ: ܗܟܢܐ ܕܗܘܐ ܐܢܐ ܒܩܘܪܒܢܐ ܕܗܕܐ ܨܠܘܬܐ. ܘܟܠ
ܐܡܬܝ ܕܡܥܡܕܝܢ ܘܡܨܠܝܢ ܠܟ ܨܠܘܬܐ. ܐܝܟ ܪܘܚܐ ܩܕܝܫܐ ܥܠ ܡܥܡܘܕܝܘܬܐ
ܕܗܘ ܚܙܝܢ. ܗܟܢܐ ܐܦ ܒܟܢܘܫܝܗܘܢ ܢܬܚܙܐ ܘܢܫܡܫ ܒܗܘܢ ܬܫܡܫܬܐ ܕܕܝܬܩܐ ܚܕܬܐ: ܕܡܛܠܬܗ
ܗܘܝܬ ܒܪܢܫܐ. ܘܐܝܟ ܪܒ ܟܗ̈ܢܐ ܡܩܪܒ ܐܢܐ ܩܕܡܝܟ.

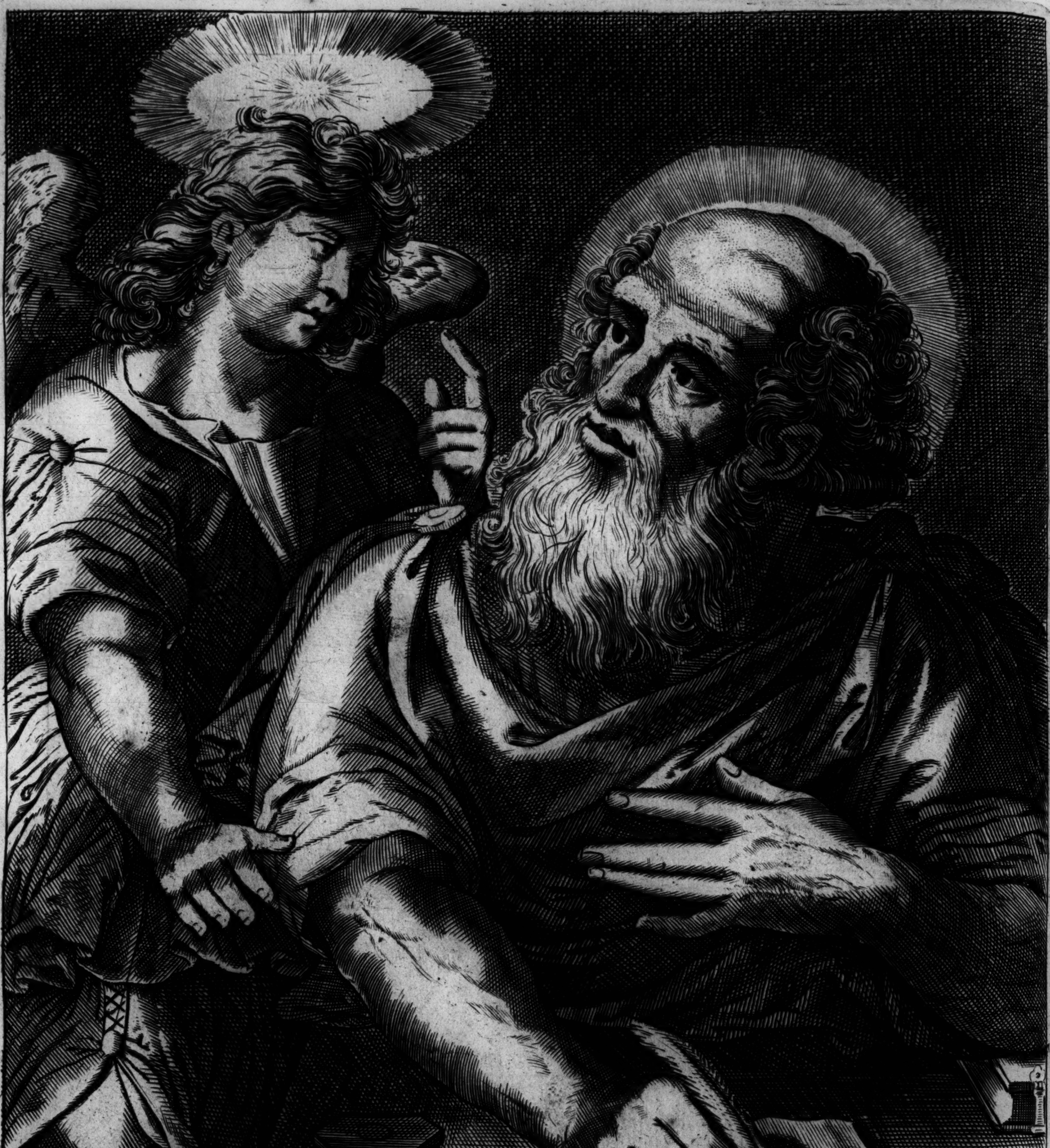
O *Father, according to the good pleaſure of thy will I am made a Man, and from the time in which I was born of a Virgin unto this day I have finiſhed thoſe things which are agreeing to the nature of Man, and with due obſervance have perform'd all thy Commandments, the myſteries and types of the Law: and now truly I am baptized, and ſo have I ordain'd Baptiſm, that from thence, as from the place of ſpiritual birth, the Regeneration of men may be accompliſh'd: and as* John *was the laſt of the Legal Prieſts, ſo am I the firſt of the Evangelical. Thou therefore, O Father, by the mediation of my Prayer open the Heavens, and from thence ſend thy Holy Spirit upon this womb of Baptiſm; that as he did untie the womb of the Virgin, and thence form me, ſo alſo he would looſe this Baptiſmal womb, and ſo ſanctifie it unto men, that from thence new men may be begotten, who may become thy Sons, and my Brethren, and Heirs of thy Kingdom. And what the Prieſts under the Law until* John *could not do, grant unto the Prieſts of the New Teſtament, (whoſe chief I am in the oblation of this Prayer.) that whenſoever they ſhall celebrate Baptiſm, or pour forth Prayers unto thee, as the Holy Spirit is ſeen with me in open viſion, ſo alſo it may be made manifeſt that the ſame Spirit will adjoin himſelf in their ſociety a more ſecret way, and will by them perform the miniſteries of the New Teſtament, for which I am made a Man; and as the High Prieſt I do offer theſe Prayers in thy ſight.*

This Prayer was tranſcrib'd out of the *Syriack Catena* upon the third Chapter of S. *Luke's* Goſpel, and is by the Author of that *Catena* reported to have been made by our Bleſſed Saviour immediately before the opening of the Heavens at his Baptiſm; and that the Holy Spirit did deſcend upon him while he was thus praying: and for it he cites the Authority of S. *Philoxenus*. I cannot but foreſee that there is one clauſe in it which will be us d as an objection againſt the Authority of this Prayer; *viz.* [*as* John *was the laſt of the Legal Prieſts:*] For he was no Prieſt at all, nor ever officiated in the Temple, or at the *Moſaick* Rites. But this is nothing: becauſe, that the Baptiſt was of the family of the Prieſts, his Father *Zachary* is a demonſtration; that he did not officiate, his being imployed in another Miniſtery is a ſufficient anſwer; that he was the laſt of the Prieſts is to be underſtood in this ſenſe, that he was the period of the Law, the common term between the Law and the Goſpel: by him the Goſpel was firſt preached ſolemnly, and therefore in him the Law firſt ended. And as he was the laſt of the Prophets, ſo he was the laſt of the Prieſts: not but that after him many had the gift of Prophecy, and ſome did officiate in the *Moſaical* Prieſthood; but that his Office put the firſt period to the ſolemnity of *Moſes's* Law, that is, at him the Diſpenſation Evangelical did firſt enter.

That the Miniſters of the Goſpel are here called *Prieſts*, ought not to be a prejudice againſt this Prayer in the perſuaſions of any men; becauſe it was uſual with our Bleſſed Saviour to retain the words of the *Jews* his Country-men before whom he ſpake, that they might by words to which they were uſed be inſtructed in the notice of perſons and things, offices and miniſteries Evangelical, which afterwards were to be repreſented under other, that is, under their proper names.

And now all that I ſhall ſay of it is this. 1. That it is not unlikely but our Bleſſed Saviour prayed when he was baptized, and when the holy Ghoſt deſcended upon him; not only becauſe it was an imployment ſymbolical to the Grace he was to receive, but alſo to become to us a precedent by what means we are to receive the Holy Spirit of God. 2. That it is very likely our bleſſed Lord would conſecrate the Waters of Baptiſm to thoſe myſterious ends whither he deſigned them, as well as the Bread and Chalice of the Holy Supper. 3. That it is moſt likely the *Eaſterlings* did preſerve a record of many words and actions of the Holy *Jeſus* which are not tranſmitted to us. 4. It is certain that our Bleſſed Lord did do and ſay many more things than are in the Holy Scriptures; and that this was one of them, we have the credit of this ancient Author, and the Authority of S. *Philoxenus*. However, it is much better to make ſuch good uſe of it as the matter and piety of the Prayer will miniſter, than to quarrel at it by the imperfection of uncertain conjectures.

The End of the Firſt Part.



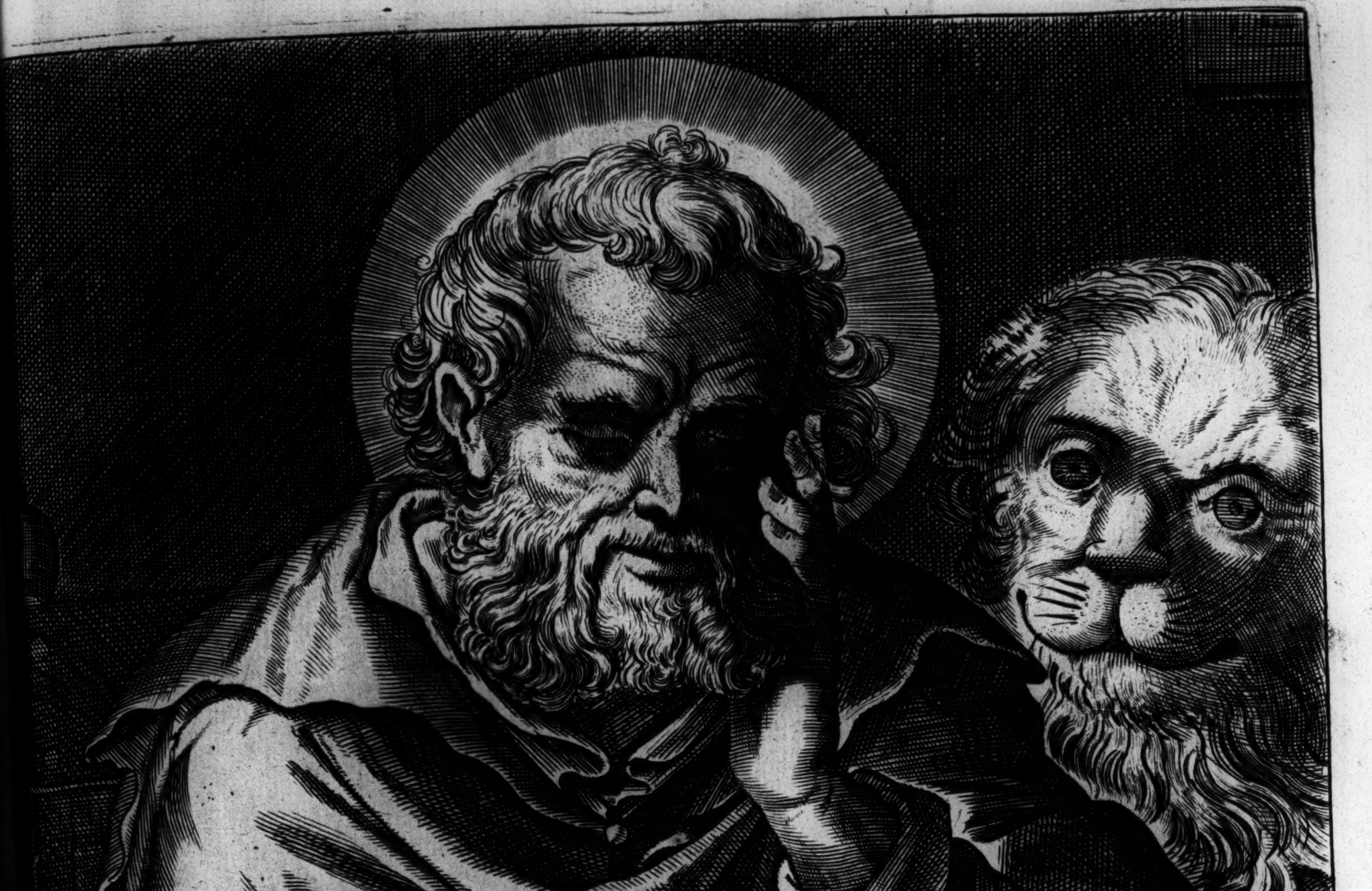
S^{t} MATHEW y^{e} Evangeliſt.

S^{t} Mathew the Apoſtle & Evangeliſt preach-ed the Goſpell in Æthiopia & was there ſlayn with an Halbert. Bed: *et* Barō *Sept. 21.*

This **MATHEW** *and that Angel doth implie,*
Chriſtes roial ligne in his humanitie ~~
Manlike himſelf, deriving downe the same,
To **IOSEPH'S** *Tribe from faithfull* **ABRAHAM**

1678.

Place these two Figures before the title of y^{e} 2^{d} Part.



S^t. MARKE y^e Evangeliſt.

MARKES lion (as his Goſpell) doth beginne,
A CRIERS voice the Wildernes within,
Make ſtraight his pathes; this ſame is onely hee
of IVDAH'S Tribe who was foretold to bee.

e having been the Co-
diutor of S^t. Paul &
Peter severally at
lexandria planted
governd a Church
and there by
y^e violence of
Pagan multitud
ſuffered Martyr
dome AD64 Baron

Place This fig. 1

THE
HISTORY
OF THE
Life and Death
OF THE
HOLY JESUS:

BEGINNING

At the time of his firſt *Miracle*, until the Second Year of
his PREACHING:

WITH

Conſiderations and *Diſcourſes* upon the ſeveral
Parts of the Story;

And PRAYERS fitted to the ſeveral MYSTERIES.

THE SECOND PART.

Chryſoſt. ad Demet.

Τὸ ἀπιστεῖν ταῖς ἐκ τοῦ πρὸς τὴν ἐκπλήρωσιν ἐκλελῦσθαι τῶν ἐντολῶν γίνεται.

LONDON,
Printed by *J. Heptinſtall* for the Aſſigns of *Luke Meredith*,
MDCCII.

TO THE

Right Honourable and Excellent LADY,

THE

Lady MARY,

Counteſs Dowager of *NORTHAMPTON*.

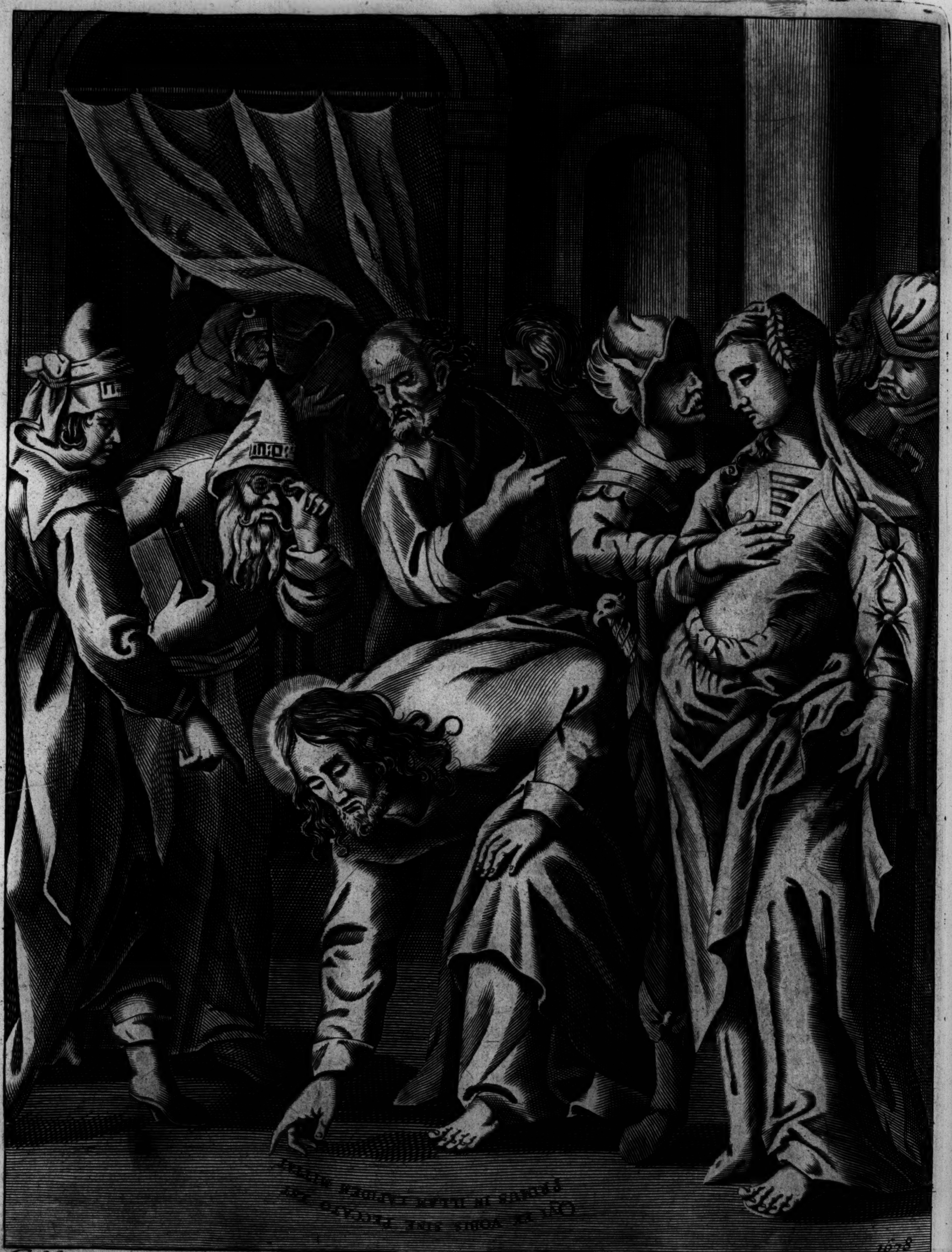
I Am now to preſent to your Honour part of that Production of which your great love to Sanctity was Parent, and which was partly deſigned to ſatisfie thoſe great appetites to Vertue which have made you hugely apprehenſive and forward to entertain any Inſtrument whereby you may grow and increaſe in the Service of God, and the Communion and Charities of holy people. Your Honour beſt knows in what Soil the firſt Deſign of theſe Papers grew; and but that the Excellent Perſonage who was their firſt Root is tranſplanted for a time, that he may not have his righteous Soul vexed with the impurer converſation of ill-minded men, I am confident you would have received the fruits of his abode to more excellent purpoſes. But becauſe he was pleaſed to leave the managing of this to me, I hope your Honour will for his ſake entertain what that rare Perſon conceived, *though I was left to the pains and danger of* bringing forth; *and that it may dwell with you for its firſt relation, rather than be rejected for its appendent imperfections, which it contracted not in the fountain, but in the chanels of its progreſs and emanation.* Madam, *I ſhall beg of God that your Honour may receive as great increment of Piety and ghoſtly ſtrength in the reading this Book, as I receive honour if you ſhall be pleaſed to accept and own this as a confeſſion of your great Worthineſs, and a teſtimony of the Service which ought to be payed to your Honour by,*

Madam,

Your Honour's moſt humble

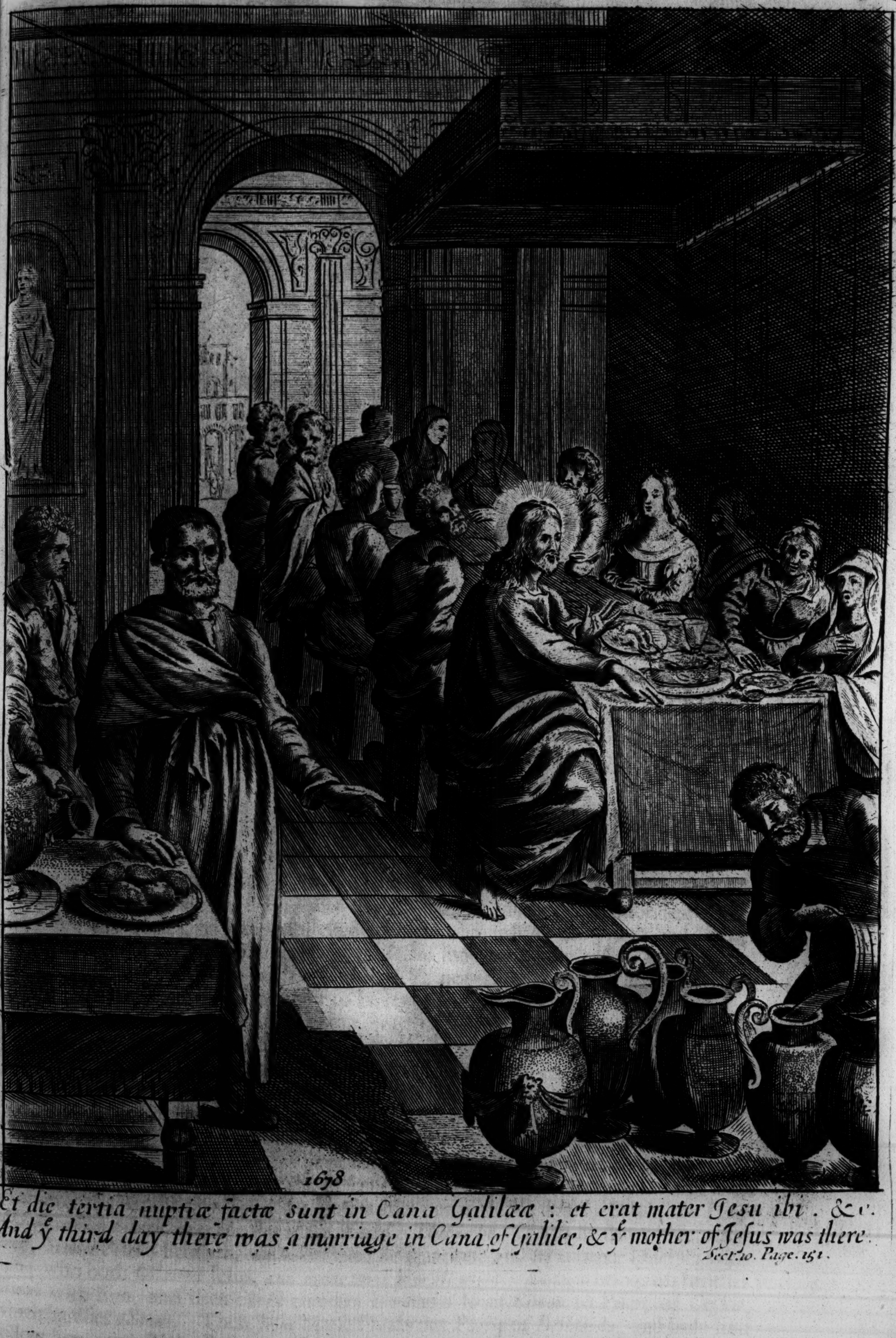
and moſt obliged Servant,

Jer. Taylor.


QUI EX VOBIS SINE PECCATO EST
PRIMUS IN ILLAM LAPIDEM MITTAT
1678

Adducunt autem Scribæ et Pharisæi Mulierem in adulterio deprehensam. &c. St Ioann: 8.
And the Scribes and Pharisees brought unto him a Woman taken in adultery, and ſet in ye mids &c.
But Ieſus stooped down, and with his finger wrote on the ground, as though he heard
them not.

Vide [illegible] Page [illegible]



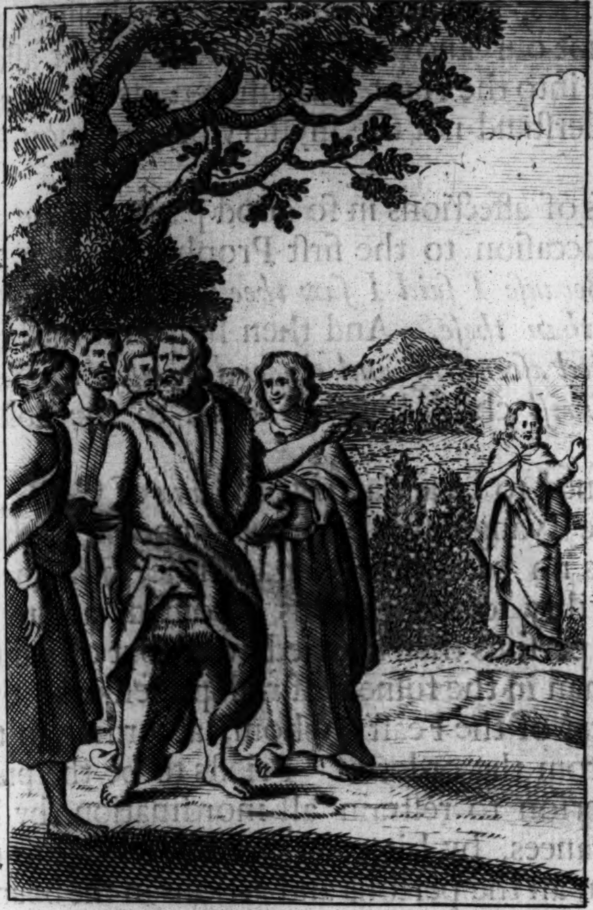
Et die tertia nuptiæ factæ sunt in Cana Galilææ : et erat mater Jesu ibi . &c.
And yͤ third day there was a marriage in Cana of Galilee, & yͤ mother of Jesus was there.

Sect. 10. Page. 151.

SECT. X.

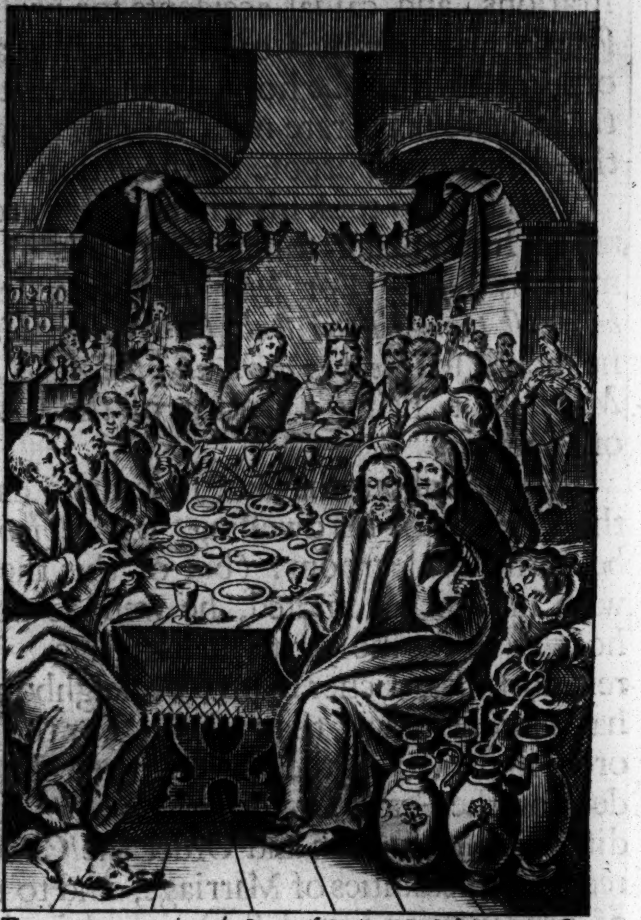
Of the firſt Manifeſtation of JESUS, by the Teſtimony of S. John, and a Miracle.

John points to Ieſus.



The next day Iohn ſeeth Ieſus coming unto him, and ſaith, Behold the Lamb of God, which taketh away the ſin of the world. This is he of whom I ſaid, after me cometh a man, which is preferred before me; for he was before me. And I knew him not, but that he ſhould be made manifeſt to Iſrael. Ioh. 1. 29, 30, 31.

Chriſt turns water into wine.



There was a marriage in Cana of Galilee. And there were ſet there ſix water pots of ſtone, after the manner of the purifying of the Iewes, containing two or three firkins apeice. Ieſus ſaith unto them, fill the water pots with water, and they filled them to the brim. Ieſus ſaith unto them draw out now &c. This begiñing of miracles did Ieſus in Cana of Galilee, and manifeſted forth his glory. Ioh. 2 6, 7, 8 — 11.

1. AFTER that the Baptiſt by a ſign from Heaven was confirmed in ſpirit and
underſtanding that *Jeſus* was the *Meſſias*, he immediately publiſhed to the
Jews what God had manifeſted to him: and firſt to the Prieſts and Levites
ſent in legation from the Sanhedrim, he profeſſed indefinitely, in anſwer to their que-
ſtion, that himſelf was (*a*) *not the CHRIST*, nor *Elias*, nor *that Prophet* whom (a) John 1.
they by a ſpecial Tradition did expect to be revealed they knew not when. And con- 20, 21.
cerning himſelf definitely he ſaid nothing, but that he was (*b*) *the voice of one crying in* (b) V. 23.
the Wilderneſs, Make ſtraight the way of the Lord. " He it was who was then (*c*) *amongſt* (c) V. 26.
" *them*, but *not known*, a perſon of great dignity, to whom the Baptiſt was (*d*) *not* (d) V. 27.
" *worthy* to do the office of the loweſt Miniſtery; (*e*) *who coming after* John *was* (e) V. 15, 27, 30.
" *preferred far before him*; who (*f*) was to *increaſe*, and the Baptiſt was to *decreaſe*; (f) Chap. 3. 30.
" who did (*g*) *baptize with the Holy Ghoſt and with Fire.* (g) Mat. 3. 11.

2. This was the Character of his perſonal Prerogatives: but as yet no demonſtration
was made of his Perſon, till after the deſcent of the Holy Ghoſt upon *Jeſus:* and then
when-ever the Baptiſt ſaw *Jeſus*, he points him out with his finger, *Behold the Lamb* John 1. 29, 36.
of God, which taketh away the ſins of the World: This is he. Then he ſhews him to *An-*
drew, Simon Peter's brother, with the ſame deſignation, and to another Diſciple with
him; who both *followed* Jeſus, *and abode with him all night*. *Andrew* brings his brother V. 37, 39.
Simon with him, and then *Chriſt* changes his name from *Simon* to *Peter*, or *Cephas*,
which ſignifies *a Stone*. Then *Jeſus* himſelf finds out *Philip* of *Bethſaida*, and bade him
follow him; and *Philip* finds out *Nathanael*, and calls him to ſee. Thus perſons bred

in a dark cell, upon their firſt aſcent up to the chambers of light, all run ſtaring upon the beauties of the Sun, and call the partners of their darkneſs to communicate in their new and ſtranger Revelation.

3. When *Nathanael* was come to *Jeſus*, *Chriſt* ſaw his heart, and gave him a teſtimony to be truly honeſt, and full of holy ſimplicity, *a true Iſraelite without guile*. And *Nathanael*, being overjoyed that he had found the *Meſſias*, believing out of love, and loving by reaſon of his joy, and no ſuſpicion, took that for a proof and verification of his perſon, which was very inſufficient to confirm a doubt, or ratifie a probability. But ſo we believe a ſtory which we love, taking probabilities for demonſtrations, and caſual accidents for probabilities, and any thing creates vehement preſumptions, in which caſes our guides are not our knowing faculties, but our affections, and if they be holy, God guides them into the right perſuaſions; as he does little birds to make rare neſts, though they underſtand not the myſtery of operation, nor the deſign and purpoſe of the action.

4. But *Jeſus* took his will and forwardneſs of affections in ſo good part, that he promiſed him greater things: and this gave occaſion to the firſt Prophecy which was made by *Jeſus*. For *Jeſus ſaid unto him, Becauſe I ſaid I ſaw thee under the Fig-tree, believeſt thou? Thou ſhalt ſee greater things than theſe.* And then he propheſied that he ſhould ſee *Heaven open, and the Angel of God aſcending and deſcending upon the Son of Man.* But, being a Doctor of the Law, *Chriſt* choſe him not at all to the College of Apoſtles. S Aug *tra.* 17. *c.* 1. *in Joan.*

5. Much about the ſame time there happened to be a Marriage in *Cana* of *Galilee*, in the vicinage of his dwelling, where *John* the Evangeliſt is by ſome ſuppoſed to have been the Bridegroom: (but of this there is no certainty:) and thither *Jeſus* being with his Mother invited, he went to do civility to the perſons eſpouſed, and to do honour to the holy rite of Marriage. The perſons then married were but of indifferent fortunes, richer in love of neighbours than in the fulneſs of rich poſſeſſions; they had more company than wine. For the Maſter of the Feaſt (whom, according to the order and piety of the Nation, they choſe from the order of * Prieſts to be the preſident of the Feaſt, by the reverence of his perſon to reſtrain all inordination, by his diſcretion to govern and Order the Circumſtances, by his religious knowledge to direct the ſolemnities of Marriage, and to retain all the perſons and actions in the bounds of prudence and modeſty) complained to the Bridegroom that the Gueſts wanted Wine.

* Gaudent. Brixian. *tra.* 9. *Hujuſmodi fuerunt modeſta illa Sertorii convivia quæ deſcripſit* Plutarchus. Δεῖπνα πολλὼ ἔχοντα αἰδῶ ϗ κόσμον· οὐδὲ ὁρᾶν τι τῶν αἰσχρῶν οὔτε ἀκούειν ὑπομένοντος· ἀλλὰ ϗ τοὺς συνόντας εὐτάκτοις ϗ ἀνυβρίστοις παιδείαις χρῆσθαι ϗ φιλοφρεσύναις ἐθίζοντος. Plut. *in Sertor.*

6. As ſoon as the Holy Virgin-Mother had notice of the want, out of charity, that uſes to be imployed in ſupplying even the minutes and ſmalleſt articles of neceſſity, as well as the clamorous importunity of extremities and great indigencies, ſhe complained to her Son by an indefinite addreſs; not deſiring him to make ſupply, for ſhe knew not how he ſhould: but either out of an habitual commiſeration ſhe complained without hoping for remedy; or elſe ſhe looked on him who was the fountain of holineſs and of plenty, as expecting a derivation from him either of Diſcourſes or Miracles. But *Jeſus anſwered her, Woman, what have I to do with thee? mine hour is not yet come.* By this anſwer intending no denial to the purpoſe of his Mother's intimation, to whom he always bare a religious and pious reverence; but to ſignifie that he was not yet entred into his period and years of Miracles: and when he did, it muſt be not for reſpect of kindred or civil relations, but as it is a derivation of power from above, ſo it muſt be in purſuit of that ſervice and deſign which he had received in charge together with his power.

7. And ſo his Mother underſtood him, giving expreſs charge to the miniſters to do whatſoever he commanded. *Jeſus* therefore bade them *fill the water-pots* which ſtood there for the uſe of frequent waſhings, which the *Jews* did uſe in all publick meetings, for fear of touching pollutions, or contracting legal impurities: which they did with a curiouſneſs next to ſuperſtition, waſhing the very beds and tables uſed at their Feaſts. The miniſters *filled them to the brim*, and, as they were commanded, *drew out, and bare unto the Governour of the Feaſt*; who *knew not of it*, till the Miracle grew publick, and like light ſhewed it ſelf. For while they wondred at the œconomy of that Feaſt, in *keeping the beſt wine till the laſt*, it grew apparent that he who was the Lord of the Creatures, who in their firſt ſeeds have an obediential capacity to receive the impreſſes of what forms he pleaſes to imprint, could give new natures,

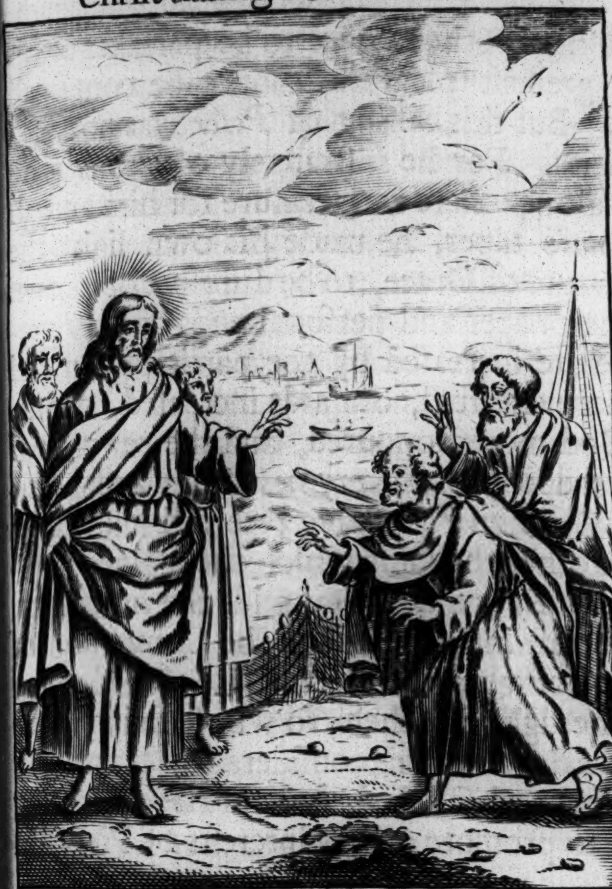
tures, and produce new qualities in that ſubject in which he chuſes to glorifie his Son.

8. *This beginning of Miracles did Jeſus in Cana of Galilee.* For all thoſe Miracles which are reported to be done by *Chriſt* in his Infancy, and interval of his younger years, are Apocryphal and ſpurious, feigned by trifling underſtandings, (who think to ſerve God with a well-meant lie,) and promoted by the credulity of ſuch perſons *in whoſe hearts* eaſineſs, *folly* and credulity are *bound up* and tied faſt with ſilken thread, and eaſie ſoftneſſes of religious affections, not made ſevere by the rigours of wiſedom and experience. This firſt Miracle manifeſted his Glory, and *his Diſciples believed in him.*

Ad SECT. X.

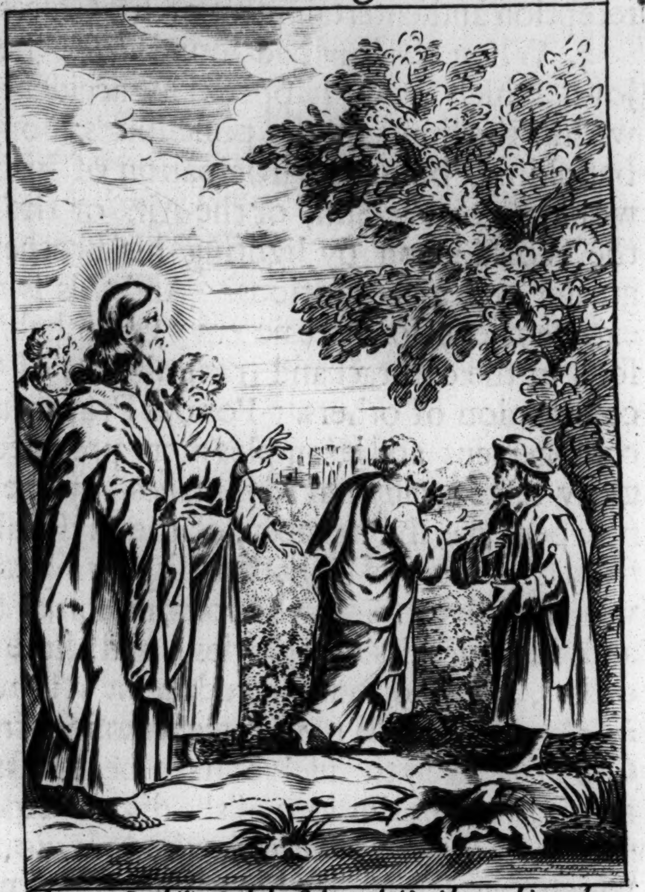
Conſiderations touching the Vocation of five Diſciples, and of the firſt Miracle of JESUS, *done at* Cana *in* Galilee.

Chriſt calling *Peter* and *Andrew*.



Matth. 4. 18, 19, 20. *Jeſus walking by the sea of Galilee saw two brethren, Simon called Peter & Andrew his brother, caſting a net into the sea, (for they were fiſhers) And he saith unto them, follow me, and I will make you fiſhers of men. And they ſtraightway left their nets, and followed him.*

Nathanael's coming to Chriſt.



Joh. 1. 45, 46. *Philip findeth Nathanael & saith unto him, we have found him, of whom Moses in yͤ law and yͤ prophets did write, Jesus of Nazareth yͤ son of Joseph. Nathanael said unto him, can any good thing come out of Nazareth? Philip saith unto him, come and see. Jesus saw Nathanael coming, & said, Behold an Israelite indeed,* etc.

1. AS ſoon as ever *John* the Baptiſt was taught by the deſcent of the Holy Spirit that this was *Jeſus*, he inſtantly preaches him to all that came near him. For the Holy Ghoſt was his Commiſſion and Inſtruction: and now he was a Miniſter Evangelical, and taught all thoſe that have the honour to be ſervants in ſo ſacred imployment, that they muſt not go till they be ſent, nor ſpeak till they be inſtructed, nor yet hold their peace when their Commiſſion is ſigned by the conſignation of the Spirit in ordinary Miniſtery. For *all power and all wiſdom is from above*, and in ſpiritual miniſtrations is a direct emanation from the Holy Spirit: that as no man is fit to ſpeak the Myſteries of Godlineſs, be his perſon never ſo holy, unleſs he derive wiſdom in order to ſuch miniſteries; ſo be he never ſo inſtructed by the aſſiſtance of art or infuſed knowledge, yet unleſs he alſo have derived power as well as skill, authority as well as knowledge from the ſame Spirit, he is not enabled to miniſter in publick in ordinary miniſtrations. The Baptiſt was ſent by a prime deſignation *to prepare the way* to *Jeſus*, and was inſtructed by the ſame Spirit which had ſanctified or conſecrated him in his Mother's womb to this holy purpoſe.

2. When the Baptiſt had ſhewed *Jeſus* to *Andrew* and another Diſciple, they immediately followed him with the diſtances and fears of the firſt approach, and the infirmities of new Converts: but *Jeſus* ſeeing them follow their firſt light, invited them to ſee the Sun. For God loves to cheriſh Infants in grace; and having ſown the immortal ſeed in their hearts, if it takes root downwards, and ſprings out into the verdure of a leaf, he ſtill waters it with the gentle rain of the Holy Spirit, in graces and new aſſiſtances, till it brings forth the fruits of a holy converſation. And God, who knows that Infants have need of pleaſant, and gentle, and frequent nutriment, hath given

to them this comfort, that himſelf will take care of their firſt beginnings, and improve them to the ſtrength of men, and give them the ſtrengths of nature, and the wiſdom of the Spirit, which ennoble men to excellencies and perfections. By the preaching of the Baptiſt they were brought to ſeek for *Chriſt*; and when they did, *Chriſt* found them, and brought them home, and made them *ſtay all night with him:* which was more favour than they look'd for. For ſo God uſually diſpenſes his mercies, that they may run over our thoughts and expectations; and they are given in no proportion to us, but according to God's meaſures: he conſidering not what we are worthy of, but what is fit for him to give; he only requiring of us capacities to receive his favour, and fair reception and entertainment of his Graces.

3. When *Andrew* had found *Jeſus*, he calls his Brother *Simon* to be partaker of his joys, which, as it happens in accidents of greateſt pleaſure, cannot be contained within the limits of the poſſeſſour's thoughts. But this calling of *Peter* was not to a beholding, but to a participation of his felicities. For he is ſtrangely covetous who would enjoy the Sun, or the Air, or the Sea, alone: here was treaſure for him and all the World: and by lighting his Brother *Simon*'s taper, he made his own light the greater and more glorious. And this is the nature of Grace, to be diffuſive of its own excellencies; for here no envy can inhabit: the proper and perſonal ends of holy perſons in the contract and tranſmiſſions of Grace are increaſed by the participation and communion of others. For our Prayers are more effectual, our aids increaſed, our incouragement and examples more prevalent, God more honoured, and the rewards of glory have accidental advantages, by the ſuperaddition of every new Saint and beatified perſon; the members of the myſtical body, when they have received nutriment from God and his Holy Son, ſupplying to each other the ſame which themſelves received, and live on, in the communion of Saints. Every new Star gilds the firmament, and increaſes its firſt glories: and thoſe who are inſtruments of the Converſion of others, ſhall not only introduce new beauties, but when themſelves *ſhine like the ſtars in glory*, they ſhall have ſome reflexions from the light of others, to whoſe fixing in the Orb of Heaven themſelves have been inſtrumental. And this conſideration is not only of uſe in the exaltations of the dignity Apoſtolical and Clerical, but for the enkindling even of private charities; who may do well to promote others intereſts of Piety, in which themſelves alſo have ſome concernment.

4. Theſe Diſciples asked of *Chriſt where he dwelt. Jeſus anſwered, Come and ſee.* It was an anſwer very expreſſive of our duty in this inſtance. It is not enough for us to underſtand where *Chriſt* inhabits, or where he is to be found; for our underſtandings may follow him afar off, and we receive no ſatisfaction unleſs it be to curioſity: but we muſt go where he is, eat of his meat, waſh in his Lavatory, reſt on his beds, and dwell with him. For the Holy *Jeſus* hath no kind influence upon thoſe who ſtand at diſtance, ſave only the affections of a Loadſtone, apt to draw them nigher, that he may tranſmit his virtues by union and confederations: but if they perſiſt in a ſullen diſtance, they ſhall learn his glories as *Dives* underſtood the peace of *Lazarus*, of which he was never to participate. Although *the Son of man hath not where to lay his head*, yet he hath many houſes where to convey his Graces; he hath nothing to cover his own, but he hath enough to ſanctifie ours: and as he dwelt in ſuch houſes which the charity of good people then afforded for his entertainment; ſo now he loves to abide in places which the Religion of his ſervants hath vowed to his honour, and the advantages of Evangelical miniſtrations. Thither we muſt come to him, or any-where elſe where we may enjoy him. He is to be found in a Church, in his Ordinances, in the communion of Saints, in every religious duty, in the heart of every holy perſon: and if we go to him by the addreſſes of Religion in Holy places, by the miniſtery of Holy Rites, by Charity, by the adherences of Faith, and Hope, and other combining Graces, the Graces of union and ſociety, or prepare a lodging for him within us, that he may come to us; then ſhall we ſee ſuch glories and interiour beauties, which none know but they that dwell with him. The ſecrets of ſpiritual benediction are underſtood only by them to whom they are conveyed, even by the children of his houſe. *Come and ſee.*

Secreta mea mihi & filiis domûs meæ. Clem. Alex *Strom.*

5. S. *Andrew* was firſt called, and that by *Chriſt* immediately; his Brother *Simon* next, and that by *Andrew:* but yet *Jeſus* changed *Simon*'s name, and not the other's; and by this change deſign'd him to an eminency of Office, at leaſt in ſignification, principally above his Brother, or elſe ſeparately and diſtinctly from him. To ſhew, that theſe Graces and favours which do not immediately co-operate to eternity, but are gifts and offices, or impreſſes of authority, are given to men irregularly, and without any or-

der of prediſponent cauſes, or probabilities on our part, but are iſſues of abſolute predeſtination; and as they have efficacy from thoſe reaſons which God conceals, ſo they have ſome purpoſes as conceal'd as their cauſes: only if God pleaſes to make us veſſels of fair imployment and of great capacity, we ſhall bear a greater burthen, and are bound to glorifie God with ſpecial offices. But as theſe exteriour and ineffective Graces are given upon the ſame good will of God which made this matter to be a humane Body, when, if God had ſo pleaſed, it was capable of being made a Fungus or a Sponge: ſo they are given to us with the ſame intentions as are our Souls, that we might glorifie God in the diſtinct capacity of Grace, as before of a reaſonable nature. And beſides that it teaches us to magnifie God's free mercy, ſo it removes every ſuch exalted perſon from being an object of envy to others, or from pleaſing himſelf in vainer opinions. For God hath made him of ſuch an imployment as freely and voluntarily as he hath made him a Man, and he no more co-operated to this Grace than to his own creation; and may as well admire himſelf for being born in *Italy*, or from rich parents, or for having two hands or two feet, as for having received ſuch a deſignation extraordinary. But theſe things are never inſtruments of reputation among ſevere underſtandings, and never but in the ſottiſh and unmanly apprehenſions of the vulgar. Only this, when God hath imprinted an authority upon a perſon, although the man hath nothing to pleaſe himſelf withal but God's grace, yet others are to pay the duty which that impreſſion demands: which duty becauſe it rapports to God, and touches not the man, but as it paſſes through him to the fountain of authority and grace, it extinguiſhes all pretences of opinion and pride.

6. When *Jeſus* eſpied *Nathanael* (who alſo had been called by the firſt Diſciples) coming towards him, he gave him an excellent character, calling him *a true Iſraelite in whom was no guile*, and admitted him amongſt the firſt Diſciples of the Inſtitution: by this character in one of the firſt of his Scholars hallowing Simplicity of Spirit, and receiving it into his Diſcipline, that it might now become a Vertue and Duty Evangelical. For although it concerns us as a Chriſtian duty to be prudent, yet the Prudence of Chriſtianity is a duty of ſpiritual effect, and in inſtances of Religion with no other purpoſes than to avoid giving offence to thoſe that are without and within; that we cauſe no diſreputation to Chriſtianity; that we do nothing that may incourage enemies to Religion; and that thoſe that are within the communion and obedience of the Church may not ſuffer as great inconveniences by the indiſcreet conduct of religious actions as by direct temptations to a ſin. Theſe are the purpoſes of private Prudence, to which in a greater meaſure and upon more variety of rules the Governours of Churches are obliged. But that which Chriſtian ſimplicity prohibits is the mixing arts and unhandſome means for the purchace of our ends; witty counſels that are underminings of our neighbour, deſtroying his juſt intereſt to ſerve our own, ſtratagems to deceive, infinite and inſignificant anſwers with fraudulent deſign, unjuſt and unlawful concealment of our purpoſes, fallacious promiſes and falſe pretences, flattery and unjuſt and unreaſonable praiſe, ſaying one thing and meaning the contrary, pretending Religion to ſecular deſigns, breaking faith, taking falſe oaths and ſuch other inſtruments of humane purpoſes framed by the Devil, and ſent into the world to be perfected by Man. Chriſtian Simplicity ſpeaks nothing but its thoughts; and when it concerns Prudence that a thought or purpoſe ſhould be concealed, it concerns Simplicity that ſilence be its cover, and not a falſe vizor; it rather ſuffers inconvenience than a lye: it deſtroys no man's right, though it be inconſiſtent with my advantages; it reproves freely, palliates no man's wickedneſs; it intends what it ought, and does what is bidden, and uſes courſes regular and juſt, ſneaks not in corners, and walks always in the eye of God and the face of the world.

7. *Jeſus* told *Nathanael* that he *knew* him, when he *ſaw* him *under the Fig-tree*: and *Nathanael* took that to be probation ſufficient that he was the *Meſſias*, and believed rightly upon an inſufficient motive. Which becauſe *Jeſus* did accept, it gives teſtimony to us, that however Faith be produced, by means regular or by arguments incompetent, whether it be proved or not proved, whether by chance or deliberation, whether wiſely or by occaſion, ſo that Faith be produced by the inſtrument, and love by Faith, God's work is done, and ſo is ours. For if S. *Paul* rejoyced that *Chriſt was preached*, though *by the envy* of peeviſh perſons; certainly God will not reject an excellent product becauſe it came from a weak and ſickly parent. And he that brings good out of evil, and rejoyces in that good, having firſt triumphed upon the evil, will certainly take delight in the Faith of the moſt ignorant perſons, which his own grace hath produced out of innocent, though inſufficient, beginnings. It was folly in *Naaman*

to refuſe to be cured, becauſe he was to recover only by waſhing in *Jordan*. The more incompetent the means is, the greater is the glory of God, who hath produced waters from a rock, and fire from the colliſion of a ſponge and wool: and it is certain, the end, unleſs it be in products merely natural, does not take its eſtimate and degrees from the external means. Grace does miracles, and the productions of the Spirit in reſpect of its inſtruments are equivocal, extraordinary, and ſupernatural; and ignorant perſons believe as ſtrongly, though they know not why, and love God as heartily, as greater ſpirits and more excellent underſtandings: and when God pleaſes, or if he ſees it expedient, he will do to others as to *Nathanael*, give them greater arguments and better inſtruments for the confirmation and heightning of their Faith, than they had for the firſt production.

8. When *Jeſus* had choſen theſe few Diſciples to be witneſſes of ſucceeding accidents, every one of which was to be a probation of his Miſſion and Divinity, he entred into the theatre of the world at a Marriage-feaſt, which he now firſt hallowed to a Sacramental ſignification, and made to become myſterious. He now began to chuſe his Spouſe out from the communities of the world, and did mean to endear her by unions ineffable and glorious, and conſign the Sacrament by his blood, which he firſt gave in a ſecret repreſentment, and afterwards in letter and apparent effuſion. And although the Holy *Jeſus* did in his own perſon conſecrate Cœlibate, and Abſtinence, and Chaſtity in his Mother's: yet by his preſence he alſo hallowed *Marriage*, and made it *honourable*, not only in civil account and the rites of Heraldry, but in a ſpiritual ſenſe, he having new ſublim'd it by making it a Sacramental repreſentment of the union of *Chriſt* and his Spouſe the Church. And all married perſons ſhould do well to remember what the conjugal ſociety does repreſent, and not break the matrimonial bond, which is a myſterious ligament of *Chriſt* and his Church: for whoever diſſolves the ſacredneſs of the Myſtery, and unhallows the Vow by violence and impurity, he diſſolves his relation to *Chriſt*. To break faith with a Wife or Husband is a divorce from *Jeſus*, and that is a ſeparation from all poſſibilities of Felicity. In the time of the *Moſaical* Statutes, to violate Marriage was to do injuſtice and diſhonour and a breach to the ſanctions of Nature, or the firſt conſtitutions: But two bands more are added in the Goſpel, to make Marriage more ſacred. For now our *Bodies* are made *Temples of the Holy Ghoſt*, and the Rite of Marriage is made ſignificant and Sacramental, and every act of Adultery is Profanation and Irreligion, it deſecrates a Temple, and deflours a Myſtery.

9. The Married pair were holy, but poor, and they wanted wine; and the Bleſſed Virgin-Mother, pitying the affront of the young man, complained to *Jeſus* of the want: and *Jeſus* gave her an anſwer which promiſed no ſatisfaction to her purpoſes. For now that *Jeſus* had lived thirty years, and done in perſon nothing anſwerable to his glorious Birth, and the miraculous accidents of his Perſon, ſhe longed till the time came in which he was to manifeſt himſelf by actions as miraculous as the Star of his Birth. She knew by the rejecting of his Trade, and his going abroad, and probably by his own diſcourſe to her, that the time was near; and the forwardneſs of her love and holy deſires poſſibly might go ſome minutes before his own preciſe limit. However *Jeſus* anſwered to this purpoſe, to ſhew, that the work he was to do was done not to ſatisfie her importunity, which is not occaſion enough for a Miracle, but to proſecute the great work of Divine deſignation. For in works ſpiritual and religious all exteriour relation ceaſes. The world's order, and the manner of our nature, and the infirmities of our perſon, have produced Societies, and they have been the parents of Relation; and God hath tied them faſt by the knots of duty, and made the duty the occaſion and opportunities of reward: But in actions ſpiritual, in which we relate to God, our relations are founded upon the Spirit; and therefore we muſt do our duties upon conſiderations ſeparate and ſpiritual, but never ſuffer temporal relations to impede our Religious duties. Christian Charity is a higher thing than to be confined within the terms of dependence and correlation; and * thoſe endearments which leagues, or nature, or ſociety have made, paſs into ſpiritual, and, like Stars in the preſence of the Sun, appear not when the heights of the Spirit are in place. Where duty hath prepared ſpecial inſtances, there we muſt for Religion's ſake promote them; but even to our Parents or our Children the charities of Religion ought to be greater than the affections of Society. And though we are bound in all offices exteriour to prefer our Relatives before others, becauſe that is made a Duty; yet to purpoſes ſpiritual, all perſons eminently holy put on the efficacy of the ſame relations, and paſs a duty upon us of religious affections.

* Συγγένεια γὰρ οἰκειοτέρα ἡ πρὸς δικαιοσύνην ϗ πᾶσαν ἀρετὴν ὁμιλία. Philo. *in expoſit. general*

10. At the command of *Jeſus* the Water-pots were filled with water, and the water was by his Divine power turned into wine. Where the different œconomy of God and the world is highly obſervable. *Every man ſets forth good wine at firſt, and then the worſe:* But God not only turns the water into wine, but into ſuch wine, that the laſt draught is moſt pleaſant. The world preſents us with fair language, promiſing hopes, convenient fortunes, pompous honours; and theſe are the outſides of the bole: but when it is ſwallowed, theſe diſſolve in the inſtant, and there remains bitterneſs, and the malignity of Coloquintida. Every ſin ſmiles in the firſt addreſs, and carries light in the face, and hony in the lip: but *when we have well drunk, then comes that which is worſe,* a whip with ſix ſtrings, fears and terrours of Conſcience, and ſhame and diſpleaſure, and a caitive diſpoſition, and diffidence in the day of death. But when after the manner of the purifying of the Chriſtians we fill our Water-pots with water, watering our couch with our tears, and moiſtening our cheeks with the perpetual diſtillations of Repentance; then *Chriſt* turns our water into wine: firſt Penitents, and then Communicants; firſt waters of ſorrow, and then the wine of the Chalice; firſt the juſtifications of Correction, and then the ſanctifications of the Sacrament, and the effects of the Divine power, joy, and peace, and ſerenity, hopes full of confidence, and confidence without ſhame, and boldneſs without preſumption. For *Jeſus keeps the beſt wine till the laſt:* not only becauſe of the direct reſervations of the higheſt joys till the nearer approaches of glory; but alſo becauſe our reliſhes are higher after a long fruition than at the firſt Eſſays: ſuch being the nature of Grace, that it increaſes in reliſh as it does in fruition, every part of Grace being new Duty and new Reward.

The PRAYER.

O Eternal and ever-Bleſſed Jeſu, *who didſt chuſe Diſciples to be witneſſes of thy life and Miracles, ſo adopting Man into a participation of thy great imployment of bringing us to Heaven by the means of a holy Doctrine, be pleaſed to give me thy grace, that I may love and revere their Perſons whom thou haſt ſet over me, and follow their Faith, and imitate their Lives, while they imitate thee; and that I alſo in my capacity and proportion may do ſome of the meaner offices of ſpiritual building, by Prayers, and by holy Diſcourſes, and fraternal Correption, and friendly Exhortations, doing advantages to ſuch Souls with whom I ſhall converſe. And ſince thou wert pleaſed to enter upon the ſtage of the World with the commencement of Mercy and a Miracle, be pleaſed to viſit my Soul with thy miraculous Grace, turn my water into wine, my natural deſires into ſupernatural perfections, and let my ſorrows be turned into joys, my ſins into vertuous habits, the weakneſſes of humanity into communications of the Divine nature; that ſince thou* keepeſt the beſt unto the laſt, *I may by thy aſſiſtance grow from Grace to Grace, till thy Gifts be turned to Reward, and thy Graces to participation of thy Glory, O Eternal and ever-Bleſſed* Jeſu. Amen.

DISCOURSE VII.

Of Faith.

1. Nathanael's Faith was produced by an argument not demonſtrative, not certainly concluding: *Chriſt* knew him when he ſaw him firſt, and he believed him to be the *Meſſias.* His Faith was excellent, what-ever the argument was. And I believe a GOD, becauſe the Sun is a glorious body; or becauſe of the variety of Plants, or the fabrick and rare contexture of a man's Eye: I may as fully aſſent to the Concluſion, as if my belief dwelt upon the Demonſtrations made by the Prince of Philoſophers in the 8. of his Phyſicks and 12. of his Metaphyſicks. This I premiſe as an inlet into the conſideration concerning the Faith of ignorant perſons. For if we conſider upon what eaſie terms moſt of us now are Chriſtians, we may poſſibly ſuſpect that either Faith hath but little excellence in it, or we but little Faith, or that we are miſtaken generally

in its definition. For we are born of Chriſtian Parents, made Chriſtians at ten days old, interrogated concerning the Articles of our Faith by way of anticipation, even then when we underſtand not the difference between the Sun and a Tallow-candle: from thence we are taught to ſay our Catechiſm, as we are taught to ſpeak, when we have no reaſon to judge, no diſcourſe to diſcern, no arguments to conteſt againſt a Propoſition, in caſe we be catechiz'd into Falſe doctrine; and all that is put to us we believe infinitely, and without choice, as children uſe not to chuſe their language. And as our children are made Chriſtians, juſt ſo are thouſand others made *Mahumetans*, with the ſame neceſſity, the ſame facility. So that thus far there is little thanks due to us for believing the Chriſtian Creed: it was indifferent to us at firſt, and at laſt our Education had ſo poſſeſt us, and our intereſt, and our no-temptation to the contrary, that as we were diſpoſed into this condition by Providence, ſo we remain in it without praiſe or excellency. For as our beginnings are inevitable, ſo our progreſs is imperfect and inſufficient; and what we begun by Education, we retain only by Cuſtom. And if we be inſtructed in ſome ſlighter Arguments to maintain the Sect or Faction of our Country Religion as it diſturbs the unity of Chriſtendom; yet if we examine and conſider the account upon what ſlight arguments we have taken up Chriſtianity it ſelf, (as that it is the Religion of our Country, or that our Fathers before us were of the ſame Faith, or becauſe the Prieſt bids us, and he is a good man, or for ſomething elſe, but we know not what,) we muſt needs conclude it the good providence of God, not our choice, that made us Chriſtians.

2. But if the queſtion be, Whether ſuch a Faith be in it ſelf good and acceptable that relies upon inſufficient and unconvincing grounds; I ſuppoſe this caſe of *Nathanael* will determine us: and when we conſider that Faith is an infuſed Grace, if God pleaſes to behold his own glory in our weakneſs of underſtanding, it is but the ſame thing he does in the inſtances of his other Graces. For as God enkindles Charity upon variety of means and inſtruments, by a thought, by a chance, by a text of Scripture, by a natural tenderneſs, by the ſight of a dying or a tormented beaſt: ſo alſo he may produce Faith by arguments of a differing quality, and by iſſues of his Providence he may engage us in ſuch conditions, in which as our Underſtanding is not great enough to chuſe the beſt, ſo neither is it furniſhed with powers to reject any propoſition; and to believe well is an effect of a ſingular predeſtination, and is a gift in order to a Grace, as that Grace is in order to Salvation. But the inſufficiency of an argument or diſability to prove our Religion is ſo far from diſabling the goodneſs of an ignorant man's Faith, that as it may be as ſtrong as the Faith of the greateſt Scholar, ſo it hath full as much excellency, not of nature, but in order to Divine acceptance. For as he who believes upon the only ſtock of Education made no Election of his Faith; ſo he who believes what is demonſtrably proved is forced by the demonſtration to his choice. Neither of them did chuſe, and both of them may equally love the Article.

3. So that ſince a ſmall Argument in a weak underſtanding does the ſame work that a ſtrong Argument in a more ſober and learned, that is, it convinces and makes Faith, and yet neither of them is matter of choice; if the thing believed be good, and matter of duty or neceſſity, the Faith is not rejected by God upon the weakneſs of the firſt, nor accepted upon the ſtrength of the latter principles. When we are once in, it will not be enquired by what entrance we paſſed thither: whether God leads us or drives us in, whether we come by Diſcourſe or by Inſpiration, by the guide of an Angel or the conduct of *Moſes*, whether we be born or made Chriſtians, it is indifferent, ſo we be there where we ſhould be; for this is but the gate of Duty, and the entrance to Felicity. For thus far Faith is but an act of the Underſtanding, which is a natural Faculty, ſerving indeed as an inſtrument to Godlineſs, but of it ſelf no part of it; and it is juſt like fire producing its act inevitably, and burning as long as it can, without power to interrupt or ſuſpend its action: and therefore we cannot be more pleaſing to God for underſtanding rightly, than the fire is for burning clearly. Which puts us evidently upon this conſideration, that Chriſtian Faith, that glorious Duty which gives to Chriſtians a great degree of approximation to God by *Jeſus Chriſt*, muſt have a great proportion of that ingredient which makes actions good or bad, that is, of choice and effect.

4. For the Faith of a Chriſtian hath more in it of the Will than of the Underſtanding. Faith is that great mark of diſtinction which ſeparates and gives formality to the Covenant of the Goſpel, which is a *Law of Faith*. The Faith of a Chriſtian is his Religion, that is, it is that whole conformity to the Inſtitution or Diſcipline of *Jeſus Chriſt* which diſtinguiſhes him from the believers of falſe Religions. And to be one of *the Faithful* ſignifies the ſame with being a *Diſciple*; and that contains Obedience as well

as Believing. For to the ſame ſenſe are all thoſe appellatives in Scripture, [*the Faithful, Brethren, Believers, the Saints, Diſciples*;] all repreſenting the duty of a Chriſtian. A *Believer* and a *Saint*, or a holy perſon, is the ſame thing: *Brethren* ſignifies Charity. and *Believers* Faith in the intellectual ſenſe: *the Faithful* and *Diſciples* ſignifie both; for beſides the conſent to the Propoſition, the firſt of them is alſo uſed for Perſeverance and Sanctity, and the greateſt of charity mixt with a confident Faith up to the height of Martyrdom. *Be faithful unto the death*, (ſaid the Holy Spirit) *and I will give thee the Crown of life*. And when the Apoſtles by way of abbreviation expreſs all the Body of Chriſtian Religion, they call it *Faith working by Love*; which alſo S. *Paul* in a parallel place calls a *New Creature*: it is *a keeping of the Commandments of God*. That is the Faith of a Chriſtian, into whoſe definition Charity is ingredient, whoſe ſenſe is the ſame with keeping of God's Commandments: ſo that if we define Faith, we muſt firſt diſtinguiſh it. The faith of a natural perſon, or the faith of Devils, is a mere believing a certain number of Propoſitions upon a conviction of the Underſtanding: But the Faith of a Chriſtian, the Faith that juſtifies and ſaves him, is *Faith working by Charity*, or *Faith keeping the Commandments of God*. They are diſtinct Faiths in order to different ends, and therefore of different conſtitution; and the inſtrument of diſtinction is Charity or Obedience.

Rev. 2. 10.
Gal. 5. 6.
Ch. 6. 15.
1 Cor. 7. 19.
Gal. 5. 6.

5. And this great Truth is clear in the perpetual teſtimony of Holy Scripture. For *Abraham* is called the *Father of the Faithful*; and yet our Bleſſed Saviour told the *Jews*, that *if* they had been *the ſons of Abraham*, they *would have done the work of Abraham*; and therefore Good works are by the Apoſtle called the *footſteps of the Faith of our Father Abraham*. For Faith in every of its ſtages, at its firſt beginning, at its increment, at its greateſt perfection, is a Duty made up of the concurrence of the Will and the Underſtanding, when it pretends to the Divine acceptance; Faith and Repentance begin the Chriſtian courſe. *Repent and believe the Goſpel* was the ſumm of the Apoſtles Sermons; and all the way after it is, *Faith working by Love*. Repentance puts the firſt ſpirit and life into Faith, and Charity preſerves it, and gives it nouriſhment and increaſe; it ſelf alſo growing by a mutual ſupply of ſpirits and nutriment from Faith. Whoever does heartily believe a Reſurrection and Life eternal upon certain Conditions, will certainly endeavour to acquire the Promiſes by the purchace of Obedience and obſervation of the Conditions. For it is not in the nature or power of man directly to deſpiſe and reject ſo infinite a good. So that Faith ſupplies Charity with argument and maintenance, and Charity ſupplies Faith with life and motion: Faith makes Charity reaſonable, and Charity makes Faith living and effectual. And therefore the old *Greeks* called Faith and Charity *a miraculous Chariot* or Yoke, they bear the burthen of the Lord with an equal confederation: theſe are like *Hippocrates*'s twins, they live and die together. Indeed Faith is the firſt-born of the twins; but they muſt come both at a birth, or elſe they die, being ſtrangled at the gates of the womb. But if Charity, like *Jacob*, lays hold upon his elder brother's heel, it makes a timely and a proſperous birth, and gives certain title to the eternal Promiſes. For let us give the right of primogeniture to Faith, yet the Bleſſing, yea and the Inheritance too, will at laſt fall to Charity. Not that Faith is diſinherited, but that Charity only enters into the poſſeſſion. The nature of Faith paſſes into the excellency of Charity before they can be rewarded: and that both may have their eſtimate, that which juſtifies and ſaves us keeps the name of Faith, but doth not do the deed till it hath the nature of Charity. * For to think well, or to have a good opinion, or an excellent or a fortunate underſtanding, entitles us not to the love of God, and the conſequent inheritance: but to chuſe the ways of the Spirit, and to relinquiſh the paths of darkneſs, this is the way of the Kingdom, and the purpoſe of the Goſpel, and the proper work of Faith.

John 8. 39.
Rom. 4. 12.

θαυμαϛίαν ξυνωρίδα.

* Τὸ ἀγαθὸς μὲν εἶναι ἡμᾶς ἢ κακοὺς, ὁ Θεὸς οὐκ ἐν τῇ γνώσει ἔθηκε γινωσκομένων, ἀλλὰ ἐν τῇ αἱρέσει τῶν διϛαμένων. Juſt M. *Reſp. ad orthod.*

6. And if we conſider upon what ſtock Faith it ſelf is inſtrumental and operative of Salvation, we ſhall find it is in it ſelf acceptable, becauſe it is a Duty and commanded: and therefore it is an act of Obedience, a work of the Goſpel, a ſubmitting the Underſtanding, a denying the Affections, a laying aſide all intereſts, and a bringing our thoughts under the obedience of *Chriſt*. This the Apoſtle calls * *the Obedience of Faith*. And it is of the ſame condition and conſtitution with other Graces, all which equally relate to *Chriſt*, and are as firm inſtruments of union, and are waſhed by the Blood of *Chriſt*, and are ſanctified by his Death, and apprehend him in their capacity and degrees, ſome higher and ſome not ſo high. But Hope and Charity apprehend *Chriſt* in a meaſure and proportion greater than Faith, when it diſtinguiſhes from them. So that if Faith does the work of Juſtification, as it is a mere relation to *Chriſt*, then ſo alſo does Hope and Charity: or if theſe are Duties and good works, ſo alſo is Faith.

οὐδὲν κέρδος ὑγιοῦς πίϛεως τῆς πολιτείας διεφθαρμένης. Chry. *l.* 4. *de Sacerd.*

* Rom. 16. 26.

And they all being a like commanded in order to the ſame end, and encouraged by the ſame reward, are alſo accepted upon the ſame ſtock, which is, that they are acts of Obedience and relation too: they obey *Chriſt*, and lay hold upon *Chriſt*'s merits, and are but ſeveral inſtances of the great duty of a Chriſtian, but the actions of ſeveral faculties of the *new Creature*. But becauſe Faith is the beginning Grace, and hath influence and cauſality in the production of the other, therefore all the other, as they are united in Duty, are alſo united in their Title and appellative: they are all called by the name of *Faith*, becauſe they are parts of Faith, as Faith is taken in the larger ſence: and when it is taken in the ſtricteſt and diſtinguiſhing ſenſe, they are effects and proper products by way of natural emanation.

7. That a good life is the genuine and true-born iſſue of Faith, no man queſtions that knows himſelf the Diſciple of the Holy *Jeſus*: but that Obedience is the ſame thing with * Faith, and that all Chriſtian Graces are parts of its bulk and conſtitution, is alſo the doctrine of the Holy Ghoſt, and the Grammar of Scripture making Faith and Obedience to be terms coincident and expreſſive of each other. For Faith is not a ſingle Star, but a Conſtellation, a chain of

Rom. 1.16 17.

Graces called by S. *Paul the power of God unto ſalvation to every believer*; that is, Faith is all that great inſtrument by which God intends to bring us to Heaven: and he gives this reaſon, *In the Goſpel the righteouſneſs of God is revealed from Faith to Faith*, for *it is written*, *The juſt ſhall live by Faith*. Which diſcourſe makes Faith to be a courſe of Sanctity and holy habits, a continuation of a Chriſtian's duty, ſuch a duty as not only gives the firſt breach, but by which a man lives the life of Grace. *The juſt ſhall live by Faith*; that is, ſuch a Faith as grows from ſtep to ſtep, till the whole righteouſneſs of God be fulfilled in it. *From Faith to Faith*, (ſaith the Apoſtle:) which S. *Auſtin* expounds, From Faith believing, to Faith obeying; from imperfect Faith, to Faith made perfect by the animation of Charity; that *he who is juſtified may be juſtified ſtill*. For as there are ſeveral degrees and parts of juſtification, ſo there are ſeveral degrees of Faith anſwerable to it; that in all ſenſes it may be true, that *by Faith we are juſtified*, and *by Faith we live*, and *by Faith we are ſaved*. For if we proceed *from Faith to Faith*, from believing to obeying, from Faith in the Underſtanding to Faith in the Will, from Faith barely aſſenting to the revelations of God to Faith obeying the Commandments of God, from the body of Faith to the Soul of Faith, that is, to Faith formed and made alive by Charity; then we ſhall proceed from Juſtification to Juſtification, that is, from Remiſſion of Sins to become the Sons of God, and at laſt to an actual poſſeſſion of thoſe glories to which we were here conſigned by the fruits of the Holy Ghoſt.

Ex fide annunciantium Evangelium in fidem obedientium Evangelio S. Aug.

Heb. 12. 2.

8. And in this ſenſe the Holy *Jeſus* is called by the Apoſtle *the Authour and Finiſher of our Faith*. He is the principle, and he is the promoter; he begins our Faith in Revelations, and perfects it in Commandments; he leads us by the aſſent of our Underſtanding, and finiſhes the work of his grace by a holy life: which S. *Paul* there expreſſes by its ſeveral conſtituent parts; as, *laying aſide every weight and the ſin that ſo eaſily beſets us*, and *running with patience the race that is ſet before us*, *reſiſting unto blood*, *ſtriving againſt ſin*: for in theſe things *Jeſus* is therefore made our example, becauſe he is *the Authour and Finiſher of our Faith*; without theſe Faith is imperfect. But the thing is ſomething plainer yet, for S. *James* ſaith that Faith lives not but by Charity; and the life or eſſence of a thing is certainly the better part of its conſtitution, as the Soul is to a Man. And if we mark the manner of his probation, it will come home to the main point. For he proves that *Abraham*'s *faith was* therefore *imputed to him for Righteouſneſs*, becauſe *he was juſtified by Works*; *Was not Abraham our Father juſtified by Works, when he offered up his ſon? And the Scripture was fulfilled, ſaying, Abraham believed God, and it was imputed to him for righteouſneſs*. For *Faith wrought with his Works, and made his Faith perfect*. It was a dead and imperfect Faith, unleſs obedience gave it being, and all its integral or eſſential parts. So that Faith and Charity in the ſenſe of a Chriſtian are but one Duty, as the Underſtanding and the Will are but one reaſonable Soul: only they produce ſeveral actions in order to one another, which are but *divers operations, and the ſame ſpirit*.

Ibid. verſe 1.
Verſ. 4.

Jam. 2. 20, 26.

Verſ 21.
Verſe 23.
Verſe 22.

9. Thus S. *Paul*, deſcribing the (a) *Faith* of the *Theſſalonians*, calls it that whereby they *turned from Idols*, and whereby they *ſerved the living God*: and the (b) *Faith* of the Patriarchs *believed the world's Creation*, *received the Promiſes*, *did Miracles*, *wrought Righteouſneſs*, and did and ſuffered ſo many things as make up the integrity of a holy life. And therefore (c) *diſobedience* and *unrighteouſneſs* is called *want of Faith*; and (d) *Hereſie*, which is oppoſed to Faith, *is a work of the fleſh*, becauſe Faith it ſelf is a

(a) 1 Theſſ 1. 8, 9.
(b) Heb. 11. *per totum*.
(c) Col. 3. 6. Theſſ. 3 2
(d) Gal. 5. 20.

work

* *Fides* (*authore* Cicerone) *eſt firma opinio, & eſt fida mandatorum executio. Dicta eſt autem* Fides (*ut ait idem* Cicero *de Officiis*) à fio, *quòd id fieri debeat quod dictum & promiſſum eſt.*

work of Righteouſneſs. And that I may enumerate no more particulars, the thing is ſo known, that the word * ἀπείθεια, which in propriety of language ſignifies *miſperſuaſion* or *infidelity*, is rendered *diſobedience*; and the *not providing for our families* is an act of *infidelity*; by the ſame reaſon and analogy that Obedience or Charity and a holy life are the duties of a Chriſtian, of a juſtifying Faith. And although in the natural or Philoſophical ſenſe Faith and Charity are diſtinct habits; yet in the ſenſe of a Chriſtian and the ſignification of duty they are the ſame: for we cannot believe aright, as Believing is in the Commandment, unleſs we live aright; for our Faith is put upon the account juſt as it is made precious by Charity; according to that rare ſaying of *S. Bartholomew*, recorded by the ſuppoſed *S. Denys*, *Charity is the greateſt and the leaſt Theologie*. All our faith, that is, all our Religion, is compleated in the duties of univerſal Charity: as our Charity or our manner of living is, ſo is our Faith. If our life be unholy, it may be the faith of Devils, but not the faith of Chriſtians. For this is the difference.

* Eph. 2. 2. & 5. 6.
1 Tim. 5. 8.

ἡ ἀγάπη θεολογία πολλή καὶ ἐλαχίστη, *f.* 1. *de Myſt. Theol.*

10. The faith of the Devils hath more of the Underſtanding in it, the faith of Chriſtians more of the Will: The Devils in their faith have better Diſcourſe, the Chriſtians better Affections; They in their faith have better Arguments, we more Charity. So that Charity or a good life is ſo neceſſary an ingredient into the definition of a Chriſtian's faith, that we have nothing elſe to diſtinguiſh it from the faith of Devils: and we need no trial of our Faith, but the examination of our lives. If you *keep the Commandments of God*, then have you the *Faith of Jeſus* (they are immediate in S. *John*'s expreſſion:) but if you be *importune and ungodly*, you are in *S. Paul*'s liſt amongſt them that *have no Faith*. Every Vice that rules amongſt us, and ſullies the fair beauty of our Souls, is a conviction of Infidelity.

Apoc. 14. 12.
2 Theſſ. 3. 2.

11. For it was the Faith of *Moſes* that made him deſpiſe *the riches of Egypt*; the Faith of *Joſhua*, that made him valiant; the Faith of *Joſeph*, that made him chaſt: *Abraham*'s Faith made him obedient; *S. Mary Magdalen*'s Faith made her penitent; and the Faith of *S. Paul* made him travel ſo far, and ſuffer ſo much, till he became a prodigy both of zeal and patience. Faith is a Catholicon, and cures all the diſtemperatures of the Soul: it *(a) overcomes the World*, (ſaith *S. John*;) (*b it works righteouſneſs*, (ſaith *S. Paul*;) it *(c) purifies the heart*, (ſaith *S. Peter*;) it *works Miracles*, (ſaith our Bleſſed Saviour:) Miracles in Grace always, as it did Miracles in nature at its firſt publication. And whatſoever is good, if it be a Grace, it is an act of faith; if it be a Reward, it is the fruit of faith. So that as all the actions of man are but the productions of the Soul, ſo are all the actions of the new man the effects of faith. For faith is the life of Chriſtianity, and a good life is the life of faith.

(*a*) 1 John 5. 4.
(*b*) Heb. 11. 33.
(*c*) Acts 15. 9.

12. Upon the grounds of this diſcourſe we may underſtand the ſenſe of that Queſtion of our Bleſſed Saviour, *When the Son of man comes, ſhall he find Faith on earth?* Truly juſt ſo much as he finds Charity and holy living, and no more. For then only we can be confident that *Faith is not failed from among the Children of men*, when we feel the heats of the primitive Charity return. and the calentures of the firſt old Devotion are renewed; when it ſhall be accounted honourable to be a ſervant of *Chriſt*, and a ſhame to commit a ſin: then, and then only, our Churches ſhall be Aſſemblies of the faithful, and the Kingdoms of the world Chriſtian Countries. But ſo long as it is notorious that we have made Chriſtian Religion another thing than what the Holy *Jeſus* deſigned it to be; when it does not make us live good lives, but it ſelf is made a pretence to all manner of impiety, a ſtratagem to ſerve ends, the ends of covetouſneſs, of ambition and revenge; when the Chriſtian Charity ends in killing one another for Conſcience ſake, ſo that faith is made to cut the throat of Charity, and our faith kills more than our Charity preſerves; when the Humility of a Chriſtian hath indeed a name amongſt us, but it is like a mute perſon, talk'd of only, while Ambition and Rebellion, Pride and Scorn, Self-ſeeking and proud undertakings tranſact moſt of the great affairs of Chriſtendom; when the cuſtody of our Senſes is to no other purpoſes but that no opportunity of pleaſing them paſs away; when our Oaths are like the fringes of our diſcourſes, going round about them, as if they were ornaments and trimmings; when our Blaſphemies, Prophanation, Sacrilege and Irreligion are become ſcandalous to the very *Turks* and *Jews*; while our Luſts are always habitual, ſometimes unnatural; will any wiſe man think that we believe thoſe Doctrines of Humility and Obedience, of Chaſtity and Charity, of Temperance and Juſtice, which the Saviour of the World made ſacred by his Sermon and Example, or indeed any thing he either ſaid or did, promiſed or threatned? For is it poſſible, a man with his wits about him, and believing that he ſhould certainly be damned, (that is, be eternally tormented in body and Soul with

Luk. 18. 8.

Τὸ ἀπιστεῖν ταῖς ἐντολαῖς, ἐκ τοῦ πρὸς τὴν ἐκπλήρωσιν ἐκλελύσθαι τῶν ἐντολῶν γίνεται. S. Chryſoſt *ad Demetr.*

with torments greater than can be in this world,) if he be a Swearer, or Liar, or Drunkard, or cheats his neighbour, that this man ſhould dare to do theſe things, to which the temptations are ſo ſmall, in which the delight is ſo inconſiderable, and the ſatisfaction ſo none at all.

13. We ſee by the experience of the whole world, that the belief of an honeſt man in a matter of temporal advantage makes us do actions of ſuch danger and difficulty, that half ſo much induſtry and ſufferance would aſcertain us into a poſſeſſion of all the Promiſes Evangelical. Now let any man be asked, whether he had rather be rich or be ſaved, he will tell you, without all doubt, Heaven is the better option by infinite degrees: for it cannot be that Riches, or Revenge, or Luſt ſhould be directly preferred, that is, be thought more eligible than the glories of Immortality. That therefore men neglect ſo great Salvation, and ſo greedily run after the ſatisfaction of their baſer appetites, can be attributed to nothing but want of Faith: they do not heartily believe that Heaven is worth ſo much; there is upon them a ſtupidity of ſpirit, and their Faith is dull, and its actions ſuſpended moſt commonly, and often interrupted, and it never enters into the Will; ſo that the Propoſitions are conſidered nakedly and preciſely in themſelves, but not as referring to us or our intereſts: there is nothing of Faith in it, but ſo much as is the firſt and direct act of Underſtanding; there is no conſideration nor reflection upon the act, or upon the perſon, or upon the ſubject. So that even as it is ſeated in the Underſtanding, our Faith is commonly lame, mutilous and imperfect; and therefore much more is it culpable, becauſe it is deſtitute of all co-operation of the rational appetite.

14. But let us conſider the power and efficacy of worldly Belief. If a man believes that there is gold to be had in *Peru* for fetching, or Pearls and rich Jewels in *India* for the exchange of trifles, he inſtantly, if he be in capacity, leaves the wife of his boſom, and the pretty delights of children, and his own ſecurity, and ventures into the dangers of waters and unknown ſeas, and freezings and calentures, thirſt and hunger, Pirates and ſhipwracks, and hath within him a principle ſtrong enough to anſwer all objections, becauſe he believes that Riches are deſirable, and by ſuch means likely to be had. Our Bleſſed Saviour, comparing the Goſpel to *a Merchant-man that found a pearl of great price*, and *ſold all to buy it*, hath brought this inſtance home to the preſent diſcourſe. For if we did as verily believe that in Heaven thoſe great felicities which tranſcend all our apprehenſions are certainly to be obtained by leaving our Vices and lower deſires, what can hinder us but we ſhould at leaſt do as much for obtaining thoſe great Felicities as for the leſſer, if the belief were equal? For if any man thinks he may have them without Holineſs and Juſtice and Charity, then he wants Faith; for he believes not the ſaying of S. *Paul*, *Follow peace with all men, and Holineſs, without which no man ſhall ever ſee God.* If a man believes Learning to be the only or chiefeſt ornament and beauty of Souls, that which will ennoble him to a fair imployment in his own time, and an honourable memory to ſucceeding Ages; this if he believes heartily, it hath power to make him endure Catarrhs, Gouts, Hypochondriacal paſſions, to read till his eyes almoſt fix in their orbs, to deſpiſe the pleaſures of idleneſs or tedious ſports, and to undervalue whatſoever does not co-operate to the end of his faith, the deſire of Learning. Why is the *Italian* ſo abſtemious in his drinkings, or the *Helvetian* ſo valiant in his fight, or ſo true to the Prince that imploys him, but that they believe it to be noble ſo to be? If they believed the ſame, and had the ſame honourable thoughts of other Vertues, they alſo would be as national as theſe. For Faith will do its proper work. And when the Underſtanding is peremptorily and fully determined upon the perſuaſion of a Propoſition, if the Will ſhould then diſſent and chuſe the contrary, it were unnatural and monſtrous, and poſſibly no man ever does ſo: for that men do things without reaſon and againſt their Conſcience, is, becauſe they have put out their light, and diſcourſe their Wills into the election of a ſenſible good, and want faith to believe truely all circumſtances which are neceſſary by way of prediſpoſition for choice of the intellectual.

Heb. 12. 14.

15. But when mens Faith is confident, their reſolution and actions are in proportion. For thus the Faith of *Mahumetans* makes them to abſtain from Wine for ever: and therefore, if we had the Chriſtian Faith, we ſhould much rather abſtain from Drunkenneſs for ever; it being an expreſs Rule Apoſtolical, *Be not drunk with wine, wherein is exceſs.* The Faith of the *Circumcellians* made them to run greedily to violent and horrid deaths as willingly as to a Crown: for they thought it was the King's highway to Martyrdom. And there was never any man zealous for his Religion, and of an imperious bold Faith but he was alſo willing to die for it; and therefore alſo by as

Epheſ. 5. 18.

much reaſon to live in it, and to be a ſtrict obſerver of its preſcriptions. And the ſtories of the ſtrict Sanctity, and prodigious Sufferings, and ſevere Diſciplines, and expenſive Religion, and compliant and laborious Charity, of the Primitive Chriſtians, is abundant argument to convince us, that the Faith of Chriſtians is infinitely more fruitful and productive of its univocal and proper iſſues than the faith of Hereticks, or the falſe Religions of Misbelievers, or the perſuaſions of Secular perſons, or the ſpirit of Antichriſt. And therefore when we ſee men ſerving their Prince with ſuch difficult and ambitious ſervices, becauſe they believe him able to reward them, though of his will they are not ſo certain, and yet ſo ſupinely negligent and incurious of their ſervices to God, of whoſe power and will to reward us infinitely there is certainty abſolute and irreſpective; it is certain probation that we believe it not: for if we believe there is ſuch a thing as Heaven, and that every ſingle man's portion of Heaven is far better than all the wealth in the world, it is morally impoſſible we ſhould prefer ſo little before ſo great profit.

16. I inſtance but once more. The faith of *Abraham* was inſtanced in the matter of confidence or truſt in the Divine Promiſes; and he being *the Father of the faithful*, we muſt imitate his Faith by a clear dereliction of our ſelves and our own intereſts and an intire confident relying upon the Divine goodneſs in all caſes of our needs or danger. Now this alſo is a trial of the verity of our Faith, the excellency of our condition, and what title we have to the glorious names of *Chriſtians*, and *Faithful*, and *Believers*. If our Fathers when we were in pupillage and minority, or a true and an able Friend when we were in need, had made promiſes to ſupply our neceſſities, our confidence was ſo great that our care determined. It were alſo well that we were as confident of God, and as ſecure of the event, when we had diſpoſed our-ſelves to reception of the bleſſing, as we were of our Friend or Parents. We all profeſs that God is Almighty, that all his Promiſes are certain; and yet when it comes to a pinch, we find that man to be more confident that hath ten thouſand pounds in his purſe, than he that reads God's Promiſes over ten thouſand times. *Men of a common ſpirit* (ſaith S. *Chryſoſtome*) *of an ordinary Sanctity, will not ſteal, or kill, or lye, or commit Adultery; but it requires a rare Faith, and a ſublimity of pious affections, to believe that God will work a deliverance which to me ſeems impoſſible.* And indeed S. *Chryſoſtome* hit upon the right. He had need be a good man, and love God well, that puts his truſt in him. For thoſe we * love we are moſt apt to truſt. And although truſt and confidence is ſometimes founded upon experience, yet it is alſo begotten and increaſed by love, as often as by reaſon and diſcourſe. And to this purpoſe it was excellently ſaid by S. *Baſil*, *That the Knowledge which one man learneth of another is made perfect by continual Uſe and Exerciſe; but that which through the grace of God is ingraffed in the mind of man is made abſolute by Juſtice, Gentleneſs, and Charity.* So that if you are willing even in death not only to confeſs the Articles, but in affliction and death to truſt the Promiſes; if in the loweſt nakedneſs of Poverty you can cheriſh your ſelves with the expectation of God's promiſes and diſpenſation, being as confident of food and raiment and deliverance or ſupport when all is in God's hand, as you are when it is in your own; if you can be chearful in a ſtorm, ſmile when the world frowns, be content in the midſt of ſpiritual deſertions and anguiſh of ſpirit, expecting all ſhould work together for the beſt, according to the promiſe; if you can ſtrengthen your ſelves in God when you are weakeſt, believe when you ſee no hope, and entertain no jealouſies or ſuſpicions of God though you ſee nothing to make you confident: then, and then only you have Faith, which in conjunction with its other parts is able to ſave your Souls. For in this preciſe duty of truſting God there are the rays of Hope, and great proportions of Charity and Reſignation.

Clarè cognoſceres non adeò eſſe facile Deo ſoli re aliâ non aſſumpta, credere, propter eam quæ in nobis eſt cum mortali compage cognationem. Ab his autem purgari omnibus —— uni autem Deo confidere, magni & cœleſtis animi eſt opus, & ejus qui nullis ampliùs capiatur earum quas vidimus rerum illicebris Phil Judæus, *libr. Quis rerum Div. hæres.*

* Ἔνεστι γὰρ πως τοῦτο τῇ τυραννίδι νόσημα, τοῖς φίλοισι μὴ πεποιθέναι. Æſchyl. *Prometh.*

17. The ſumm is that pious and moſt Chriſtian ſentence of the Authour of the ordinary Gloſs: *To believe in God* through Jeſus Chriſt *is, by believing to love him, to adhere to him, to be united to him by Charity and Obedience, and to be incorporated into* Chriſt's *myſtical body in the Communion of Saints.* I conclude this with a collation of certain excellent words of S. *Paul* highly to the preſent purpoſe: *Examine your ſelves, brethren, whether ye be in the Faith; prove your own ſelves.* Well but how? *Know you not your own ſelves how that Jeſus Chriſt is in you, except ye be Reprobates?* There's the touchſtone of Faith. If *Jeſus Chriſt* dwells in us, then we are true believers; if he does not, we are Reprobates, we have no Faith. But how ſhall we know whether *Chriſt*

Credere in Deum eſt, credendo amare, credendo diligere, credendo in eum ire, & membris ejus incorporari. Gloſſ. ord. in Rom. 4.

2 Cor. 13. 5.

Rom. 8. 19. *Chriſt* be in us or no? Saint *Paul* tells us that too: *If Chriſt be in you, the body is dead, by reaſon of ſin; but the ſpirit is life, becauſe of righteouſneſs.* That's the Chriſtian's mark, and the Characteriſtick of a true Believer; *a death unto ſin*, and *a living unto righteouſneſs*; *a mortified body*; and *a quickned ſpirit.* This is plain enough, and by this we ſee what we muſt truſt to. A man of a wicked life does in vain hope to be ſaved by his Faith, for indeed his Faith is but equivocal and dead, which as to his purpoſe is juſt none at all; and therefore let him no more deceive himſelf. For (that I may ſtill uſe the words of S. *Paul*) Titus 3. *This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God might be careful to maintain good works.* For ſuch, and ſuch only, in the great ſcrutiny for Faith in the day of Doom, ſhall have their portion in the boſom of *faithful Abraham.*

The PRAYER.

I.

O Eternal GOD, fountain of all Truth and Holineſs, in whom to believe is life eternal, let thy Grace deſcend with a mighty power into my Soul, beating down every ſtrong hold and vainer imagination, and bringing every proud thought and my confident and ignorant underſtanding in to the obedience of Jeſus. *Take from me all diſobedience and refractarineſs of ſpirit, all ambition and private and baſer intereſts: remove from me all prejudice and weakneſs of perſuaſion; that I may wholly reſign my Underſtanding to the perſuaſions of Chriſtianity, acknowledging Thee to be the principle of Truth, and thy Word the meaſure of Knowledge, and thy Laws the rule of my life, and thy Promiſes the ſatisfaction of my hopes, and an union with Thee to be the conſummation of Charity in the fruition of* Glory. Amen.

II.

Holy JESUS, make me to acknowledge thee to be my Lord and Maſter, and my ſelf a Servant and Diſciple of thy holy Diſcipline and Inſtitution: let me love to ſit at thy feet, and ſuck in with my ears and heart the ſweetneſs of thy holy Sermons. Let my Soul be ſhod with the preparation of the Goſpel of Peace, with a peaceable and docile diſpoſition. Give me great boldneſs in the publick Confeſſion of thy Name and the Truth of thy Goſpel, in deſpite of all hoſtilities and temptations. And grant I may always remember that thy Name is called upon me, and I may ſo behave my ſelf, that I neither give ſcandal to others, nor cauſe diſreputation to the honour of Religion; but that thou mayeſt be glorified in me, and I by thy mercies after a ſtrict obſervance of all the holy Laws of Chriſtianity. Amen.

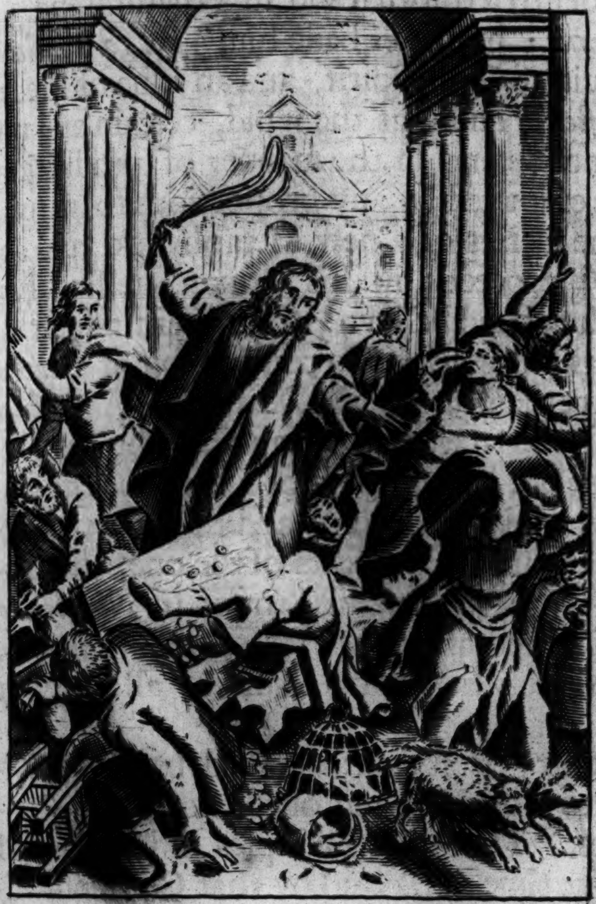
III.

O Holy and ever-Bleſſed SPIRIT, let thy gracious influences be the perpetual guide of my rational Faculties. Inſpire me with Wiſdom and Knowledge, ſpiritual Underſtanding and a holy Faith; and ſanctifie my Faith, that it may ariſe up to the confidence of Hope, and the adherences of Charity, and be fruitful in a holy Converſation. Mortifie in me all peeviſhneſs and pride of ſpirit, all heretical diſpoſitions, and whatſoever is contrary to ſound Doctrine. That when the eternal Son of God, the Authour and Finiſher of our Faith, *ſhall come to make ſcrutiny and an inqueſt for Faith, I may receive the Promiſes laid up for them that believe in the Lord* Jeſus, *and wait for his coming in holineſs and purity: to whom with the Father and Thee, O Bleſſed Spirit, be all honour and eternal adoration payed with all ſanctity and joy and Euchariſt now and for ever.* Amen.

SECT. XI.

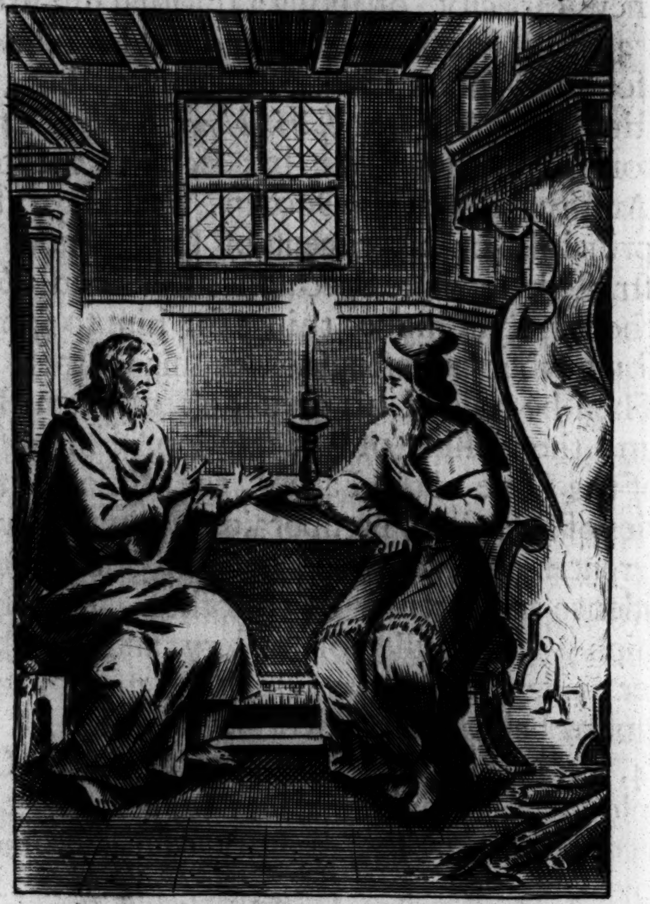
Of CHRIST*'s going to* Jeruſalem *to the Paſſeover the firſt time after his Manifeſtation, and what followed till the expiration of the Office of* John *the Baptiſt.*

The Viſitation of the Temple.



Marke. 11. 15. And Ieſus went into ye Temple & began to caſt out them that sold & bought in ye Temple, and overthrew the tables of the money changers.
16. And would not ſuffer that any man ſhould carry any veſſel through the Temple.

The Conference with Nicodemus.



Iohn. 3. 9. Nicodemus anſwered & said unto him, How can theſe things be?
10. Ieſus anſwered and sayd unto him, Art thou a Maſter of Iſrael, and knoweſt not theſe things?

1. IMmediately after this Miracle *Jeſus* abode a few days in *Capernaum*, but becauſe of the approach of the great Feaſt of Paſſeover he aſcended to *Jeruſalem*. And the firſt publick act of record that he did was an act of holy Zeal and Religion in behalf of the honour of the Temple. For divers Merchants and Exchangers of Money made the Temple to be the Market and the Bank, and brought Beaſts thither to be ſold for ſacrifice againſt the great Paſchal Solemnity. At the ſight of which, *Jeſus*, being moved with zeal and indignation, *made a whip of cords, and drave the Beaſts out of the Temple, overthrew the accounting Tables, and commanded them that ſold the Doves to take them from thence.* For his anger was holy, and he would mingle no injury with it. And therefore the Doves, which if let looſe would be detrimental to the owners, he cauſed to be fairly removed: and publiſhed the Religion of Holy places, eſtabliſhing their Sacredneſs for ever by his firſt Goſpel-Sermon that he made at *Jeruſalem*. *Take theſe things hence: Make not my Father's Houſe a houſe of merchandice*; for *it ſhall be called a houſe of Prayer to all Nations.* And being required to give *a ſign* of his Vocation, (for this, being an action like the Religion of the Zelots among the *Jews*, if it was not atteſted by ſomething extraordinary, might be abuſed into an exceſs of liberty,) he only foretold the Reſurrection of his Body after three days death, but he expreſſed it in the metaphor of the Temple: *Deſtroy this Temple, and I will build it again in three days. He ſpake of the Temple of his Body*, and they underſtood him of the Temple at *Jeruſalem*: and it was never rightly conſtrued till it was accompliſhed.

2. At this publick Convention of the *Jewiſh* Nation *Jeſus* did many Miracles, publiſhed himſelf to be the *Meſſias*, and perſuaded many Diſciples, amongſt whom was *Nicodemus*, a Doctor of the Law, and *a Ruler of the* Nation. He *came by Night to Jeſus*, and affirmed himſelf to be convinced by the Miracles which he had ſeen; for *no man could do thoſe miracles, except God be with him.* When *Jeſus* perceived his underſtanding to be ſo far diſpoſed, he began to inſtruct him in the great ſecret and myſteriouſneſs of *Regeneration*, telling him " That every production is of the ſame nature and condition " with its parent, *from fleſh comes fleſh* and corruption, *from the Spirit comes ſpirit* and " life and immortality; and nothing from a principle of nature could arrive to a ſuper- " natural end; and therefore the only door to enter into the Kingdom of God was " *Water* by the manuduction of *the Spirit*; and by this Regeneration we are put into a " new capacity, of living a ſpiritual life in order to a ſpiritual and ſupernatural end.

3. This was ſtrange Philoſophy to *Nicodemus*; but *Jeſus* bade him " *not to wonder*: " for this is not a work of humanity, but a fruit of God's Spirit, and an iſſue of Prede- " ſtination. For *the ſpirit bloweth where it liſteth*, and is as the wind, certain and no- " torious in the effects, but ſecret in the principle and in the manner of production. " And therefore this Doctrine was not to be eſtimated by any proportions to natural " principles or experiments of ſenſe, but to the ſecrets of a new Metaphyſick, and ab- " ſtracted, ſeparate Speculations. Then *Chriſt* proceeds in his Sermon, telling him " there are yet higher things for him to apprehend and believe; for this in reſpect of " ſome other myſteriouſneſs of his Goſpel, was but as *Earth* in compariſon of *Heaven*. " Then he tells of his own deſcent from Heaven, foretells his Death and Aſcenſion, " and the bleſſing of Redemption, which he came to work for mankind: he preaches " of the Love of the Father, the Miſſion of the Son, the rewards of Faith, and the glo- " ries of Eternity: he upbraids the unbelieving and impenitent, and declares the dif- " ferences of a holy and a corrupt Conſcience, the ſhame and fears of the one, the con- " fidence and ſerenity of the other. And this is the ſumm of his Sermon to *Nicodemus*, which was the fulleſt of myſtery and ſpeculation and abſtracted ſenſes of any that he ever made, except that which he made immediately before his Paſſion; all his other Sermons being more practical.

4. From *Jeruſalem Jeſus* goeth into the Country of *Judæa*, attended by divers Diſciples, whoſe underſtandings were brought into ſubjection and obedience to *Chriſt* upon confidence of the divinity of his Miracles. There his Diſciples did receive all comers, and baptized them, (as *John* at the ſame time did,) and by that Ceremony admitted them to the Diſcipline and Inſtitution; according to the cuſtom of the Doctors and great Prophets among the *Jews*, whoſe Baptizing their Scholars was the ceremony of their Admiſſion. As ſoon as *John* heard it, he acquitted himſelf in publick by renewing his former teſtimony concerning *Jeſus*, affirming him " to be the *Meſſias*; " and now the time was come that *Chriſt muſt increaſe*, and the Baptiſt *ſuffer diminution*: " for *Chriſt came from above, was above all*; and the ſumm of his Doctrine was *that* " *which he had heard and ſeen* from the Father; *whom God ſent* to that purpoſe; to whom " God *had ſet his ſeal, that he was true*; who *ſpake the words of God*; whom *the Father* " *loved, to whom he gave the Spirit without meaſure*, and *into whoſe hands God had deliver-* " *ed all things*: this was he, whoſe *teſtimony the world received not*. And that they might know not only what perſon they ſlighted, but how great Salvation alſo they neglected, he ſums up all his Sermons and finiſhes his Miſſion with this ſaying, *He that believeth on the Son hath everlaſting life; and he that believeth not on the Son ſhall not ſee life, but the wrath of God abideth on him.*

John 3. 36.

5. For now that the Baptiſt had fulfilled his Office of bearing witneſs unto *Jeſus*, God was pleaſed to give him his writ of eaſe, and bring him to his reward upon this occaſion. *John*, who had ſo learned to deſpiſe the world and all its exteriour vanities and impertinent relations, did his duty juſtly, and ſo without reſpect of perſons, that as he reproved the people for their prevarications, ſo he ſpared not *Herod* for his, but abſtaining from all expreſſes of the ſpirit of ſcorn and aſperity, mingling no diſcontents, intereſts nor mutinous intimations with his Sermons, he told *Herod it was not lawful for him to have his* * *Brother's wife*. For which Sermon he felt the furies and malice of a woman's ſpleen, was caſt into priſon, and about a year after was ſacrificed to the ſcorn and pride of a luſtful woman and her immodeſt daughter, being at the end of the ſecond year of *Chriſt*'s Preaching beheaded by *Herod*'s command; who would not retract his promiſe, becauſe of his honour, and a raſh vow he made in the gayety of his

---

* *Montaniſtæ, & cum his* Tertul. *adv. Marcion. l 4. c.* 34 *aiunt Philippū defunctum fuiſſe & indè probare ſatagunt ſecundas nuptias illicitas eſſe. Sed hoc tam apertâ fraude, ut agens adv. Catholicos Tertullianus abſtinuit abs tam iniqua rati[illegible]tione. Marcioni autem Evangelium neganti hoc obtrudere in facili erat.*

Luſt and complacencies of his riotous dancings. His head was brought up in a diſh, and made a Feſtival-preſent to the young girl, (who gave it to her mother.) A Cruelty that was not known among the Barbariſms of the worſt of people, to mingle banquetings with blood and ſights of death. An inſolency and inhumanity for which the *Roman* Orators accuſed *Q. Flaminius* of Treaſon, becauſe, to ſatisfie the wanton cruelty of *Placentia*, he cauſed a condemned ſlave to be killed at ſupper: and which had no precedent but in the furies of *Marius*, who cauſed the head of the Conſul *Antonius* to be brought up to him in his Feaſts, which he handled with much pleaſure and inſolency.

Senec. *cont l.* 5
Livius, *l* 39.
Plut. *in Mario*

6. But God's Judgments, which ſleep not *long, found out *Herod*, and marked him for a Curſe. For the Wife of *Herod*, who was the Daughter of *Aretas* a King of *Arabia Petræa*, being repudiated by paction with *Herodias*, provoked her Father to commence a War with *Herod*; who prevailed againſt *Herod* in a great Battel, defeating his whole Army, and forcing him to an inglorious flight. Which the *Jews* generally expounded to be a Judgment on him for the unworthy and barbarous execution and murther of *John* the Baptiſt: God in his wiſdom and ſeverity making one ſin to be the puniſhment of another, and neither of them both to paſs without the ſignature of a Curſe. And *Nicephorus* reports, that the dancing Daughter of *Herodias* paſſing over a frozen lake, the ice brake, and ſhe fell up to the neck in water, and her head was parted from her body, by the violence of the fragments ſhaked by the water and its own fall, and ſo periſhed; God having fitted a Judgment to the Analogy and repreſentment of her ſin. *Herodias* her ſelf, with her adulterous Paramour *Herod* were baniſhed to *Lyons* in *France* by decree of the *Roman* Senate, where they lived ingloriouſly and died miſerably; ſo paying dearly for her triumphal ſcorn ſuperadded to her crime of murther: for when ſhe ſaw the Head of the Baptiſt, which her Daughter *Salome* had preſented to her in a charger, ſhe thruſt the tongue through with a Needle, as *Fulvia* had formerly done to *Cicero*. But her ſelf paid the charges of her Triumph.

* Ὅστις δὲ θνητῶν μέμφεται τὰ Θεῖ', ὅτι
Οὐκ εὐθὺς, ἀλλὰ τῷ χρόνῳ μετέρχεται
Τοὺς μὴ δικαίους. πρόφασιν ἐξακουσάτω.
Εἰ γὰρ παραυτίκ' ἦσαν αἱ τιμωρείαι,
Πολλοὶ διὰ φόβον, καὶ οὐ δι' εὐσεβῆ τρόπον,
Θεὸν σέβοιντ' ἄν· νῦν δὲ τῆς τιμωρείας
Ἄπωθεν οὔσης, τῇ φύσει χρῶνται βροτοί.
Ὅταν δὲ φωραθῶσιν, ὀφθέντες κακοὶ
Τίνουσι ποινὰς ὑστέροισιν ἐν χρόνοις.
Theodect.

Joſ. *Ant. lib* 18. *c* 7. *lib.* 1. *hiſt.* *c.* 20.

Ad SECT. XI.

Conſiderations upon the firſt Journey of the Holy Jeſus *to* Jeruſalem, *when he whipt the Merchants out of the Temple.*

1. WHen the Feaſt came, and *Jeſus* was aſcended up to *Jeruſalem*, the firſt place we find him in is the Temple, where not only was the *Area* and Court of Religion, but, by occaſion of publick Conventions, the moſt opportune ſcene for tranſaction of his Commiſſion and his Father's buſineſs. And thoſe Chriſtians who have been religious and affectionate even in the circumſtances of Piety have taken this for precedent, and accounted it a good expreſs of the regularity of their Devotion and order of Piety, at their firſt arrival to a City to pay their firſt viſits to God, the next to his ſervant the Preſident of Religious Rites: firſt they went into the Church and worſhipp'd; then to the Angel of the Church, to the Biſhop, and begged his Bleſſing. And having thus commenced with the auſpiciouſneſs of Religion, they had better hopes their juſt affairs would ſucceed proſperouſly, which after the rites of Chriſtian Countries had thus been begun with Devotion and religious order.

2. When the Holy *Jeſus* entered the Temple, and eſpied a Mart kept in the holy Sept, a Fair upon holy ground, he, who ſuffered no tranſportations of Anger in matters and accidents temporal, was born high with an ecſtaſie of Zeal, and, according to the cuſtom of the Zelots of the Nation, took upon him the office of a private infliction of puniſhment in the cauſe of God, which ought to be dearer to every ſingle perſon than their own intereſt and reputation. What the exterminating Angel did to *Heliodorus*, who came into the Temple upon deſign of Sacrilege, that the meekeſt *Jeſus* did to them who came with acts of Profanation; he whipt them forth. And as uſually good Laws ſpring from ill Manners, and excellent Sermons are occaſioned by mens Iniquities; now alſo our great Maſter upon this accident aſſerted the Sacredneſs of Holy places in the words of a Prophet, which now he made a Leſſon Evangelical, *My houſe ſhall be called a houſe of Prayer to all Nations.*

3. The Beaſts and Birds there ſold were brought for Sacrifice, and the banks of money were for the advantage of the people that came from far, that their returns might be ſafe and eaſie when they came to *Jeruſalem* upon the employments of Religion. But they were not yet fit for the Temple. They who brought them thither purpoſed their own gain, and meant to paſs them through an unholy uſage, before they could be made *Anathemata*, Vows to God: and when Religion is but the purpoſe at the ſecond hand, it cannot hallow a Lay-deſign, and make it fit to become a Religious miniſtery, much leſs ſanctifie an unlawful action. When *Rachel* ſtole her Father's gods, though poſſibly ſhe might do it in zeal againſt her Father's ſuperſtition, yet it was occaſion of a ſad accident to her ſelf. For the *Jews* ſay that *Rachel* died in Child-birth of her ſecond Son, becauſe of that imprecation of *Jacob*, *With whomſoever thou findeſt thy gods, let him not live.* Gen. 31. 32. *Saul* pretended Sacrifice when he ſpared the fat cattle of *Amalek*; and *Micah* was zealous when he made him an Ephod and a Teraphim, and meant to make himſelf an Image for Religion when he ſtole his mother's money: but theſe are colours of Religion, in which not only the world but our ſelves alſo are deceived by a latent purpoſe, which we are willing to cover with a remote deſign of Religion, leſt it ſhould appear unhandſome in its own dreſſing. Thus ſome believe a Covetouſneſs allowable, if they greedily heap treaſure with a purpoſe to build Hoſpitals or Colleges; and ſiniſter acts of acquiring Church-livings are not ſo ſoon condemned, if the deſign be to prefer an able perſon; and actions of Revenge come near to Piety, if it be to the ruin of an ungodly man; and indirect proceedings are made ſacred, if they be for the good of the *Holy Cauſe*. This is profaning the Temple with Beaſts brought for Sacrifices, and diſhonours God by making himſelf acceſſary to his own diſhonour, as far as lies in them; for it diſ-ſerves him with a pretence of Religion. And but that our hearts are deceitful, we ſhould eaſily perceive that the greateſt buſineſs of the Letter, is written in Poſtſcript: the great pretence is the leaſt purpoſe; and the latent Covetouſneſs or Revenge, or the ſecular appendix, is the main engine to which the end of Religion is made but inſtrumental and pretended. But men when they ſell a Mule, uſe to ſpeak of the Horſe that begat him, not of the Aſs that bore him.

4. The Holy *Jeſus made a whip of cords*, to repreſent and to chaſtiſe the implications and enfoldings of ſin and the cords of vanity. 1. There are ſome ſins that of themſelves are a whip of cords: thoſe are the crying ſins, that by their degree and malignity ſpeak loud for vengeance: or ſuch as have great diſreputation, and are accounted the baſeſt iſſues of a caitive diſpoſition; or ſuch which are unnatural and unuſual: or which by publick obſervation are marked with the ſignature of Divine Judgments. Such are Murther, Oppreſſion of widows and orphans, detaining the Labourer's hire, Luſts againſt nature, Parricide, Treaſon, Betraying a juſt truſt in great inſtances and baſe manners, Lying to a King, Perjury in a Prieſt. Theſe carry *Cain's* mark upon them, or *Judas*'s ſting, or *Manaſſes*'s ſorrow, unleſs they be made impudent by the ſpirit of Obduration. 2. But there are ſome ſins that bear ſhame upon them, and are uſed as correctives of pride and vanity; and if they do their cure, they are converted into inſtruments of good by the great power of the Divine grace: but if the ſpirit of the man grows impudent and hardned againſt the ſhame, that which commonly follows is the worſt ſtring of the whip, a direct conſignation to a reprobate ſpirit. 3. Other ſins there are for the chaſtiſing of which *Chriſt* takes the whip into his own hand; and there is much need; when ſins are the Cuſtoms of a Nation, and marked with no exteriour diſadvantage, or have ſuch circumſtances of incouragement that they are unapt to diſquiet a Conſcience, or make our beds uneaſie, till the pillows be ſoftned with penitential ſhowers. In both theſe caſes the condition of a ſinner is ſad and miſerable. For *it is a fearful thing to fall into the hands of the living God*: his hand is heavy, and his ſword is ſharp, and *pierces to the dividing the marrow and the bones*. And he that conſiders the infinite diſtance between God and us muſt tremble, when he remembers that he is to feel the iſſues of that anger, which he is not certain whether or no it will deſtroy him infinitely and eternally. 4. But if the whip be given into our hands, that we become executioners of the Divine wrath, it is ſometimes worſe: for we ſeldom ſtrike our ſelves for emendation, but add ſin to ſin, till we periſh miſerably and inevitably. God ſcourges us often into Repentance: but when a ſin is the whip of another ſin, the rod is put into our hands, who like blind men ſtrike with a rude and undiſcerning hand, and, becauſe we love the puniſhment, do it without intermiſſion or choice, and have no end but ruine.

. When the Holy *Jeſus* had whipt the Merchants in the Temple, they took away all the inſtruments of their ſin. For a Judgment is uſually the commencement of

Repentance: Love is the laſt of Graces, and ſeldom at the beginning of a new life, but is reſerved to the perfections and ripeneſs of a Chriſtian. We begin in Fear; *The Fear of the Lord is the beginning of Wiſedom: When he ſmote them, then they turned, and enquired early after God.* And afterwards the impreſſes of Fear continue like a hedge of thorns about us, to reſtrain our diſſolutions within the awfulneſs of the Divine Majeſty, that it may preſerve what was from the ſame principle begun. This principle of their emendation was from God, and therefore innocent and holy: and the very purpoſe of Divine Threatnings is, that upon them, as upon one of the great hinges, the Piety of the greateſt part of men ſhould turn; and the effect was anſwerable: but ſo are not the actions of all thoſe who follow this precedent in the tract of the letter. For indeed there have been ſome reformations which have been ſo like this, that the greateſt alteration which hath been made was, that they carried all things out of the Temple, the Money, and the Tables, and the Sacrifice; and the Temple it ſelf went at laſt. But theſe mens ſcourge is to follow after; and *Chriſt*, the Prince of the Catholick Church, will provide one of his own contexture, more ſevere than the ſtripes which *Heliodorus* felt from the infliction of the exterminating Angel. But the Holy Spirit of God, by making proviſion againſt ſuch a Reformation, hath prophetically declared the aptneſſes which are in pretences of religious alterations to degenerate into ſacrilegious deſires: *Thou that abhorreſt Idols, doſt thou commit ſacrilege?* In this caſe there is no amendment, only one ſin reſigns to another, and the perſon ſtill remains under its power and the ſame dominion.

Pſal. 78. 33.

Rom. 2. 22.

The PRAYER.

O *Eternal* Jeſu, *thou bright Image of thy Father's glories, whoſe light did ſhine to all the world, when thy heart was inflamed with zeal and love of God and of Religion, let a coal from thine Altar, fanned with the wings of the Holy Dove, kindle in my Soul ſuch holy flames, that I may be zealous of thy honour and glory, forward in Religious duties, earneſt in their purſuit, prudent in their managing, ingenuous in my purpoſes, making my Religion to ſerve no end but of thy glories, and the obtaining of thy promiſes: and ſo ſanctifie my Soul and my Body, that I may be a holy Temple, fit and prepared for the inhabitation of thy ever-Bleſſed Spirit; whom grant that I may never grieve by admitting any impure thing to deſecrate the place, and unhallow the Courts of his abode; but give me a pure Soul in a chaſt and healthful Body, a ſpirit full of holy ſimplicity, and deſigns of great ingenuity, and perfect Religion, that I may intend what thou commandeſt, and may with proper inſtruments proſecute what I ſo intend, and by thy aids may obtain the end of my labours, the rewards of obedience and holy living, even the ſociety and inheritance of* Jeſus *in the participation of the joys of thy Temple, where thou dwelleſt and reigneſt with the Father and the Holy Ghoſt, O Eternal* Jeſu. Amen.

DISCOURSE VIII.

Of the Religion of Holy Places.

1. THE Holy *Jeſus* brought a Divine warrant for his Zeal. The ſelling Sacrifices, and the exchange of Money, and every Lay-employment, did violence and diſhonour to the Temple, which was hallowed to Eccleſiaſtical Miniſteries, and ſet apart for Offices of Religion, for the uſe of holy things; for it was God's Houſe: and ſo is every houſe by publick deſignation ſeparate for Prayer or other uſes of Religion, it is God's Houſe. [*My houſe:*] God had a propriety in it, and had ſet his mark on it, even his own Name. And therefore it was in the *Jews* Idiom of ſpeech called *the Mountain of the Lord's Houſe*, and *the Houſe of the Lord* by *David* frequently. God had put *his Name* into all places appointed for ſolemn Worſhip; *In all places where I record my Name, I will come unto thee, and bleſs thee.* For God, who was never viſible to mortal eye, was pleaſed to make himſelf preſential by ſubſtitution

Exod. 20. 24.

of his Name; that is, in certain places he hath appointed that his Name ſhall be called upon, and by promiſing and imparting ſuch Bleſſings which he hath made conſequent to the invocation of his Name, hath made ſuch places to be a certain determination of ſome ſpecial manner of his Preſence. For God's Name is not a diſtinct thing from himſelf, not an *Idea*, and it cannot be put into a place in literal ſignification; the expreſſion is to be reſolved into ſome other ſenſe. God's name is that whereby he is known, by which he is invocated, that which is the moſt immediate publication of his Eſſence, nearer than which we cannot go unto him: and becauſe God is eſſentially preſent in all places, when he makes himſelf preſent in one place more than another, it cannot be underſtood to any other purpoſe, but that in ſuch places he gives ſpecial Bleſſings and Graces, or that in thoſe places he appoints his Name, that is, Himſelf, ſpecially to be invocated.

2. So that when God *puts his Name* in any place by a ſpecial manner, it ſignifies that there himſelf is in that manner: But in ſeparate and hallowed places God hath expreſſed that he puts his Name with a purpoſe it ſhould be called upon: Therefore in plain ſignification it is thus; In Conſecrate places God himſelf is preſent to be invok'd, that is, there he is moſt delighted to hear the Prayers we make to him. For all the expreſſions of Scripture, of *God's Houſe*, *the Tabernacle of God*, *God's Dwelling*, *putting his Name there*, *his Sanctuary*, are reſolved into that ſaying of God to *Solomon*, who prayed that he would hear the Prayers of neceſſitous people in that place: God granting the requeſt expreſſed it thus, I *have ſanctified the Houſe which thou haſt built:* that is, The Houſe which thou haſt deſigned for my Worſhip, I have deſigned for your Bleſſing; what you have dedicated, I have accepted; what you have conſecrated, I have hallowed; I have taken it to the ſame purpoſe to which your deſires and deſignation pretended it in your firſt purpoſes and expence. So that ſince the purpoſe of man in ſeparating places of Worſhip is, that thither by order and with convenience and in communities of men God may be worſhipped and prayed unto; God having declared that he accepts of ſuch ſeparate places to the ſame purpoſes, ſays, that there he will be called upon, that ſuch places ſhall be places of advantage to our Devotions, in reſpect of humane order, and Divine acceptance and benediction.

1 Kings 9. 3.

3. Now theſe are therefore God's Houſes, becauſe they were given by men, and accepted by God, for the ſervice of God and the offices of Religion. And this is not the effect or reſult of any diſtinct Covenaat God hath made with Man in any period of the world, but it is merely a favour of God, either hearing the Prayer of Dedication, or complying with humane order or neceſſities. For there is nothing in the Covenant of *Moſes*'s Law that by virtue of ſpecial ſtipulation makes the aſſignment of a houſe for the ſervice of God to be proper to *Moſes*'s Rite. Not only becauſe God had memorials and determinations of this manner of his Preſence before *Moſes*'s Law, as at *Bethel*, where *Jacob* laid the firſt ſtone of the Church, (nothing but a Stone was God's memorial,) and the beginning and firſt rudiments of a Temple; but alſo becauſe after *Moſes*'s Law was given, as long as the Nation was ambulatory, ſo were their places and inſtruments of Religion. And although the Ark was not confined to a place till *Solomon*'s time, yet God was pleaſed in this manner to confine himſelf to the Ark: and in all places where-ever his Name was put, even in Synagogues, and Oratories, and Threſhing-floors, when they were hallowed with an Altar and Religion, thither God came, that is, there he heard them pray, and anſwered and bleſſed accordingly, ſtill in proportion to that degree of Religion which was put upon them. And thoſe places, when they had once entertained Religion, grew ſeparate and ſacred for ever. For therefore *David* bought the Threſhing-floor of *Araunah*, that it might never return to common uſe any more: for it had been no trouble or inconvenience to *Araunah* to have uſed his floor for one ſolemnity; but he offered to give it, and *David* reſolved to buy it, becauſe it muſt of neceſſity be aliened from common uſes, to which it could never return any more when once it had been the inſtrument of a religious ſolemnity. And yet this was no part of *Moſes*'s Law, that every place of a temporary Sacrifice ſhould be *holy for ever*. *David* had no guide in this but right Reaſon and the Religion of all the world. For ſuch things which were great inſtruments of publick ends, and things of higheſt uſe, were alſo in all ſocieties of men of greateſt honour, and immured by reverence and the ſecurity of Laws. For honour and reputation is not a thing inherent in any creature, but depends upon the eſtimate of God or men, who either in diffuſion or repreſentation become fountains of a derivative honour. Thus ſome Men are honourable; that is, thoſe who are fountains of Honour in civil account have commanded that they ſhould be honoured. And ſo Places and things are made honourable;

Nec fortuitum ſpernere ceſpitem Legis ſinebant, oppida publico Sumptu jubentes & Deorum Templa novo decorare ſaxo. Hor. *l.* 2. *od.* 15.

that as honourable Perſons are to be diſtinguiſhed from others by honourable uſages and circumſtances proper to them, ſo alſo ſhould Places and Things (upon ſpecial reaſon ſeparate) have an uſage proper to them, when by a publick Inſtrument or Miniſter they are ſo ſeparated. No common uſage then; ſomething proper to tell what they are, and to what purpoſes they are deſigned, and to ſignifie their ſeparation and extraordinarineſs. Such are the Perſon of the Prince, the Archives and Records of a Kingdom, the Walls and great Defences of the Imperial City, the Eagles and Enſigns of war amongſt the *Romans*, and above all things, though not above all perſons, the Temples and Altars, and all the inſtruments of Religion. And there is much reaſon in it. For thus a ſervant of a King, though his imployment be naturally mean, yet is more honourable, becauſe he relates to the moſt excellent perſon: and therefore much more thoſe things which relate to God. And though this be the reaſon why it ſhould be ſo; yet for this and other reaſons they that have power, that is, they who are acknowledged to be the fountains and the chanels of Honour, I mean the Supreme power, and publick Fame have made it actually to be ſo. For whatſoever all wiſe men, and all good men, and all publick ſocieties, and all ſupreme Authority hath commanded to be honoured or rever'd, that is honourable and reverend; and this Honour and Reverence is to be expreſſed according to the Cuſtoms of the Nation, and inſtruments of honour proper to the nature of the thing or perſon reſpectively. Whatſoever is eſteemed ſo, is ſo; becauſe Honour and Noble ſeparations are relative actions and terms, creatures and productions of Fame, and the voice of Princes, and the ſenſe of people: and they who will not honour thoſe things or thoſe perſons which are thus decreed to be honourable, have no communications with the civilities of humanity, or the guiſes of wiſe Nations, they do not *give honour to whom honour belongs*. Now that which in civil account we call [*honourable,*] the ſame in religious account we call [*ſacred:*] for by both theſe words we mean things or perſons made ſeparate and retired from common opinion and vulgar uſages, by reaſon of ſome excellency really inherent in them, (ſuch as are excellent Men;) or for their relation to excellent perſons, or great ends, publick or * religious, (and ſo ſervants of Princes, and Miniſters of Religion, and its Inſtruments and Utenſils, are made honourable or ſacred.) And the expreſſions of their honour are all thoſe actions and uſages which are contrary to deſpite, and above the uſage of vulgar Things or Places. (*a*) Whatſoever is ſacred, that is honourable, for its religious relation; and whatſoever is honourable, that alſo is ſacred (that is ſeparate from the vulgar uſages and account) for its civil excellency or relation. The reſult is this. That when publick Authority, or the conſent (*b*) of a Nation hath made any Place ſacred for the uſes of Religion, we muſt eſteem it ſacred, juſt as we eſteem Perſons honourable who are ſo honoured. And thus are Judges, and the very places of Judicature, the King's Preſence chamber, the Chair of State, the Senate-houſe, the royal Enſigns of a Prince: whoſe Gold and Purple in its natural capacity hath in it no more dignity than the Money of the Bank, or the Cloath of the Mart; but it hath much more for its ſignification and relative uſe. And it is certain, theſe things whoſe excellency depends upon their relation muſt receive the degree of their Honour in that proportion they have to their term and foundation; and therefore what belongs to God (as holy Places of Religion) muſt riſe higheſt in this account; I mean higher than any other places. And this is beſides the honour which God hath put upon them by his preſence and his title to them, which in all Religions he hath ſignified to us.

4. Indeed among the *Jews*, as God had confined his Church and the rites of Religion to be uſed only in communion and participation with that Nation; ſo alſo he had limited his Preſence, and was more ſparing of it than in the time of the Goſpel his Son declared he would be. *It was ſaid of old that at Jeruſalem men ought to worſhip*, that is, by a ſolemn, publick and great addreſs in the capital expreſſes of Religion; in the diſtinguiſhing rites of Liturgy: for elſe it had been no new thing. For in ordinary Prayers God was then, and long before, pleaſed to hear *Jeremy* in the dungeon, *Manaſſes* in priſon, *Daniel* in the Lion's den, *Jonas* in the belly of the deep, others in the offices yet more ſolemn in the *Proſeuchæ*, in the Houſes of prayer, which the *Jews* had, not only in their Diſperſion, but even in *Paleſtine*, for their diurnal and nocturnal offices. But when the Holy *Jeſus* had *broken down the partition-wall*, then the moſt ſolemn Offices of Religion were as unlimited as their private Devotions were before: for where-ever a Temple ſhould be built, thither God would come, if he were *worſhipped ſpiritually* and

* *Religioſum eſt quod propter ſanctitatem aliquam remotum ac ſepoſitum à nobis eſt verbum à* reliquendo *dictum, tanquam* Ceremonia *à* carendo. Gel. *l.* 4. *c.* 9.

(*a*) *Ceremoniæ Deorum, ſanctitas Regum. Jul. Cæſar apud* Sueton.

(*b*) *Ex lege cujuſque civitatis jubentur Dii coli. Dictum* 5. *Sapient apud* Xenophon. Σπένδειν δὲ καὶ θύειν κατὰ τὰ πάτρια ἑκάστοις προσήκει. Epict. *c.* 38.

and in truth, that is according to the rites of *Chriſt*, (who is *Grace and Truth*,) and the dictate of *the Spirit*, and analogy of the Goſpel. All places were now alike to build Churches in, or Memorials for God, God's houſes. And that our Bleſſed Saviour diſcourſes of places of publick Worſhip to the woman of *Samaria* is notorious, becauſe the whole queſtion was concerning the great addreſſes of *Moſes*'s rites, whether at *Jeruſalem* or Mount *Gerizim*, which were the places of the right and the ſchiſmatical Temple the confinements of the whole Religion: and in antitheſis *Jeſus* ſaid, Nor here nor there ſhall be the ſolemnities of addreſs to God, but in all places you may build a Temple, and God will dwell in it.

5. And this hath deſcended from the firſt beginning of Religions down to the conſummation of it in the perfections of the Goſpel. For the Apoſtles of our Lord carried the Offices of the Goſpel into the Temple of *Jeruſalem*, there they preached and prayed, and payed Vows, but never, that we read of, offered Sacrifice: which ſhews, that the Offices purely Evangelical were proper to be done in any of God's proper places, and that thither they went not in compliance with *Moſes*'s Rites, but merely for Goſpel-duties, or for ſuch Offices which were common to *Moſes* and *Chriſt*, ſuch as were Prayers and Vows. While the Temple was yet ſtanding they had peculiar places for the Aſſemblies of the faithful, where either by Accident, or Obſervation, or Religion, or Choice, they met regularly. And I inſtance in the houſe of *John* ſurnamed *Mark*, which, as *Alexander* reports in the life of S. *Barnabas*, was conſecrated by many actions of Religion, by our Bleſſed Saviour's eating the Paſſeover, his Inſtitution of the holy Euchariſt, his Farewel-Sermon; and the Apoſtles met there in the Octaves of *Eaſter*, whither *Chriſt* came again, and hallowed it with his preſence; and there, to make up the relative Sanctification complete, the Holy Ghoſt deſcended upon their heads in *the Feaſt of Pentecoſt*. And this was erected into a fair fabrick, and is mentioned as a famous Church by S. *Jerom* and Ven. *Bede*; in which, as *Adricomius* adds, S. *Peter* preached that Sermon which was miraculouſly proſperous in the Converſion of three thouſand: there S. *James* Brother of our Lord was conſecrated firſt Biſhop of *Jeruſalem*; S. *Stephen* and the other ſix were there ordained Deacons; there the Apoſtles kept their firſt Council, and compiled their Creed: by theſe actions and their frequent conventions ſhewing the ſame reaſon, order and prudence of Religion in aſſignation of ſpecial places of Divine Service, which were ever obſerved by all the Nations and Religions, and wiſe men of the world. And it were a ſtrange imagination, to fanſie that in Chriſtian Religion there is any principle contrary to that wiſdom of God and all the World, which for order, for neceſſity, for convenience, for the ſolemnity of Worſhip, hath ſet apart Places for God and for Religion. Private Prayer had always an unlimited reſidence and relation, even under *Moſes*'s Law; but the publick ſolemn Prayer of Sacrifice in the Law of *Moſes* was reſtrained to one Temple. In the Law of Nature it was not confined to one, but yet determined to publick and ſolemn places. And when the Holy *Jeſus* diſparked the incloſures of *Moſes*, we all returned to the permiſſions and liberty of the Natural Law, in which although the publick and ſolemn Prayers were confined to a Temple, yet the Temple was not confined to a place; but they might be any where, ſo they were at all; inſtruments of order, conveniences of aſſembling, reſidences of Religion. And God, who always loved order, and was apt to hear all holy and prudent Prayers, (and therefore alſo the Prayers of Conſecration,) hath often declared that he loves ſuch Places, that he will dwell in them: not that they are advantages to him, but that he is pleaſed to make them ſo to us. And therefore all Nations of the world built publick Houſes for Religion: and ſince all Ages of the Church*did ſo too, it had need be a ſtrong and a convincing argument that muſt ſhew they were deceived. And *if any man liſt to be contentious*, he muſt be anſwered with S. *Paul*'s reproof, *We have no ſuch cuſtom, nor the Churches of God.*

Epiſt. 27.
De locis Sanct. cap. 3.
In deſcrip Hieroſ. n 6.

Φήμη δ᾽ οὔτις πάμπαν ἀπόλλυται ἥντινα πολλοὶ Λαοὶ φημίζουσι. Heſiod

* *Omnes ad orandum in idem loci convenite: ſit una communis precatio, una mens, una ſpes in charitate & fide inculpatâ in Chriſtum Jeſum; quo nihil eſt præſtantius. Omnes velut unus quiſpiam ad Tempelum Dei concurrite, velut ad unum altare, ad unum Jeſum Chriſtum*, &c. S. Ignat *ad Magneſ.*

1 Cor 11.22. 6. Thus S. *Paul* reproved the *Corinthians* for *deſpiſing the Church of God* by ſuch uſes, which were therefore unfit for God's, becauſe they were proper for their own, that is, for common houſes. And although they were at firſt and in the deſcending Ages ſo afflicted by the tyranny of enemies, that they could not build many Churches; yet ſome they did, and the Churches themſelves ſuffered part of the perſecution. For ſo *Euſebius* reports, that when under *Severus* and *Gordianus*, *Philip* and *Galienus*, the Chriſtian affairs were in a tolerable condition, they built Churches in great number

and expence. But when the Perſecution waxed hot under *Diocleſian*, down went the Churches, upon a deſign to extinguiſh or diſadvantage the Religion. *Maximinus* gave leave to re-build them. Upon which Reſcript (ſaith the ſtory) the Chriſtians were overjoyed, and raiſed them up to an incredible height and * incomparable beauty. This was Chriſtian Religion then, and ſo it hath continued ever ſince; and unleſs we ſhould have new reaſon and new revelation, it muſt continue ſo till our Churches are exchanged for Thrones, and our Chapels for ſeats placed before the Lamb in the eternal Temple of the celeſtial *Jeruſalem*.

7. And to this purpoſe it is obſerved, that the Holy *Jeſus* firſt ejected the Beaſts of Sacrifice out of the Temple, and then proclaimed the Place holy, and the ſcene of repreſenting Prayers; which in type intimates the ſame thing which is involved in the expreſſion of the next words, *My Houſe ſhall be called the Houſe of Prayer to all Nations.* Now and for ever, to the *Jews* and to the *Gentiles*, in all circumſtances and variety of Time and Nation, God's Houſes are holy in order to holy uſes; the time as unlimited as the * Nations were indefinite and univerſal. Which is the more obſervable, becauſe it was of the outward Courts, not whither *Moſes*'s Rites alone were admitted, but the natural Devotion of *Jews* and Gentile Proſelytes, that *Chriſt* affirmed it to be holy, to be the Houſe of God, and the Place of Prayer. So that the Religion of publick places of Prayer is not a Rite of *Levi*, but a natural and prudent circumſtance and advantage of Religion, in which all wiſe men agree; who therefore muſt have ſome common principle with influence upon all the World which muſt be the univocal cauſe of the conſent of all men: which common principle muſt either be a dictate of natural or prime Reaſon, or elſe ſome Tradition from the firſt Parents of mankind; which becauſe it had order in it, beauty, Religion, and confirmation from Heaven, and no reaſon to conteſt againſt it; it hath ſurpriſed the underſtanding and practices of all Nations. And indeed we find that even in Paradiſe God had that which is analogical to a Church, a diſtinct place where he manifeſted himſelf preſent in proper manner. For *Adam* and *Eve*, when they had ſinned, *hid themſelves from the Preſence of the Lord*: and this was the word in all deſcents of the Church, for the being of God in holy places, *the Preſence of the Lord was there.* And probably when *Adam* from this intimation, or a greater direction, had taught *Cain* and *Able* to offer Sacrifices to God in a certain place, where they were obſerved of each in their ſeveral Offerings, it became one of the rules of Religion which was derived to their poſterity by tradition, the only way they had to communicate the dictates of Divine commandment.

8. There is no more neceſſary to be added in behalf of Holy Places, and to aſſert them into the family and relatives of Religion: our eſtimate and deportment towards them is matter of Practice, and therefore of proper conſideration. To which purpoſe I conſider, that Holy Places being the reſidence of God's Name upon earth, there where he hath put it, that by fiction of Law it may be the * ſanctuary and the laſt reſort in all calamities and need, God hath ſent his Agents to poſſeſs them in perſon for him. Churches and Oratories are regions and courts of Angels, and they are there not onely to miniſter to the Saints, but alſo they poſſeſs them in the right of God. There they are: ſo the greateſt and Prince of Spirits tells us, the Holy Ghoſt; *I ſaw the Lord ſitting upon his throne, and his train filled the Temple; Above it ſtood the Seraphim:* that was Gods train. And therefore holy *David* knew that his addreſſes to God were in the preſence of Angels: I *will praiſe thee with my whole heart, before the Gods will I ſing praiſe unto thee:* * before the *Angels* ſo it is in the Septuagint. And that we might know where or how the Kingly worſhipper would pay this adoration, he adds, *I will worſhip towards thy holy Temple.* And this was ſo known by him, that it became expreſſive of God's manner of Preſence in Heaven: *The Chariots of God are twenty thouſand, even thouſands of Angels; and the Lord is among them as in Sinai, in the holy place.* God in the midſt of Angels, and the Angels in the midſt of *the holy place*; and God in Heaven in the midſt of that holy circle as ſure as he is amongſt Angels in the receſſes of his Sanctuary. Were the rudiments of the Law worthy of an attendance of Angels? and are the memorials of the Goſpel deſtitute of ſo brave a retinue? Did the beatified Spirits wait upon the Types? and do they decline the office at the miniſtration of the ſubſtance? Is the nature of Man made worſe ſince the

Pſal. 27, 4, 5, 6.

Iſa. 6. 1, 2.

Pſal. 138. 1, 2.

Pſal. 68. 17.

---

* Καὶ δὴ διήλθομεν σιδηρέας τε πύλας καὶ χαλκοῦς οὐδοὺς, ἀναβάθρας δὲ πλείστας περικυκλωσάμενοι, ἐς χρυσόροφον οἶκον ἀνήλθομεν, οἷον Ὅμηρος τὸν Μενελάου φησί. Lucian. *Philopat. de templo Chriſtiano.*

* *Quod ab omnibus gentibus obſervatum eſt, id non niſi à Deo ſancitum eſt.* Socrates.

Χρόνῳ κρατηθὲν ἔθος γένους καὶ θρησκείας ἰσχυρότερον. Nicet. Τῶν ἀνθρώπων ἀσφαλέστατα τούτους οἰκεῖν, οἳ ἂν τοῖς παροῦσιν ἤθεσι καὶ νόμοις, ἢν καὶ χείρω ᾖ, ἥκιστα διαφόρως πολιτεύωσι. *Alcibiad. apud* Thucyd. *l.* 6.

* Ἐναντίον ἀγγέλων, LXX. Μαρτύρομαι δὲ ἐγὼ μὲν ὑμῶν τὰ ἅγια, καὶ τοὺς ἱεροὺς ἀγγέλους τοῦ Θεοῦ, *Orat. Agrip apud* Joſeph. *l. c.* 16. *de Bello Judaic.*

the Incarnation of the Son of God? and have the Angels purchaſed an exemption from their miniſtery ſince *Chriſt* became our Brother? We have little reaſon to think ſo. And therefore S. *Paul* ſtill makes uſe of the argumemt to preſs women to modeſty and humility in Churches, *becauſe of the Angels.* And upon the ſame ſtock * *S. Chryſoſtom* chides the people of his Dioceſe for walking, and laughing, and prating in Churches: *The Church is not a ſhop of manufactures or merchandiſe, but the place of Angels and of Arch-angels, the Court of God, and the image or repreſentment of Heaven it ſelf.*

Homil. 16. *in* 1 *Cor. & de Sacerd.* τότε καὶ ἄγγελοι παρεστήκασι τῷ ἱερεῖ, &c.

S. Ambroſ. *in c.* 1. *Lucæ Non dubites aſſiſtere Angelum quando Chriſtus aſſiſtit, Chriſtus immolatur.* R. Canuti in *Lege. Ecc.* 1. 4. *Angeli ſiquidem circumfuſi ſacra cuſtodiunt, & divinâ freti potentiâ ſacerdoti ſubſerviunt.*

9. For if we conſider that Chriſtianity is ſomething more than ordinary, that there are Myſteries in our Religion and in none elſe, that God's *Angels are miniſtering ſpirits for our good*, and eſpecially about the conveyances of our Prayers; either we muſt think very low of Chriſtianity, or that greater things are in it than the preſence of Angels in our Churches. And yet if there were no more, we ſhould do well to behave our ſelves there with the thoughts and apprehenſions of Heaven about us; always remembring, that our buſineſs there is an errand of Religion, and God is the object of our Worſhippings. And therefore although by our weakneſs we are fixt in the lowneſs of men: yet becauſe God's infinity is our object, it were very happy if our actions did bear ſome few degrees of a proportionable and commenſurate addreſs.

10. Now that the Angels are there in the right of God, and are a manner and an exhibition of the Divine Preſence, is therefore certain, becauſe when-ever it is ſaid in the Old Teſtament that God appeared, it was by an Angel: and *the Law* it ſelf, in the midſt of all the glorious terrours of its manifeſtation, *was ordained by Angels*, and *a word ſpoken by Angels*, and yet God is ſaid to have deſcended upon the Mount. And in the greateſt glory that ever ſhall be revealed till the conſummation of all things, the inſtrument of the Divine ſplendour is the apparition of Angels: for when the Holy *Jeſus ſhall come in the glory of his Father*, it is added by way of explication, that is, *with an hoaſt of Angels.*

Lev. 19. 30. 11. The reſult is thoſe words of God to his people, *Reverence my Sanctuary.* For what God loves in an eſpecial manner, it is moſt fit we ſhould eſteem accordingly.
Pſal. 87. 2. *God loves the gates of Sion more than all the dwellings of Jacob.* The leaſt turf of hallowed
Matth. 23. 17. glebe is with God himſelf of more value than all the Champain of common poſſeſſion; it is better in all ſenſes. *The Temple is better than gold*, ſaid our bleſſed Saviour: and therefore it were well we ſhould do that which is expreſſed in the command of giving reverence to it; for we are too apt to pay undue devotions to gold. Which precept the holieſt of that Nation expreſſed by worſhipping towards the Sanctuary, by * pulling off their ſhooes when they went into it, by making it the determination of their Religious addreſſes, by falling down low upon the earth in their acceſſes, by opening their windows towards it in their private Devotions, by calling it the *glory* of their Nation; as is certain in the Inſtances of *David, Daniel*, and the wife of *Phinehas.* I ſhall not need to ſay, that the devouter Chriſtians in the firſt Ages did worſhip God with ſolemnities of addreſs whenever they entred into their Oratories. It was a civility *Jeſus* commanded his Diſciples to uſe to common houſes, *When ye enter into a houſe, ſalute it:* I ſuppoſe he means the dwellers in it. And it is certain, what-ever thoſe devouter people did in their religious approaches, they deſigned it to God, who was the *Major-domo*, the Maſter of thoſe Aſſemblies. And thus did the convinced Chriſtians in S. *Pauls* diſcourſe, when he came into the Church where they were propheſying in a known language; *The ſecrets of his heart are made manifeſt, and ſo falling down on his face he will*
1 Cor. 14. 25. *worſhip God.*

* Ἀνυποδήτους θύειν καὶ προσκυνεῖν dixit Pythagoras. Maimonides *ait nefas fuiſſe Judeis calceatis ingredi Sanctuarium, aut veſtitis veſtibus opificum.* Juſtin. Martyr *ait Gentes in Sacris* ἀπολύεσθαι. *Intramus Templa compoſiti, ad Sacrificium acceſſuri vultum ſubmittimus, togam adducimus, in omne argumentum modeſtia fingimur.* Sen. *ex templo illo te ducam ubi non deſpuas.* Nævius *in Triphallo. Quo ore Thurarius Chriſtianus, ſi per Templa tranſibit fumantes aras deſpuet?* Tert *de Idol. c.* 1. Con. Gang. *c.* 5.

12. It was no unhandſome expreſſion of reverencing God's Sanctuary, that pious people ever uſed, in beſtowing coſtly and fair ornaments upon it: for ſo all the Chriſtians did; as ſoon as themſelves came from contempt and ſcorn, they raiſed Chriſtian Oratories to an equal portion of their honour: and by this way they thought they did honour to God, who was the *Numen* of the place. Not that a rich houſe or coſtly Offertory is better in reſpect of God, for to him all is alike, ſave that in equal abilities

Περὶ γὰρ τῶν ἑκατόμβας θυσάντων μὴ μετ᾽ εὐσεβοῦς γνώμης, καὶ πυνθανομένων πῶς εἴη προσδεδεγμένος τὰ παρ᾽ αὐτῶν δῶρα, ἀποκρίνεται [Πύθιος,] Ἀλλά μοι ἕαδε χόνδρος ἀγακλυτοῦ Ἑρμιονῆος· τὸ εὐτελέστατον προκρίνων τῆς τοσαύτης πολυτελείας, ὅ, τι δὴ θεοσεβείας γνώμῃ κεκόσμηται· μετ᾽ αὐτῆς γὰρ πάντα θεοφιλῆ, καὶ ἄνευ ταύτης οὐδὲν Θεῷ φίλον ἂν ποτε γένοιτο. Hierocl *in Pyth.*

our Devotion is diſtinguiſhed by them; and be the Offering never ſo contemptible, it is a rich Devotion that gives the beſt we have: becauſe (although if all the wealth of the *Levant* were united into a Preſent, it were ſhort of God's infinity; yet) ſuch an Offertory, or any beſt we have, makes demonſtration, that if we had an Offering infinitely better, we ſhould give it, to expreſs our love and our belief of God's infinite merit and perfection. And therefore let not *the widow's two mites* become a Precedent to the inſtance and value of our Donation; and becauſe ſhe, who gave no more, was accepted, think that two Farthings is as fit to be caſt into the Corban as two thouſand pound. For the reaſon why our Bleſſed Saviour commended the Widow's oblation was for the greatneſs of it, not the ſmalneſs: *ſhe gave all ſhe had, even all her living*, therefore ſhe was accepted. And indeed ſince God gives to us more than enough, beyond our neceſſities, much for our conveniency, much for eaſe, much for repute, much for publick compliances, for variety, for content, for pleaſure, for ornament; we ſhould deal unworthily with God Almighty, if we limit and reſtrain our returns to him, by confining them within the narrow bounds of mere neceſſity. Certainly beggarly ſervices and cheapneſs is not more pleaſing to God than a rich and magnificent addreſs. To the beſt of Eſſences the beſt of Preſents is moſt proportionable. And although the ſervice of the Soul and Spirit is moſt delectable and eſteemed by God: yet becauſe our Souls are ſerved by things periſhing and material, and we are of that conſtitution, that by the Body we ſerve the Spirit, and by both we ſerve God; as the Spirit is chiefly to be offered to God, becauſe it is better than the Body, ſo the richeſt Oblation is the beſt in an equal power and the ſame perſon, becauſe it is the beſt of things material: and although it hath not the excellency of the Spirit, it hath an excellency that a cheap Oblation hath not; and beſides the advantage of the natural value, it can no otherwiſe be ſpoiled than a meaner Offering may, it is always capable of the ſame commendation from the Piety of the preſenter's ſpirit, and may be as much purified and made holy as the cheaper or the more contemptible. God hath not where expreſſed that he accepts of a cheaper Offering, but when we are not able to give him better. When the people brought Offerings more than enough for the Tabernacle, *Moſes* reſtrained their forwardneſs, by ſaying *it was enough*; but yet commended the diſpoſition highly, and wiſhed it might be perpetual. But God chid the people when they let his Houſe lie waſte without reparation of its decaying beauty; and therefore ſent famines upon the Land, and a curſe into their eſtate, becauſe they would not by giving a portion to Religion ſanctifie and ſecure all the reſt. For the way for a man to be a ſaver by his Religion is, to depoſite one part of his eſtate, in the Temple, and one in the hands of the Poor; for theſe are God's treaſury and ſtewards reſpectively. And this is *laying up treaſures in Heaven*: and beſides that it will procure bleſſing to other parts, it will help to ſave our Souls, and that's good husbandry, that's worth the ſaving.

Plebs devota veni, perque hæc commercia diſce
Terreno cenſu regna ſuperna peti.
Simplicius *P. in expoſitione Eccleſiæ S. Andreanæ in Roma.*

Delicta Majorum immeritus lues,
Romane, donec templa refeceris,
Ædéſque labentes Deorum, &
Fœda nigro ſimulachra fumo.
Hor. *l.* 3. *od.* 6. *Impietatis notatur Zeno, quòd dixerit* ἱερὰ θεῶν μὴ οἰκοδομεῖν. *Et Barbararum Gentium mos erat aras Diis ponere in lucis, nemoribus, & montium jugis, eò quòd Deos Templis includendos nos eſſe dixerant.*

13. For I conſider that thoſe riches and beauties in Churches and Religious ſolemnities, which add nothing to God, and much Devotion to us, and much honour and efficacy to Devotion. For ſince impreſſion is made upon the Soul by the intervening of corporal things, our Religion and Devotion of the Soul receives the addition of many degrees by ſuch inſtruments. Inſomuch that we ſee perſons of the greateſt fancy, and ſuch who are moſt pleaſed with outward fairneſſes, are moſt Religious. Great Underſtandings make Religion laſting and reaſonable; but great Fancies make it more ſcrupulous, ſtrict, operative, and effectual. And therefore it is ſtrange, that we ſhall beſtow ſuch great expences to make our own houſes convenient and delectable, that we may entertain our ſelves with complacency and appetite; and yet think that Religion is not worth the ornament, nor our fancies fit to be carried into the choice and proſecution of religious actions with ſweetneſs, entertainments, and fair propoſitions. If we ſay that God is not the better for a rich houſe or a coſtly ſervice: we may alſo remember that neither are we the better for rich Cloaths; and the Sheep will keep us as modeſt, as warm, and as clean as the Silk-worm; and a gold chain or a carkenet of Pearl does no more contribute to our happineſs than it does to the ſervice of Religion. For if we reply, that they help to the eſteem and reputation of our Perſons, and the diſtinction of them from the vulgar, from the ſervants of the lot of *Iſſachar*, and add reverence and veneration to us: how great a ſhame is it, if we ſtudy by great expences to get reputation and accidental advantages to our ſelves, and not by the ſame means to purchaſe

τὰ αἰσθήσει καλὰ, ϗ νοήσει καλῶν εἰκόνες. Philo.

reverence and eſteem to Religion; ſince we ſee that Religion, amongſt perſons of ordinary underſtandings, receives as much external and accidental advantages by the acceſſion of exteriour ornaments and accommodation, as we ourſelves can by rich cloaths and garments of wealth, ceremony and diſtinction? And as in Princes Courts the reverence to Princes is quickened and encreaſed by an outward ſtate and glory; ſo alſo it is in the ſervice of God. Although the Underſtandings of men are no more ſatisfied by a pompous magnificence than by a cheap plainneſs; yet the Eye is, and the Fancy, and the Affections, and the Senſes: that is, many of our Faculties are more pleaſed with Religion, when Religion by ſuch inſtruments and conveyances pleaſes them. And it was noted by *Sozomen* concerning *Valens* the *Arrian* Emperor, that when he came to *Cæſarea* in *Cappadocia*, he praiſed S. *Baſil* their Biſhop, and upon more eaſie terms revoked his Baniſhment, *becauſe he was a grave perſon, and did his holy Offices with reverent and decent addreſſes, and kept his Church-aſſemblies with much ornament and ſolemnity.

Quod cum tanto ornatu támque decenter ſacerdotio fungeretur, conventúſque ageret.

14. But when I conſider that ſaying of S. *Gregory*, that the Church is Heaven within the Tabernacle, Heaven dwelling among the ſons of men; and remember that God hath ſtudded all the Firmament and paved it with Stars, becauſe he loves to have his Houſe beauteous, and highly repreſentative of his glory; I ſee no reaſon we ſhould not do as *Apollinaris* ſays God does, *In earth do the works of Heaven.* For he is the God of beauties and perfections, and every excellency in the Creature is a portion of influence from the Divinity, and therefore is the beſt inſtrument of conveying honour to him, who made them for no other end but for his own honour, as the laſt reſort of all other ends for which they were created.

Ἐκκλησία ἐστὶν οὐρανὸς ἐπίγειος.

Ἔργον τὸ μέγα, καὶ καλὸν τίμιον· τοῦ γὰρ τοιούτου ἡ θεωρία θαυμαστή. Ariſt.

15. But the beſt manner to reverence the Sanctuary is, by the continuation of ſuch actions which gave it the firſt title of Holineſs. *Holineſs becometh thine Houſe for ever*, ſaid *David. Sancta ſanctis*, holy perſons and holy rites in holy places. That as it had the firſt relation of Sanctity by the conſecration of a holy and reverend Miniſter and Preſident of Religion; ſo it may be perpetuated in holy Offices, and receive the daily conſecration by the aſſiſtance of ſanctified and religious perſons. *Foris canes*, Dogs and criminal perſons are unfit for Churches: the beſt ornament and beauty of a Church is a holy Prieſt and a ſanctified people. * For ſince Angels dwell in Churches, and God hath made his Name to dwell there too; if there alſo be a holy people, that there be Saints as well as Angels, it is a holy fellowſhip and a bleſſed communion. But to ſee a Devil there, would ſcare the moſt confident and bold fancy, and diſturb the good meeting: and ſuch is every wicked and graceleſs perſon. *Have I not choſen twelve of you, and one of you is a Devil?* An evil Soul is an evil Spirit; and ſuch are no good ornaments for Temples. And it is a ſhame that a goodly Chriſtian Church ſhould be like an *Egyptian* Temple; without, goodly buildings, within, a Dog or a Cat for the Deity they adore. It is worſe if in our addreſſes to Holy Places and Offices we bear our Luſts under our garments. For Dogs and Cats are of God's making, but our Luſts are not, but are God's enemies: and therefore, beſides the Unholineſs, it is an affront to God to bring them along, and it defiles the place in a great degree.

Gravitas honeſta, diligentia attonita, cura ſolicita, apparitio devota, & proceſſio modeſta. Tert. *de præſcript. Confluunt ad Eccleſiam caſtâ celebritate, honeſtâ utriuſque ſexûs diſcretione.* S. Aug. *l. 2. c. 28. de Civit. Dei.*

* Τὰ γὰρ κατὰ πόλεις προσευκτήρια τί ἕτερόν ἐστιν ἢ διδασκαλία φρονήσεως καὶ ἀνδρείας, καὶ σωφροσύνης καὶ δικαιοσύνης, εὐσεβείας τε καὶ ὁσιότητος, καὶ συμπάσης ἀρετῆς; Phil. *legat. ad Caium.* Μόνος γὰρ οἶδε τιμᾶν ὁ προηγουμένως ἱερεῖον ἑαυτὸν προσάγων, καὶ ἄγαλμα θεῖον τεκταίνων τὴν ἑαυτοῦ ψυχὴν, καὶ ναὸν εἰς ὑποδοχὴν τοῦ θείου φωτὸς τὸν ἑαυτοῦ παρασκευάζων νοῦν Hier. *in Pyth.* Ψυχῆς καθαρᾶς τόπον οἰκειότερον ἐπὶ γῆς θεὸς οὐκ ἔχει· οἷς καὶ ὁ Πύθιος συμφέρεται, λέγων, Εὐσεβέσιν δὲ βροτοῖς γάνυμαι τόσον ὅσον ὀλύμπῳ. Idem.

Quin demus id ſuperis———
Compoſitum jus fáſque animis, ſanctóſque receſſus
Mentis, & incoctum generoſo pectus honeſto:
Hæc cedò ut admoveam templis, & farre litabo.
Perſ. *Sat.* 2.

16. For there is a defiling of a Temple by inſinuation of impurities, and another by direct and poſitive profanation, and a third by expreſs Sacrilege: This *defiles a Temple* to the ground. Every ſmall ſin is an unwelcome Gueſt, and is a *ſpot* in thoſe *Feaſts of Charity* which entertain us often in God's Houſes: but there are ſome (and all great crimes are ſuch) which deſecrate the place, unhallow the ground, as to our particulars, ſtop the aſcent of our Prayers, obſtruct the current of God's bleſſing, turn Religion into bitterneſs, and Devotion into gall; ſuch as are marked in Scripture with a diſtinguiſhing character, as enemies to the peculiar diſpoſitions of Religion. And ſuch are Unchaſtity, which defiles the Temples of our Bodies; Covetouſneſs, which ſets up an Idol in ſtead of God; and Unmercifulneſs, which is a direct enemy to the Mercies of God, and the fair return of our Prayers. He that ſhews not the mercies of Alms, of Forgiveneſs, and Comfort, is forbid to hope for comfort, relief or forgiveneſs from the hands of God.

*A pure Mind is the beſt manner of worſhip, and the impurity of a crime is the greateſt contradiction to the honour and religion of Holy Places. And therefore let us imitate the Precedent of the moſt religious of Kings, (*a*) *I will waſh my hands in innocency, O Lord, and ſo will I go to thine Altar :* always remembring thoſe decretory and final words of (*b*) S. *Paul, He that defiles a Temple, him will God deſtroy.*

---

* *Animadverto gratiorem exiſtimari qui delubris Deorum puram caſtámque mentem, quàm qui meditatum carmen intulerit.* Plin. Sec. *Pan. Trajan* Ἁγνὸν δὴ ναοῖο θυώδεος ἐντὸς ἰόντα Ἔμμεναι· ἁγνεία δ' ἐστὶ, φρονεῖν ὅσια. Prophyr. *de Non eſu animal. l.* 3. *Optimus animus pulcherrimus cultus.* Μὴ καθαρῷ καθαροῦ ἐφάπτεσθαι οὐ μὴ θεμιτόν.

(*a*) Pſal. 26. 6. (*b*) 1 Cor. 3. 17.

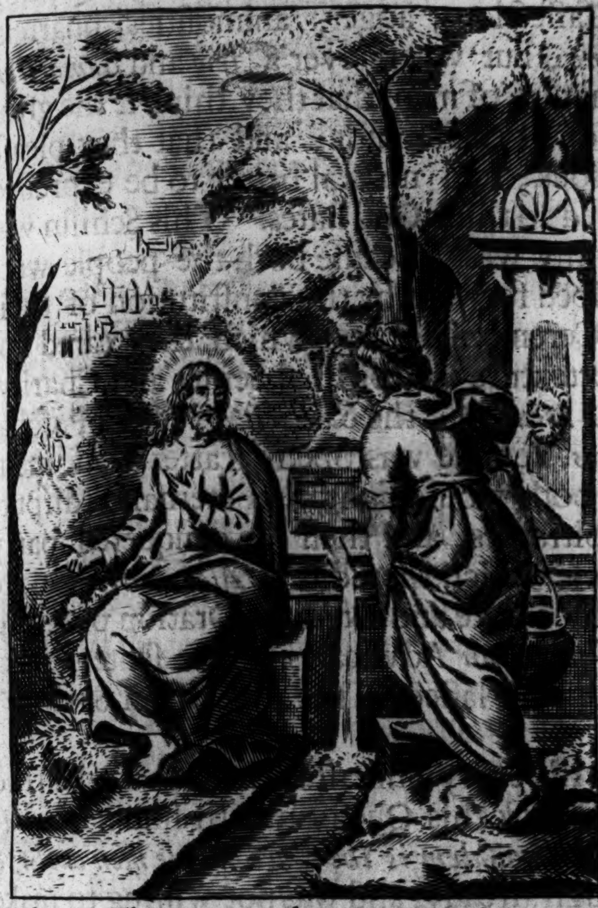
The PRAYER.

O *Eternal God, who* dwelleſt not in Temples made with hands, the Heaven of Heavens is not able to contain Thee, *and yet thou art pleaſed to manifeſt thy preſence amongſt the ſons of men by ſpecial iſſues of thy favour and benediction. Make my Body and Soul to be a Temple pure and holy, apt for the entertainments of the Holy* Jeſus, *and for the habitation of the Holy Spirit. Lord, be pleaſed with thy rod of paternal diſcipline to caſt out all impure Luſts, all worldly affections, all covetous deſires, from this thy Temple; that it may be a place of Prayer and Meditation, of holy appetites and Chaſt thoughts, of pure intentions and zealous deſires of pleaſing thee; that I may become alſo a Sacrifice as well as a Temple, eaten up with the zeal of thy glory, and conſumed with the fire of love; that not one thought may be entertained by me but ſuch as may be like perfume breathing from the altar of Incenſe, and not a word may paſs from me but may have the accent of Heaven upon it, and ſound pleaſantly in thy ears. O deareſt God, fill every Faculty of my Soul, with impreſſes, diſpoſitions, capacities and aptneſſes of Religion : and do thou hallow my Soul, that I may be poſſeſt with zeal and religious affections, loving thee above all things in the world, worſhipping thee with the humbleſt adorations and frequent addreſſes, continually feeding upon the apprehenſions of thy Divine ſweetneſs, and conſiderations of thy infinite excellencies, and obſervations of thy righteous Commandments, and the feaſt of a holy Conſcience, as an antepaſt of Eternity, and conſignation to the joys of Heaven, through* Jeſus Chriſt *our Lord.* Amen.

SECT. XII.

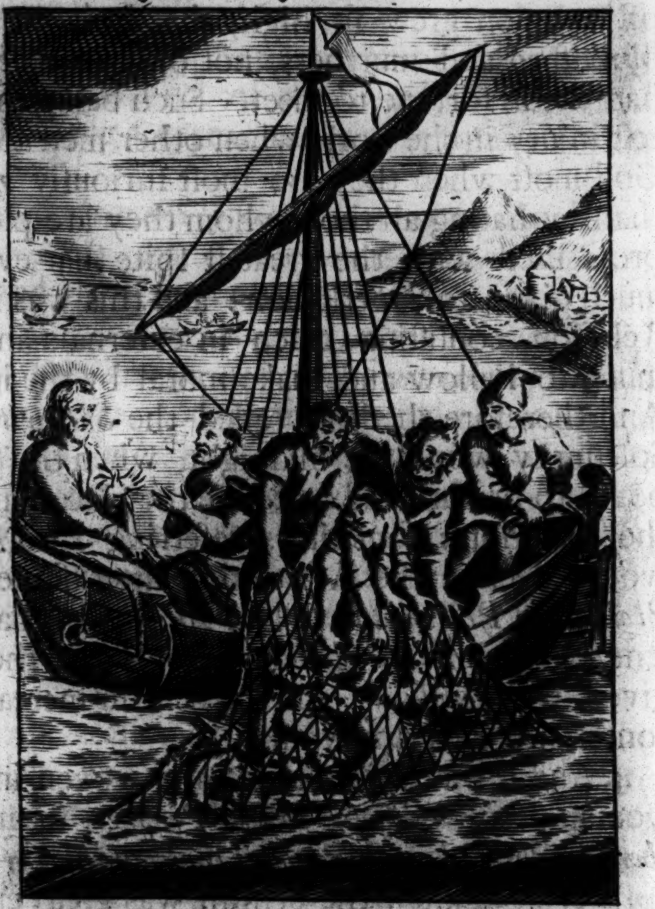
Of JESUS's *departure into* Galilee; *his manner of Life, Miracles, and Preaching; his calling of Diſciples; and what happened until the Second Paſſeover.*

The Woman of Samaria



Iohn. 4: 7. There cometh a woman of Samaria to draw water. Ieſus saith unto her, giue me to drink.
9. Then saith the Woman of Samaria unto him, How is it, that thou being a Iew, askeſt drink of me, which am a woman of Samaria?

The great draught of Fiſhes.



Luk. 5. 4. 5. etc. *He ſaid unto Simon, Let down your nets for a draught. And they encloſed a great multitude of fiſhes: and when Simon Peter saw it he fell down att Jeſus knees — for he was aſtoniſhed, & all that were with him, at the draught of the fiſhes. And Jeſus ſaid to Simon Fear not: from henceforth thou ſhalt catch men.*

1. W*Hen Jeſus underſtood that John was caſt into priſon*, and that the Phariſees were envious at him for the great multitudes of people that reſorted to his Baptiſm, which he miniſtred not in his own perſon, but by the deputation of his Diſciples, they finiſhing the miniſtration which himſelf began, (who, as *Euodius* Biſhop of *Antioch* reports, baptized the Bleſſed Virgin his Mother and *Peter* only, and *Peter* baptized *Andrew*, *James* and *John*, and they others,) *he left Judæa, and came into Galilee:* and in his paſſage he muſt touch *Sychar* a City of *Samaria*, where in the heat of the day and the wearineſs of his journey he ſate himſelf down upon the margin of *Jacob*'s Well; whither, when *his Diſciples were gone to buy meat, a Samaritan woman cometh to draw water*, of whom *Jeſus* asked ſome to cool his thirſt, and refreſh his wearineſs.

Matth. 4. 12.
Euthym. c. 3. *in Joan.*
Apud Niceph. *l.* 2. *c.* 3. *hiſt.*

2. Little knew the woman the excellency of the perſon that asked ſo ſmall a charity; neither had ſhe been taught, that *a cup of cold water given to a Diſciple ſhould be rewarded*, and much rather ſuch a preſent to the Lord himſelf. But ſhe proſecuted* the ſpite of her Nation, and the intereſt and quarrel of the Schiſm; and inſtead of waſhing *Jeſus*'s feet, and giving him drink, demanded, *why* he, *being a Jew, ſhould ask water of a Samaritan: for the Jews have no intercourſe with the Samaritans.*

3. The ground of the quarrel was this. In the ſixth year of *Hezekiah Salmanaſar* King of *Aſſyria* ſacked *Samaria*, tranſported the *Iſraelites* to *Aſſyria*, and planted an *Aſſyrian* Colony in the Town and Country, who by Divine vengeance were de-

* *Non monſtrare vias eadem niſi Sacra colenti; Quæſitum ad fontem ſolos deducere verpos.* Juven. *Sat.* 14.

ſtroyed by Lions, which no power of man could reſtrain or leſſen. The King thought the cauſe was, their not ſerving the God of *Iſrael* according to the Rites of *Moſes*; and therefore ſent a *Jewiſh* captive-Prieſt to inſtruct the remanent Inhabitants in the *Jewiſh* Religion; who ſo learned and practiſed it, that they ſtill retained the Superſtition of the *Gentile*-Rites; till *Manaſſes*, the Brother of *Jaddi* the High Prieſt at *Jeruſalem*, married the daughter of *Sanballat*, who was the Governour under King *Darius*. *Manaſſes* being reproved for marrying a ſtranger the daughter of an uncircumciſed Gentile, and admoniſhed to diſmiſs her, flies to *Samaria*, perſuades his Father-in-Law to build a Temple in Mount *Gerizim*, introduces the Rites of daily Sacrifice, and makes himſelf High Prieſt, and began to pretend to be the true Succeſſor of *Aaron*, and commences a Schiſm in the time of *Alexander* the Great. From whence the Queſtion of Religion grew ſo high, that it begat diſaffections, anger, animoſities, quarrels, bloodſhed and murthers, not only in *Paleſtine*; but where-ever a *Jew* and *Samaritan* had the ill fortune to meet. Such being the nature of men, that they think it the greateſt injury in the world when other men are not of their minds; and that they pleaſe God moſt when they are moſt furiouſly zealous; and no zeal better to be expreſſed than by hating all thoſe whom they are pleaſed to think God hates. This Schiſm was proſecuted with the greateſt ſpite that ever any was, becauſe both the people were much given to Superſtition: and this was helped forward by the conſtitution of their Religion, conſiſting much in externals and Ceremonials, and which they cared not much to hallow and make moral by the intertexture of ſpiritual Senſes and Charity. And therefore the *Jews* called the *Samaritans accurſed*; the *Samaritans* at the Paſchal Solemnity would at midnight, when the *Jews* Temple was open, ſcatter dead mens bones to profane and deſecrate the place; and both would fight, and eternally diſpute the Queſtion: ſometimes referring it to Arbitrators, and then the conquered party would decline the Arbitration after ſentence; which they did at *Alexandria* before *Ptolemæus Philometor*, when *Andronicus* had by a rare and exquiſite Oration procured ſentence againſt *Theodoſius* and *Sabbæus*, the *Samaritan* Advocates. The ſentence was given for *Jeruſalem*, and the Schiſm increaſed, and laſted till the time of our Saviour's conference with this woman.

Joſep. *Ant. lib.* 18. *cap.* 3. διαῤῥέψιν ἀνθρωπείων ὀστῶν ἐν ταῖς στοαῖς ποιῆσαι.

4. And it was ſo implanted and woven in with every underſtanding, that when the woman perceived *Jeſus to be a Prophet*, ſhe undertook this Queſtion with him: *Our Fathers worſhipped in this mountain; and ye ſay that Jeruſalem is the place where men ought to worſhip*. *Jeſus* knew the Schiſm was great enough already, and was not willing to make the rent wider. And though he gave teſtimony to the truth, by ſaying, *Salvation is of the Jews*; and, *We know what we worſhip, ye do not:* yet becauſe the ſubject of this Queſtion was ſhortly to be taken away, *Jeſus* takes occaſion to preach the Goſpel, to haſten an expedient, and by way of anticipation to reconcile the diſagreeing intereſts, and ſettle a revelation to be verified for ever; Neither here nor there by way of confinement, not in one Country more than another, but where-ever any man ſhall call upon God *in ſpirit and truth*, there he ſhall be heard.

5. But all this while the Holy *Jeſus* was a-thirſt, and therefore haſtens at leaſt to diſcourſe of water, though as yet he got none. He tells her of *living water*, of eternal ſatisfactions, of *never thirſting again*, of her own perſonal condition, of matrimonial relation, and profeſſes himſelf to be the *Meſſias:* And then was interrupted by the coming of his Diſciples, who *wondred* to ſee him alone *talking with a woman*, beſides his cuſtom and uſual reſervation. But the Woman full of joy and wonder left her water-pot, and ran to the City, to publiſh the *Meſſias*; and immediately *all the City came out* to ſee; and *many believed on him upon the teſtimony of the Woman, and more when they heard his own diſcourſes*. They invited him to the Town, and received him with hoſpitable civilities for *two days*, after which he departed to his own *Galilee*.

6. *Jeſus* therefore came into the Country, where he was received with reſpect and fair entertainment, becauſe of the Miracles which the *Galilæans* ſaw done by him at the Feaſt. And being at *Cana*, where he wrought the firſt Miracle, a Noble perſonage, a little King ſay ſome, a Palatinate ſays S. *Hierom*, a Kingly perſon certainly, came to *Jeſus* with much reverence and deſire that he would be pleaſed to come to his houſe, and cure his Son now ready to die: which he ſeconds with much importunity, fearing leſt his Son be dead before he get thither. *Jeſus*, who did not do his Miracles by natural operations, cured the child at diſtance, and diſmiſſed the Prince, telling him his Son lived, which by narration of his ſervants he found to be true, and that he recovered at the ſame time when *Jeſus* ſpake theſe ſalutary and healing words. Upon which accident he and all his houſe became Diſciples.

7. And now *Jeſus* left *Nazareth*, and came to *Capernaum*, a maritime Town, and of great reſort, chuſing that for his ſcene of Preaching, and his place of dwelling. For now the time was fulfilled, the office of the Baptiſt was expired, and the Kingdom of God was at hand. He therefore preached the ſumm of the Goſpel, Faith and Repentance, *Repent ye, and believe the Goſpel.* And what that Goſpel was, the ſum and ſeries of all his Sermons afterwards did declare.

8. The work was now grown high and pregnant, and *Jeſus* ſaw it convenient to chuſe Diſciples to his miniſtery and ſervice in the work of Preaching, and to be *witneſſes of all that he ſhould ſay, do, or teach*, for ends which were afterwards made publick and excellent. *Jeſus* therefore, *as he walked by the Sea of Galilee*, called *Simon* and *Andrew*; who knew him before by the preaching of *John*, and now *left all*, their ſhip and *their net*, *and followed him. And when he was gone a little farther, he calls the two ſons of Zebedee, James and John*; *and they went after him.* And with this Family he goes up and down the whole *Galilee*, preaching the Goſpel of the Kingdom, healing all manner of diſeaſes, curing Demoniacks, cleanſing Lepers, and giving ſtrength to Paralyticks and lame people.

9. But when *the people preſſed on him to hear the word of God, he ſtood by the Lake of Geneſareth*, and preſently *entered into Simon's ſhip*, commanded him *to launch into the deep*; and from *thence he taught the people*, and there wrought a Miracle: for, being Lord of the Creatures, he commanded the fiſhes of the ſea, and they obeyed. For when *Simon*, who had *fiſhed all night in vain, let down his net at the command of* Jeſus, *he incloſed ſo great a multitude of fiſhes, that the net brake*, and the fiſhermen *were amazed* and fearful *at* ſo prodigious a *draught*. But beyond the Miracle it was intended, that a repreſentation ſhould be made of the plenitude of the Catholick Church, and multitudes of Believers who ſhould be taken by *Simon* and the reſt of the Diſciples, whom by that Miracle he conſign'd to become *fiſhers of men*, who by their artifices of purdence and holy Doctrine might gain Souls to God; that when the Net ſhould be drawn to ſhore, and ſeparation made by the Angels, they and their Diſciples might be differenced from the reprobate portion.

10. But the light of the Sun uſes not to be confined to a Province or a Kingdom; ſo great a Prophet, and ſo divine a Phyſician, and ſo great Miracles, created a fame loud as thunder, but not ſo full of ſadneſs and preſage. Immediately the *fame of Jeſus went into all Syria, and there came to him multitudes from Galilee, Decapolis, Jeruſalem and Judæa.* And all that had any *ſick with divers diſeaſes brought them to him*; and he laid his hands on every one of them, *and healed them.* And when he cured the *Lunaticks and perſons poſſeſſed with evil ſpirits*, the Devils *cried out*, and confeſſed him to be *CHRIST the Son of God.* But *he ſuffer'd them not*; chuſing rather to work Faith in the perſuaſions of his Diſciples by moral arguments and the placid demonſtrations of the Spirit, that there might in Faith be an excellency in proportion to the choice, and that it might not be made violent by the conviction and forced teſtimonies of accurſed and unwilling ſpirits.

11. But when *Jeſus* ſaw his aſſembly was grown full, and his audience *numerous*, he *went up into a Mountain*: and when his Diſciples came unto him, he made that admirable Sermon, called *the Sermon upon the Mount*; (which is a Divine repoſitory of moſt excellent Truths and myſterious Dictates of ſecret Theology, and contains a Breviary of all thoſe Precepts which integrate the Morality of Chriſtian Religion;) preſſing the Moral precepts given by *Moſes*, and enlarging their obligation by a ſtricter ſenſe and more ſevere expoſition, that their *righteouſneſs* might *exceed the righteouſneſs of the Scribes and Phariſees.* "He preaches Perfection, and the doctrines of Meekneſs, poverty of ſpirit, Chriſtian mourning, deſire of holy things, Mercy and Purity, peace and toleration of injuries; affixing a ſpecial promiſe of bleſſing to be the guerdon and inheritance of thoſe Graces and ſpiritual Excellencies. He explicates ſome parts of the Decalogue, and adds appendices and precepts of his own. He teaches his Diſciples to Pray, how to Faſt, how to give Alms, Contempt of the world, not to judge others, forgiving injuries, an indifferency and incuriouſneſs of temporal proviſions, and a ſeeking of the Kingdom of God and its appendent righteouſneſs.

13. When *Jeſus* had finiſhed his Sermon, and deſcended from the mountain, a poor leprous perſon came and worſhipped, and begged to be cleanſed: which *Jeſus* ſoon granted, engaging him not to publiſh it where he ſhould go abroad, but ſending him to the Prieſt to offer an oblation according to the Rites of *Moſes*'s Law; and then came directly to *Capernaum*, and *taught in the Synagogues upon the Sabbath-days.* Where in

his Sermons he expreſſed the dignity of a Prophet, and the authority of a perſon ſent from God; not inviting the people by the ſoft arguments and inſinuations of Scribes and Phariſees, but by demonſtrations and iſſues of Divinity. There he cures a Demoniack in one of their Synagogues, and by and by after going abroad he heals *Peter's* wife's mother of a Fever; inſomuch that he grew the talk of all men and their wonder: till they flocked ſo to him to ſee him, to hear him, to ſatisfie their curioſity and their needs, that after he had healed thoſe multitudes which beſet the houſe of *Simon*, where he cured his Mother of the Fever, he retired himſelf into a deſart place very early in the morning, that he might have an opportunity to pray, free from the oppreſſions and noiſes of the multitude.

13. But neither ſo could he be hid, but, like a light ſhining by the fringes of a curtain, he was ſoon diſcovered in his ſolitude: for the multitude found him out, impriſoning him in their circuits and undeniable attendences. But *Jeſus* told them plainly, he muſt *preach* the Goſpel *to other Cities alſo*; and therefore reſolved to paſs to the other ſide of the Lake of *Geneſareth*, ſo to quit the throng. Whither as he was going, a Scribe offered himſelf a Diſciple to his Inſtitution; till *Jeſus* told him his condition to be worſe than *foxes and birds*, for whom an habitation is provided, but none for him, no *not a place where to bow his head* and find reſt. And what became of this forward Profeſſor afterward we find not. Others that were Probationers of this fellowſhip *Jeſus* bound to a ſpeedy profeſſion, not ſuffering one to go home to bid his Friends farewel, nor another ſo much as to *bury his dead*.

14. By the time *Jeſus* got to the Ship it was late, and he, heavy to *ſleep*, *reſted on a pillow*, and ſlept ſoundly as wearineſs, meekneſs and innocence could make him; inſomuch that *a violent ſtorm*, the chiding of the winds and waters, which then happened, could not awake him; till the Ship being almoſt covered with broken billows and the impetuous daſhings of the waters, the men already ſunk in their Spirits, and the Ship like enough to ſink too, the Diſciples awaked him and called for help: *Maſter, careſt thou not that we periſh?* *Jeſus* ariſing reproved their infidelity, commanded the wind to be ſtill and the ſeas peaceable, *and* immediately *there was a great calm*; and they preſently arrived in the Land of the *Gergeſenes* or *Geraſenes*.

15. In the land of *Gergeſites* or *Gergeſenes*, which was the remaning name of an extinct people, being one of the Nations whom the Sons of *Jacob* drave from their inheritance, there were two Cities; *Gadara* from the tribe of *Gad*, to whom it fell by lot in the Diviſion of the Land; (which, having been deſtroyed by the *Jews*, was rebuilt by *Pompey* at the requeſt of *Demetrius Gadarenſis*, *Pompey*'s freed man:) and near to it was *Geraſa*, as *Joſephus* reports. Which diverſity of Towns and names is the cauſe of the various recitation of this ſtory by the Evangeliſts. Near the City of *Gadara* there were many Sepulchres in the hollowneſſes of rocks, where the dead were buried, and where many ſuperſtitious perſons uſed *Memphitick* and *Theſſalick* rites, invocating evil ſpirits; inſomuch that at the inſtant of our Saviour's arrival in the Country *there met him two poſſeſſed with Devils from theſe tombs*, *exceeding fierce*, and ſo had been long, *inſomuch that no man durſt paſs that way*.

Joſeph. *de bel. Jud. l.* 1. *c.* 5. & *l.* 3. *c.* 2. & *l.* 5. *c.* 3.
Epiph. *contr. Eb. hæreſ.* 30

16. *Jeſus* commanded the Devils out of the poſſeſſed perſon. But there were certain men feeding Swine, which though extremely abominated by the *Jewiſh* Religion, yet for the uſe of the *Roman* Armies and quartrings of Soldiers they were permitted, and divers privileges* granted to the Maſters of ſuch herds: and becauſe *Gadara* was a *Greek* City, and the company mingled of *Greeks*, *Syrians* and *Jews*, theſe laſt in all likelihood not making the greateſt number. The Devils therefore beſought *Jeſus*, he would not ſend them into the *Abyſs*, but *permit them to enter into the Swine*. He gave them leave: *and the ſwine ran violently down a ſteep place into the* hot bathes, which were at the foot of the hill on which *Gadara* was built, (which ſmaller congregation of waters the *Jews* uſed to call [*Sea*,] or elſe, as others think, into the Lake of *Geneſareth*, *and periſhed in the waters*. But this accident ſo troubled the inhabitants, that they came and *intreated Jeſus to depart out of their coaſts*. And he did ſo; leaving *Galilee of the Gentiles*, he came to the leſſer *Galilee*, and ſo again to the City of *Capernaum*.

* Cod. Theod. *de Suariis.*
Joſeph. *l.* 2. *de bel. Jud. c.* 33.

Ut Mare æneum, vas templi ad aquarum receptionem.

17. But when he was come thither, he was met by divers *Scribes and Phariſees*, who came *from Jeruſalem*, and *Doctors of the Law from Galilee*: and while they were ſitting in a houſe, which was compaſſed with multitudes, that no buſineſs or neceſſity could be admitted to the door, a poor Paralytick was brought to be cured, and they were fain to *uncover the tiles of the houſe, and let him down in his bed* with cords *in the midſt before Jeſus* ſitting in conference with the Doctors. *When Jeſus ſaw their Faith, he ſaid, Man, thy ſins be forgiven thee.* At which ſaying the Phariſees being

troubled, thinking it to be blaſphemy, and that *none but God could forgive ſins*; *Jeſus* was put to verifie his abſolution: which he did in a juſt ſatisfaction and proportion to their underſtandings. For the *Jews* did believe that all afflictions were puniſhments for ſin; (*Who ſinned, this man or his Father, that he was born blind?* and that removing of the puniſhment was forgiving of the ſin. And therefore *Jeſus*, to prove that his ſins were forgiven, removed that which they ſuppoſed to be the effect of his ſin, and by curing the Palſie prevented their farther murmur about the pardon: *That ye might know the Son of man hath power on earth to forgive ſins*, (*he ſaith to the ſick of the Palſie,*) *Ariſe, take up thy bed, and walk. And the man aroſe*, was healed, *and glorified God.*

18. A while after *Jeſus* went again toward the Sea; and on his way, *ſeeing Matthew* the Publican *ſitting at the receipt of cuſtom* he bade him *follow him. Matthew* firſt feaſted *Jeſus*, and then became his diſciple. But the Phariſees that were with him began to be troubled that he *ate with Publicans and ſinners*. For the office of Publican, though amongſt the *Romans* it was honeſt and of great account, and * *the flower of the Roman Knights, the ornament of the City, the ſecurity of the Common-wealth, was accounted to conſiſt in the ſociety of Publicans*; yet amongſt both the (*a*) *Jews* and *Greeks* the name was odious, and the perſons were accurſed: not only becauſe they were ſtrangers that were the chief of them, who took in to them ſome of the Nation where they were imployed; but becauſe the *Jews* eſpecially ſtood upon the Charter of their Nation and the privilege of their Religion, that none of them ſhould pay tribute; and alſo becauſe they exerciſed great injuſtices and (*b*) oppreſſions, having a power unlimited, and a covetouſneſs wide as hell, and greedy as the fire or the grave. But *Jeſus* gave ſo fair an account concerning his converſe with theſe perſons, that the Objection turned to be his Apology. For therefore he converſed with them, becauſe they were ſinners; and it was as if a Phyſician ſhould be reproved for having ſo much to do with ſick perſons: for therefore was he *ſent, not to call the righteous, but ſinners, to repentance*, to advance the reputation of Mercy above the rites of Sacrifice.

* Cicero *ep famil. l.* 13. *& in Orat. pro Plancio.*

(*a*) *Idem ad Quint. Fratrem de regimine præfectura Aſian.*

19. But as the little bubbling and gentle murmurs of the water are preſages of a Storm, and are more troubleſome in their prediction than their violence: ſo were the arguings of the Phariſees ſymptoms of a ſecret diſpleaſure and an enſuing war. Though at firſt repreſented in the civilities of Queſtion and ſcholaſtical diſcourſes, yet they did but fore-run vigorous objections and bold calumnies, which were the fruits of the next Summer. But as yet they diſcourſed fairly, asking him *why John's Diſciples faſted often, but the Diſciples of* Jeſus *did not faſt. Jeſus* told them, it was becauſe theſe were the days in which the *Bridegroom* was come in perſon to eſpouſe the Church unto himſelf; and therefore for *the children of the bride-chamber to faſt* then, was like the bringing of a dead corps to the joys of a bride, or the pomps of Coronation: *the days ſhould come that the Bridegroom ſhould retire* into his chamber, and draw the curtains; *and then they ſhould faſt in thoſe days.*

20. While *Jeſus* was diſcourſing with the Phariſees, *Jairus, a Ruler of the Synagogue, came to him*, deſiring he would help his Daughter, who lay in the confines of death ready to depart. Whither as he was going, *a woman* met him *who had been diſeaſed with an iſſue of blood twelve years*, without hope of remedy from art or nature: and therefore ſhe runs to *Jeſus*, thinking, without precedent, upon the confident perſuaſions of a holy Faith, *that if ſhe did but touch the hem of his garment, ſhe ſhould be whole.* She came *trembling*, and full of hope and reverence, and *touched his garment*; *and immediately the fountain of her* unnatural emanation *was ſtopped*, and reverted to its natural courſe and offices. S. *Ambroſe* ſays that this woman was *Martha*. But it is not likely that ſhe was a *Jeweſs*, but a Gentile, becauſe of that return which ſhe made in memory of her cure and honour of *Jeſus* according to the Gentile rites. For (*a*) *Euſebius* reports that himſelf ſaw at *Cæſarea Philippi* a ſtatue of braſs repreſenting a woman kneeling at the feet of a goodly perſonage, who held his hand out to her in a poſture of granting her requeſt, and doing favour to her; and the inhabitants ſaid it was erected by the care and coſt of this woman: adding, (whether out of truth or eaſineſs is not certain,) that at the pedeſtal of this Statue an uſual plant did grow, which when it was come up to that maturity and height as to arrive at the fringes of the braſs monument, it was medicinal in many dangerous diſeaſes. So far *Euſebius*. Concerning which ſtory I ſhall make no cenſure but this, that ſince S. *Mark* and S. *Luke* affirm that

---

(*b*) *Vita Publicanorum aperta eſt violentia, impunita rapina, negotiatio nullâ ratione conſtans inverecunda mercatura.* Suidas. *V. Publicanus,* πάντες τελῶναι πάντες εἰσὶν ἅρπαγες.

Apud Hebræum textum D. Matthæi, Publicani dicti Pariſim, *nomine proprio latronibus qui ſepes & maceriam dirimunt, licèt propriè dicti* Gabaim; *unde fortaſſe* Gabella.

(*a*) *Lib.* 7. *hiſt c.* 14. Ἐπίσημον Χριστοῦ ἄγαλμα, & τοῦ Χριστοῦ ἀνδρειάντα *apud* Sozomen. *l.* 5. *c.* 20 Johan. Damaſ. *de imagin. orat.* 3. *ex Chronico* Johan. Melalæ *Antioch. Epiſc. ait, ſupplicem libellum oblatum Philippo, Tetrarchæ Trachonitidis regionis, ut liceret ſtatuas erigere in memoriam accepti beneficii.*

this

Mark 5.26. Luke 8.43. this woman before her cure *had ſpent all her ſubſtance upon Phyſicians,* it is not eaſily imaginable how ſhe ſhould become able to diſpend ſo great a ſum of money as would purchaſe two ſo great Statues of braſs. And if ſhe could, yet it is ſtill more unlikely that the Gentile Princes and Proconſuls, who ſearched all places, publick and private, and were curiouſly diligent to deſtroy all honorary monuments of Chriſtianity, ſhould let this alone: and that this ſhould eſcape not only the diligence of the Perſecutors, but the fury of ſuch wars and changes as happened in *Paleſtine,* and that for three hundred years together it ſhould ſtand up in defiance of all violences and changeable fate of all things. However it be, it is certain that the Book againſt Images, publiſhed by the command of *Charles* the Great 850 years ago, gave no credit to the ſtory. And if it had been true, it is more than probable that *Juſtin Martyr,* who was born and bred in *Paleſtine,* and *Origen,* who lived many years in *Tyre,* in the neighbourhood of the place where the Statue is ſaid to ſtand, and, were highly diligent to heap together all things of advantage and reputation to the Chriſtian cauſe, would not have omitted ſo notable an inſtance. It is therefore likely that the Statues which *Euſebius* ſaw, and concerning which he heard ſuch ſtories, were firſt placed there upon the ſtock of a heathen ſtory or Ceremony; and in proceſs of time, for the likeneſs of the figures, and its capacity to be tranſlated to the Chriſtian ſtory, were by the Chriſtians in after-Ages attributed by a fiction of fancy, and afterwards by credulity confidently applied, to the preſent Narrative.

Lib. 4. de Imagin. cap. 15.

21. *When Jeſus was come to the Ruler's houſe,* he found the *miniſtrels* making their funeral noiſes for the death of *Jairus*'s daughter; and his ſervants had met him, and acquainted him of *the death of the child.* Yet *Jeſus turned out* the miniſtrels, and *entered with the parents of the child into her chamber, and taking her by the hand called her,* and awakened her from her ſleep of death, and *commanded them to give her to eat,* and enjoined them *not to publiſh* the Miracle. But as flames ſuppreſſed by violent detentions break out and rage with a more impetuous and rapid motion: ſo it happened to *Jeſus,* who endeavouring to make the noiſes and reports of him leſs popular, made them to be Oecumenical. For not only we do that moſt greedily from which we are moſt reſtrained; but a great merit enamell'd with humility, and reſtrained with modeſty, grows more beauteous and florid, up to the heights of wonder and glories.

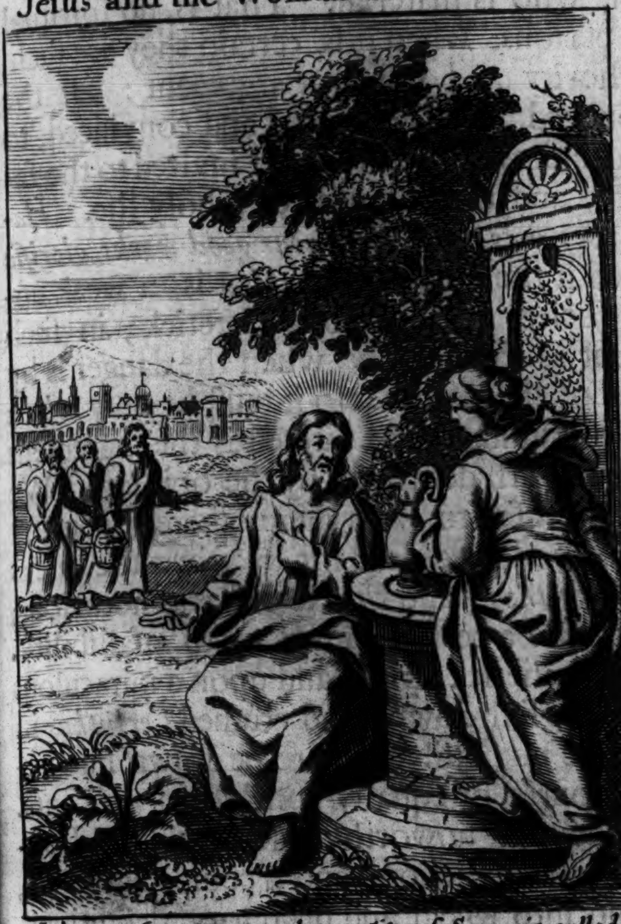
22. As he came from *Jairus*'s houſe, he cured two blind men upon their petition, and confeſſion that they did believe in him, and caſt out a dumb Devil, ſo much to the wonder and amazement of the people, that the Phariſees could hold no longer, being ready to burſt with envy, but ſaid, *he caſt out Devils by help of the Devils:* Their malice being, as uſually it is, contradictory to its own deſign, by its being unreaſonable; nothing being more ſottiſh than for the Devil to divide his kingdom upon a plot, to ruine his certainties upon hopes future and contingent. But this was but the firſt eruption of their malice: all the year laſt paſt, which was the firſt year of *Jeſus*'s Preaching, all was quiet, neither the *Jews,* nor the *Samaritans,* nor the *Galileans* did malign his Doctrine or Perſon, but he preach with much peace on all hands; for this was the year which the Prophet *Iſaiah* called in his prediction *the acceptable Year of the Lord.*

Epiphan. *in Pan. lib.* 2. *tom.* 1. *hæreſ.* 51.

Ad SECT. XII.

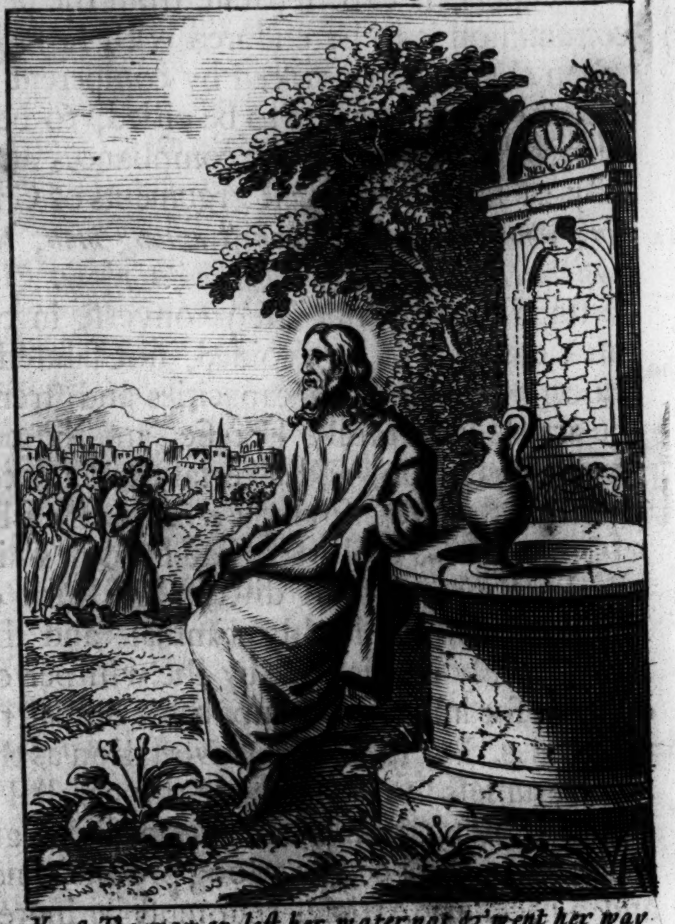
Conſiderations upon the Intercourſe happening between the Holy Jeſus *and the Woman of* Samaria.

Jeſus and the Woman of Samaria.



Joh. 4. 5, 6. 7. *He cometh to a City of Samaria called Sychar: now Iacobs well was there. There cometh a woman of Samaria to draw water. Iesus ſaith* etc. *For his diſciples were gone into the city to buy meat V. 27. His diſciples came & marvelled y^t he talked with the woman, yet no man ſaid, what ſeekeſt thou? or, why talkeſt thou with her?*

The Samaritans coming to Jeſus



V. 28. *The woman left her water pot & went her way into the city, & ſaith to the men, Come ſee a man which told me all things that ever I did: is not this the Chriſt? Then they went out of the city, & came unto him.* V. 39. *Many of the Samaritans beleived on him, for the ſaying of the woman; & when they were come to him, many more believed becauſe of his own word.*

1. WHen the Holy *Jeſus*, perceiving it unſafe to be at *Jeruſalem*, returned to *Galilee*, where the largeſt ſcene of his Prophetical Office was to be repreſented, he journeyed on foot through *Samaria*; and being weary and faint, hungry and thirſty, he ſate down by a Well, and begged water of a *Samaritan* woman that was a Sinner; who at firſt refuſed him with ſome incivility of language. But he, inſtead of returning anger and paſſion to her rudeneſs, which was commenced upon the intereſt of a miſtaken* Religion, preached the coming of the *Meſſias* to her, unlock'd the ſecrets of her heart, and let in his Grace, and made *a fountain of living water to ſpring up* in her Soul, to extinguiſh the impure flames of Luſt which had ſet her on fire, burning like Hell ever ſince the death of her || fifth Husband, ſhe then becoming a Concubine to the ſixth. Thus *Jeſus* tranſplanted Nature into Grace, his hunger and thirſt into religious appetites, the darkneſs of the *Samaritan* into a clear revelation, her Sin into Repentance and Charity, and ſo quenched his own thirſt by relieving her needs: and as *it was meat to him to do his Father's will*, ſo it was drink to him to bring us to drink of *the fountain of living water*. For thus God declared it to be a delight to him to ſee us live, as if he were refreſhed by thoſe felicities which he gives to us as communications of his grace, and inſtances of mercy, and conſignations to Heaven. Upon which we can look with no eye but ſuch as ſees and admires the excellency of the Divine Charity; which being an emanation from the mercies and eſſential compaſſion of Eternity, God cannot chuſe but rejoyce in it, and love the works of his mercy, who was ſo well pleaſed in the works of his Power. He that was delighted in the Creation, was highly pleaſed in the nearer conveyances of himſelf, when he ſent the holy *Jeſus* to bear his image, and

* *Apud ipſos fides obſtinata, miſericordia in promptu, adverſus omnes alios hoſtile odium.* Tacit.

|| *Quæ nubit toties non nubit, adultera Lege eſt. Offendor mæchâ ſimpliciore minus.* Martial. *ep.*

and his mercies, and his glories, and offer them to the uſe and benefit of Man. For this was the chief of the works of God; and therefore the Bleſſed Maſter could not but be highlieſt pleaſed with it, in imitation of his Heavenly Father.

2. The woman obſerving our Saviour to have come with his face from *Jeruſalem*, was angry at him upon the quarrel of the old Schiſm. The *Jews* and the *Samaritans* had differing Rites, and the zealous perſons upon each ſide did commonly diſpute themſelves into Uncharitableneſs: and ſo have Chriſtians upon the ſame confidence, and zeal, and miſtake. For although *righteouſneſs hath no fellowſhip with unrighteouſneſs, nor Chriſt with Belial*; yet the conſideration of the crime of Hereſie, which is a ſpiritual wickedneſs, is to be ſeparate from the perſon, who is material. That is, no ſpiritual communion is to be endured with Heretical perſons, when it is certain they are ſuch, when they are convinced by competent authority and ſufficient argument: But the perſons of the men are to be pitied, to be reproved, to be redargued and convinced, to be wrought upon by fair compliances and the offices of civility, and invited to the family of faith by the beſt arguments of Charity, and the inſtances of a holy life. *Having your converſation honeſt among men, that they may, beholding your good works, glorifie God in the day when he ſhall viſit them.* Indeed if there be danger, that is, a weak underſtanding may not ſafely converſe in civil ſociety with a ſubtle Heretick; in ſuch caſes they are to be avoided, not ſaluted. But as this is only when the danger is by reaſon of the unequal capacities and ſtrengths of the perſon; ſo it muſt be only when the article is certainly Hereſie, and the perſon criminal, and intereſt is the ingredient in the perſuaſion, and a certain and a neceſſary Truth deſtroyed by the opinion. We read that S. *John*, ſpying *Cerinthus* in a bath, refuſed to waſh there where the enemy of God and his Holy Son had been. This is a good precedent for us when the caſe is equal. S. *John* could diſcern the ſpirit of *Cerinthus*, and his Hereſie was notorious, fundamental, and highly criminal, and the Apoſtle a perſon aſſiſted up to infallibility. And poſſibly it was done by the whiſper of a prophetick Spirit, and upon a miraculous deſign: for immediately upon his retreat the Bath fell down, and cruſhed *Cerinthus* in the ruines. But ſuch acts of averſation as theſe are not eaſily by us to be drawn into example, unleſs in the ſame or the parallel concourſe of equally-concluding accidents. We muſt not quickly, nor upon ſlight grounds, nor unworthy inſtances, call *Heretick*: there had need be a long proceſs, and a high conviction, and a competent Judge, and a neceſſary Article, that muſt be ingredients into ſo ſad and decretory definitions, and condemnation of a perſon or opinion. But if ſuch inſtances occurr, come not near the danger nor the ſcandal. And this advice S. *Cyprian* gave to the Lay-people of his Dioceſe: *Let them decline their diſcourſes, whoſe Sermons creep and corrode like a Cancer; let there be no colloquies, no banquets, no commerce with ſuch who are excommunicate and juſtly driven from the Communion of the Church.* "For ſuch perſons (as S. *Leo* deſcants " upon the Apoſtle's expreſſion of heretical diſcourſes) creep in humbly, and with " ſmall and modeſt beginnings, they catch with flattery, they bind gently, and kill " privily. Let therefore all perſons who are in danger ſecure their perſons and Perſuaſions by removing far from the infection. And for the ſcandal, S. *Herminigilda* gave an heroick example, which in her perſuaſion, and the circumſtances of the Age and action, deſerved the higheſt teſtimony of zeal, religious paſſion, and confident perſuaſion. For ſhe rather choſe to die by the mandate of her tyrant-Father *Leonigildus* the *Goth*, than ſhe would at the Paſchal Solemnity receive the bleſſed Sacrament at the hand of an *Arrian* Biſhop.

1 Pet. 2. 12.

Tit. 3. 10.
2 Epiſt. John 10.

Irenæ. *l* 3. *c.* 3.
Euſeb *l.* 3. *c.* 13.

Lib. 1. *ep.* 3.

Serm. 5. *de Jejun. decimi menſis.*

Gregor. *l.* 3. *dial.* 3. 13.

3. But excepting theſe caſes, which are not to be judged with forwardneſs, nor raſhly taken meaſure of, we find that converſing charitably with perſons of differing Perſuaſions hath been inſtrumental to their converſion and God's glory. *The believing wife* may *ſanctifie the unbelieving huſband*: and we find it verified in Church-ſtory. S. *Cecily* converted her huſband *Valerianus*; S. *Theodora* converted *Siſinius*; *S. Monica* converted *Patricius*, and *Theodelinda Agilulphus*; S. *Clotilda* perſuaded King *Clodoveus* to be a Chriſtian; and S. *Natolia* perſuaded *Adrianus* to be a Martyr. For they, having their converſation honeſt and holy amongſt the unbelievers, ſhined like Virgin-Tapers in the midſt of an impure priſon, and amuſed the eyes of the ſons of darkneſs with the brightneſs of the flame. For the excellency of a holy life is the beſt argument of the inhabitation of God within the Soul, and who will not offer up his underſtanding upon that Altar, where a Deity is placed as the preſident and author of Religion? And this very intercourſe of the Holy *Jeſus* with the woman is abundant argument, that it were well we were not ſo forward to refuſe communion with diſſenting perſons upon the eaſie and confident miſtakes of a too-forward zeal. They that call Heretick may themſelves

ſelves be the miſtaken perſons; and by refuſing to communicate the civilities of hoſpitable entertainment, may ſhut their doors upon Truth, and their windows againſt Light, and refuſe to let Salvation in. For ſometimes Ignorance is the only parent of our Perſuaſions; and many times Intereſt hath made an impure commixture with it, and ſo produced the iſſue.

4. The Holy *Jeſus* gently inſinuates his diſcourſes. *If thou hadſt known who it is that asks thee water, thou wouldſt have asked water of him.* Oftentimes we know not the perſon that ſpeaks, and we uſually chuſe our Doctrine by our affections to the man: but then if we are uncivil upon the ſtock of prejudice, we do not know that it is *Chriſt* that calls our underſtandings to obedience, and our affections to duty and compliances. The Woman little thought of the glories which ſtood right againſt her. He that ſate upon the Well had a Throne placed above the heads of Cherubims. In his arms who there reſted himſelf was the Sanctuary of reſt and peace, where wearied Souls were to lap their heads, and diſpoſe their cares, and there to turn them into joys, and to gild their thorns with glory. That holy tongue which was parched with heat ſtreamed forth rivulets of holy Doctrine, which were to water all the world, to turn our Deſarts into Paradiſe. And though he begged water at *Jacob*'s Well, yet *Jacob* drank at his: For at his charge all *Jacob*'s flocks and family were ſuſtained, and by him *Jacob*'s poſterity were made honourable and redeemed. But becauſe this *Well was deep*, and the woman *had nothing to draw water with*, and of her ſelf could not fathom ſo great a depth, therefore ſhe refuſed him: juſt as we do, when we refuſe to give drink to a thirſty Diſciple. *Chriſt* comes in that humble manner of addreſs, under the veil of poverty or contempt, and we cannot ſee *Chriſt* from under that robe, and we ſend him away without an alms: little conſidering, that when he begs an alms of us in the inſtance of any of his poor relatives, he asks of us but to give him occaſion to give a bleſſing for an alms. Thus do the Miniſters of Religion ask ſupport; but when the Laws are not more juſt than many of the people are charitable, they ſhall fare as their Maſter did: they ſhall preach, but, unleſs they can draw water themſelves, they ſhall not drink. But, *ſi ſcirent*, if men did but know who it is that asks them, that it is *Chriſt*, either in his Miniſters, or *Chriſt* in his poor ſervants, certainly they could not be ſo obſtructed in the iſſues of their Juſtice and Charity; but would remember, that no honour could be greater, no love more fortunate, than to meet with an opportunity to be expreſſed in ſo noble a manner, that God himſelf is pleaſed to call his own relief.

5. When the Diſciples had returned from the Town, whither they went to buy proviſion, they *wandered to ſee* the Maſter *talking* alone *with the woman.* They knew he never did ſo before, they had obſerved him to be of a reſerved deportment, and not only innocent, but ſecure from the dangers of malice and ſuſpicion, in the matter of Incontinence. The *Jews* were a jealous and froward people: and as nothing will more blaſt the reputation of a Prophet than effeminacy and wanton affections, ſo he knew no crime was ſooner objected or harder cleared than that. Of which, becauſe commonly it is acted in privacy, men look for no probation, but pregnant circumſtances and arguments of ſuſpect: ſo nothing can waſh it off, until a man can prove a negative; and if he could, yet he is guilty enough in the eſtimate of the vulgar for having been accuſed. But then, becauſe nothing is ſo deſtructive of the reputation of a Governour, ſo contradictory to the authority and dignity of his perſon, as the low and baſer appetites of Uncleanneſs, and the conſequent ſhame and ſcorn; (inſomuch that *David*, having faln into it, prayed God to confirm or eſtabliſh him *ſpiritu principali*, with the ſpirit of a Prince, the ſpirit of Luſt being uningenuous and ſlaviſh;) the Holy *Jeſus*, who was to eſtabliſh a new Law in the authority of his perſon, was highly curious ſo to demean himſelf, that he might be a perſon uncapable of any ſuch ſuſpicions, and of a temper apt not only to anſwer the calumny, but alſo to prevent the jealouſie. But yet, now he had a great deſign in hand, he meant to reveal to the *Samaritans* the coming of the *Meſſias*; and to this his diſcourſe with the Woman was inſtrumental. And in imitation of our great Maſter, Spiritual perſons, and the Guides of others have been very prudent and reſerved in their ſocieties and intercourſe with Women. Hereticks have ſerved their ends upon the impotency of the Sex, and having *led captive ſilly women*, led them about as triumphs of Luſt; and knew no ſcandal greater than the ſcandal of Hereſie, and therefore ſought not to decline any, but were infamous in their unwary and luſtful mixtures. *Simon Magus* had his *Helena* partner of his Luſt and Hereſie; the Author of the Sect of the *Nicolaitans* (if S. *Hierom* was not miſinformed) had whole troups of women; *Marcion* ſent a woman as his Emiſſary to *Rome*; *Apelles* had his *Philomene*; *Montanus*, *Priſca* and *Maximilla*; *Donatus* was ſerved by *Lucilla*, *Hel-*

pidius by *Agape*, *Priſcillian* by *Galla*: and *Arrius* ſpreads his nets by opportunity of his converſation with the Prince's Siſter, and firſt he corrupted her, then he ſeduced the world.

6. But Holy perſons, Preachers of true Religion and holy Doctrines, although they were careful by publick Homilies to inſtruct the female Diſciples, that they who are heirs together with us of the ſame Hope may be ſervants in the ſame Diſcipline and Inſtitution; yet they remitted them to *their* * *Husbands* and Guardians to be *taught at home*. And when any perſonal tranſactions concerning the needs of their ſpirit were of neceſſity to intervene between the Prieſt and a woman, the action was done moſt commonly under publick teſt, or if in private, yet with much caution and obſervation of circumſtance, which might as well prevent ſuſpicion, as preſerve their innocence. Converſation and frequent and familiar addreſs does too much rifle the ligaments and reverence of Spiritual authority, and amongſt the beſt perſons is matter of danger. When the Cedars of *Libanus* have been obſerved to fall, when *David* and *Solomon* have been diſhonoured, he is a bold man that will venture farther than he is ſent in errand by neceſſity, or invited by charity, or warranted by prudence. I deny not but ſome perſons have made holy friendſhips with Women; S. *Athanaſius* with a devout and religious Virgin, S. *Chryſoſtom* with *Olympia*, S. *Hierom* with *Paula Romana*, S. *John* with the Elect Lady, S. *Peter* and S. *Paul* with * *Petronilla* and *Tecla*. And therefore it were a jealouſie beyond the ſuſpicion of Monks and Eunuchs, to think it impoſſible to have a chaſt converſation with a diſtinct Sex. 1. A pure and right intention, 2. an intercourſe not extended beyond neceſſity or holy ends, 3. a ſhort ſtay, 4. great modeſty, 5. and the buſineſs of Religion, will by God's grace hallow the viſit, and preſerve the friendſhip in its being ſpiritual, that it may not degenerate into carnal affection. And yet theſe are only advices uſeful when there is danger in either of the perſons, or ſome ſcandal incident to the Profeſſion, that to ſome perſons and in the conjunction of many circumſtances are oftentimes not conſiderable.

* 1 Cor. 14.35

* *Quam B. Petri filiam naturalem non fuiſſe rectè probat Baronius.*

7. When *Jeſus* had reſolved to reveal himſelf to the woman, he firſt gives her occaſion to reveal her ſelf to him, fairly inſinuating an opportunity to confeſs her ſins, that, having purged her ſelf from her impurity, ſhe might be apt to entertain the article of the revelation of the *Meſſias*. And indeed a crime in our Manners is the greateſt indiſpoſition of our Underſtanding to entertain the Truth and Doctrine of the Goſpel: eſpecially when the revelation conteſts againſt the Sin, and profeſſes open hoſtility to the Luſt. For Faith being the gift of God and an illumination, the Spirit of God will not give this light to them that prefer their darkneſs before it: either the Will muſt open the windows, or the light of Faith will not ſhine into the chamber of the Soul. *How can ye believe*, (ſaid our Bleſſed Saviour) *that receive honour one of another?* Ambition and Faith, believing God and ſeeking of our ſelves, are incompetent and totally incompoſſible. And therefore *Serapion* Biſhop of *Thmuis* ſpake like an Angel, (ſaith *Socrates*) ſaying, *that the Mind which feedeth upon ſpiritual knowledge muſt throughly be cleanſed. The Iraſcible faculty muſt firſt be cured with brotherly Love and Charity, and the Concupiſcible muſt be ſuppreſted with Continency and Mortification.* Then may the Underſtanding apprehend the myſteriouſneſs of Chriſtianity. For ſince Chriſtianity is a holy Doctrine, if there be any remanent affections to a ſin, there is in the Soul a party diſaffected to the entertainment of the Inſtitution, and we uſually believe what we have a mind to. Our Underſtandings, if a crime be lodged in the Will, being like icterical eyes, tranſmitting the ſpecies to the Soul with prejudice, diſaffection, and colours of their own framing. If a Preacher ſhould diſcourſe that there ought to be a Parity amongſt Chriſtians, and that their goods ought to be in common; all men will apprehend that not Princes and rich perſons, but the poor and the ſervants, would ſooneſt become Diſciples, and believe the Doctrines, becauſe they are the only perſons likely to get by them: and it concerns the other not to believe him, the Doctrine being deſtructive of their intereſts. Juſt ſuch a perſwaſion is every perſevering love to a vicious habit; it having poſſeſſed the Underſtanding with fair opinions of it, and ſurpriſed the Will with paſſion and deſires, whatſoever Doctrine is its enemy will with infinite difficulty be entertained. And we know a great experience of it in the Article of the *Meſſias* dying on the Croſs, which though infinitely true, yet becauſe *to the Jews it was a ſcandal, and to the Greeks fooliſhneſs*, it could not be believed, they remaining in that indiſpoſition; that is, unleſs the Will were firſt ſet right, and they willing to believe any Truth, though for it they muſt diſclaim their intereſt. Their underſtanding was blind, becauſe the Heart was har-

John 5. 44.

L. 4. *Hiſt c.* 23.

Lurida præterea fiunt quæcunque tuentur
Arquati ———— ————
Multáque ſunt oculis in eorum denique miſta,
Quæ contage ſua palloribus omnia pingunt.
Lucret. *lib* 4.

dened and could not receive the impreſſion of the greateſt moral demonſtration in the world.

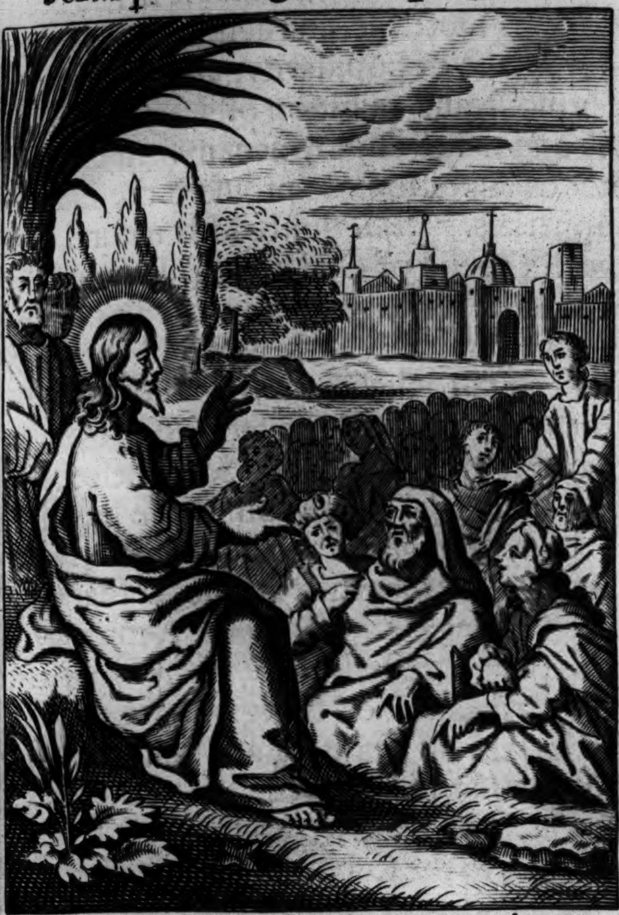
8. The Holy *Jeſus* asked water of the Woman, unſatisfying water; but promiſed that himſelf, to them that ask him, would give waters of life, and ſatisfaction infinite: ſo diſtinguiſhing the pleaſures and appetites of this world from the deſires and complacencies ſpiritual. Here we labour, but receive no benefit; we ſow many times, and reap not; or reap, and do not gather in; or gather in, and do not poſſeſs; or poſſeſs, but do not enjoy; or if we enjoy, we are ſtill unſatisfied, it is with anguiſh of ſpirit and circumſtances of vexation. A great heap of riches makes neither our cloaths warm, nor our meat more nutritive, nor our beverage more pleaſant; and it feeds the eye, but never fills it, but, like drink to an hydropick perſon, increaſes the thirſt, and promotes the torment. But the Grace of God, though but like a grain of muſtard-ſeed, fills the furrows of the heart; and as the capacity increaſes, it ſelf grows up in equal degrees, and never ſuffers any emptineſs or diſſatisfaction, but carries content and fulneſs all the way: and the degrees of augmentation are not ſteps and near approaches to ſatisfaction, but increaſings of the capacity: the Soul is ſatisfied all the way, and receives more, not becauſe it wanted any, but that it can now hold more, is more receptive of felicities. And in every minute of ſanctification there is ſo excellent a condition of joy and high ſatisfaction, that the very calamities, the afflictions and perſecutions of the world are turned into felicities by the activity of the prevailing ingredient: like a drop of water falling into a tun of wine, it is aſcribed into a new family, loſing its own nature by a converſion into the more noble. For now that all paſſionate deſires are dead, and there is nothing remanent that is vexatious, the peace, the ſerenity, the quiet ſleeps, the evenneſs of Spirit, and contempt of things below, remove the Soul from all neighbourhood of diſpleaſure, and place it at the foot of the throne, whither when it is aſcended, it is poſſeſſed of Felicities eternal. Theſe were the waters which were given to us to drink, when with the rod of God the Rock *Chriſt Jeſus* was ſmitten. *The Spirit* of God *moves* for ever *upon theſe waters:* and when the Angel of the Covenant hath ſtirred the pool, who ever deſcends hither ſhall find health and peace, joys ſpiritual, and the ſatisfactions of Eternity.

The PRAYER.

O *Holy* Jeſus, *Fountain of eternal life, thou Spring of joy and ſpiritual ſatisfactions, let the holy ſtream of Blood and Water iſſuing from thy ſacred Side cool the thirſt, ſoften the hardneſs and refreſh the barrenneſs of my deſart Soul; that I thirſting after thee, as the wearied Hart after the cool ſtream, may deſpiſe all the vainer complacencies of this world, refuſe all ſocieties but ſuch as are ſafe, pious and charitable, mortifie all ſottiſh appetites, and may deſire nothing but thee, ſeek none but thee, and reſt in thee with intire dereliction of my own caitive inclinations; that the deſires of Nature may paſs into deſires of Grace, and my thirſt and my hunger may be ſpiritual, and my hopes placed in thee, and the expreſſes of my Charity upon thy relatives, and all the parts of my life may ſpeak my love and obedience to thy Commandments: that thou poſſeſſing my Soul and all its Faculties during my whole life, I may poſſeſs thy glories in the fruition of a bleſſed Eternity; by the light of thy Goſpel here and the ſtreams of thy Grace being guided to Thee the Fountain of life and glory, there to be inebriated with the Waters of Paradiſe, with joy and love and contemplation, adoring and admiring the beauties of the Lord for ever and ever.* Amen.

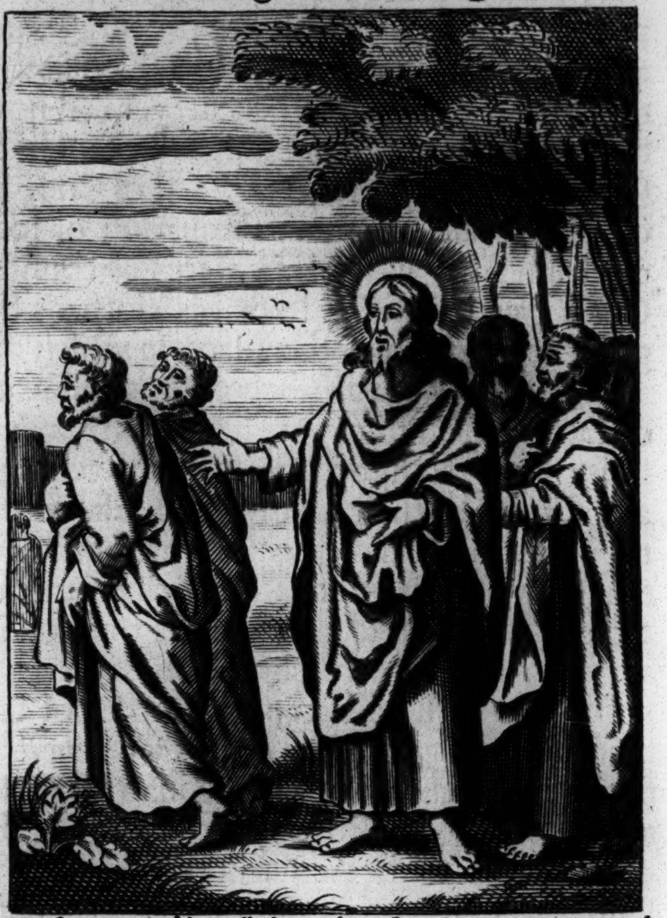
Conſiderations upon Chriſt's *firſt Preaching, and the Accidents happening about that time.*

Jeſus preaching to the people.



Matth. 4. 17. *From that time Jeſus began to preach saying, Repent, for the Kingdom of heaven is at hand.*
V. 29. *And he went about all Gallilee teaching & preaching the Gospel of the kingdom, and healing all manner of ſickneſs*, &c.
V. 25. *And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jeruſalem*, etc.

Chriſt sending forth his Apoſtles.



Mark. 6. 7. *And he called unto him ye twelve & began to send them forth by two and two and gave them power over unclean ſpirits, And commanded them that they should take nothing for their journey*, etc.
V. 12 *And they went out, and preached that men ſhould repent.*

1. W*Hen John was caſt into priſon*, then *began Jeſus to preach :* not only becauſe the Miniſtery of *John* by order of Divine deſignation was to precede the Publication of *Jeſus*; but alſo upon prudent conſiderations and deſigns of Providence, leſt two great perſonages at once upon the theatre of *Paleſtine* might have been occaſion of divided thoughts, and theſe have determined upon a Schiſm, ſome profeſſing themſelves to be of *Chriſt*, ſome of *John*. For once an offer was made of a dividing Queſtion by the ſpite of the Phariſees, *Why do the Diſciples of John faſt often, and thy Diſciples faſt not?* But when *John* went off from the ſcene, then *Jeſus* appeared like the Sun in ſucceſſion to the Morning Star; and there were no divided intereſts upon miſtake, or the fond adherences of the Followers. And although the Holy *Jeſus* would certainly have cured all accidental inconveniences which might have happened in ſuch accidents: yet this may become a precedent to all Prelates, to be prudent in avoiding all occaſions of a Schiſm, and rather than divide a people, ſubmit and relinquiſh an opportunity of Preaching to their inferiours, as knowing that God is better ſerved by Charity than a Homily; and if my modeſty made me reſign to my inferiour, the advantages of honour to God by the ceſſions of Humility are of greater conſideration than the ſmaller and accidental advantages of better-penned and more accurate diſcourſes. But our Bleſſed Lord, deſigning to gather Diſciples, did it in the manner of the more extraordinary perſons and Doctors of the *Jews*, and particularly of the Baptiſt; he initiated them into the Inſtitution by the ſolemnity of a Baptiſm: but yet he was pleaſed not to miniſter it in his own perſon. His Apoſtles were baptized in *John*'s Baptiſm, ſaid *Tertullian*; or elſe, S. *Peter* only was baptized by his Lord, and he baptized the reſt. However, the Lord was pleaſed to depute the miniſtery of his Servants, that ſo he might conſtitute a Miniſtery; that he might reſerve it to himſelf as a ſpecialty to *baptize with the Spirit*, as his ſervants did *with water*; that he might declare that the efficacy of the Rite did not depend upon the Dignity of the Miniſter, but his own In-

Lib. de Baptiſm.

ſtitution, and the holy Covenant ; and laſtly, leſt they who were baptized by him in perſon might pleaſe themſelves above their brethren whoſe needs were ſerved by a lower miniſtery.

2. The Holy *Jeſus*, the great Phyſician of our Souls, now entring upon his Cure and the Dioceſe of *Paleſtine*, which was afterwards enlarged to the pale of the Catholick Church was curious to obſerve all advantages of prudence for the benefit of Souls, by the choice of place ; by quitting the place of his education, which, becauſe it had been poor and humble, was apt to procure contempt to his Doctrine, and deſpite to his Perſon ; by fixing in *Capernaum*, which had the advantage of popularity, and the opportunity of extending the benefit, yet had not the honour and ambition of *Jeruſalem* : that the Miniſters of Religion might be taught to ſeek and deſire imployment in ſuch circumſtances which may ſerve the end of God, but not of Ambition ; to promote the intereſt of Souls, but not the inordination of lower appetites. *Jeſus* quitted his natural and civil intereſts, when they were leſs conſiſtent with the end of God and his Prophetical Office ; and conſidered not his Mother's houſe and the vicinage in the accounts of Religion, beyond thoſe other places in which he might better do his Father's work. In which a forward piety might behold the inſinuation of a duty to ſuch perſons, who by rights of Law and Cuſtom were ſo far inſtrumental to the cure of Souls, as to deſign the perſons: they might do but duty if they firſt conſidered the intereſts of Souls before the advantages of their kindred and relatives. And although, if all things elſe be alike, they may in equal diſpoſitions prefer their own before ſtrangers: yet it were but reaſon that they ſhould firſt conſider ſadly if the men be equal, before they remember that they are of their kindred, and not let this conſideration be ingredient into the former judgment. And another degree of liberty yet there is: if our kindred be perſons apt and holy, and without exceptions either of Law, or Prudence, or Religion, we may do them advantages before others who have ſome degrees of Learning and Improvement beyond the other: or elſe no man might lawfully prefer his kindred, unleſs they were abſolutely the ableſt in a Dioceſe or Kingdom ; which doctrine were a ſnare apt to produce ſcruples to the conſciences, rather than advantages to the Cure. But then alſo Patrons ſhould be careful that they do not account their Clerks by an eſtimate taken from compariſon with unworthy Candidates, ſet up on purpoſe, that when we chuſe our kindred, we may abuſe our conſciences, by ſaying, we have fulfilled our truſt, and made election of the more worthy. In theſe and the like caſes let every man who is concerned deal with juſtice, nobleneſs and ſincerity, with the ſimplicity of a Chriſtian, and the wiſdom of a man, without tricks and ſtratagems, to diſadvantage the Church by doing temporal advantages to his friend or family.

3. The bleſſed Maſter began his Office with a *Sermon of Repentance*, as his Deceſſour *John* the Baptiſt did in his Miniſtration ; to tell the world, that the *New Covenant*, which was to be eſtabliſhed by the Mediation and Office of the Holy *Jeſus*, was a Covenant of grace and favour, not eſtabliſhed upon works, but upon promiſes, and remiſſion of right on God's part, and remiſſion of ſins on our part. The Law was *a Covenant of Works*, and whoever prevaricated any of its Sanctions in a conſiderable degree, he ſtood ſentenced by it without any hopes of reſtitution ſupplyed by the Law. And therefore it was the *Covenant of Works*, not becauſe good works were then required more than now, or becauſe they had more efficacy than now ; but becauſe all our hopes did rely upon the perfection of Works and Innocence, without the ſuppletories of Grace, Pardon, and Repentance. But the Goſpel is therefore *a Covenant of Grace*, not that Works are excluded from our duty, or from co-operating to Heaven ; but that, becauſe there is in it ſo much mercy, the imperfections of the Works are made up by the grace of *Jeſus*, and the defects of Innocence are ſupplied by the ſubſtitution of repentance. Abatements are made for the infirmities and miſeries of humanity ; and if we do our endeavour now after the manner of men, the Faith of *Jeſus Chriſt*, that is conformity to his Laws, and ſubmiſſion to his Doctrine, entitles us to the grace he hath purchaſed for us, that is, our ſins for his ſake ſhall be pardoned. So that the Law and the Goſpel are not oppoſed barely upon the title of Faith and Works, but as the *Covenant of Faith* and the *Covenant of Works*. In the Faith of a *Chriſtian* Works are the great ingredient and the chief of the conſtitution ; but the Goſpel is not *a Covenant of Works*, that is, it is not an agreement upon the ſtock of Innocence without allowances of Repentance, requiring Obedience in rigour and ſtricteſt eſtimate. But the Goſpel requires the Holineſs of a Chriſtian, and yet after the manner of a man: for, always provided that we do not allow to our ſelves a liberty, but endeavour with all our ſtrength, and love with all our Soul, that which, if it were upon our allowance, would be required at our hands, now that it is

againſt our will, and highly conteſted againſt, is put upon the ſtock of *Chriſt*, and allowed to us by God in the accounts of Pardon by the merits of *Jeſus*, by the covenant of the Goſpel. And this is the Repentance and Remiſſion of ſins which *John* firſt preached upon the approximation of the Kingdom, and *Chriſt* at the firſt manifeſtation of it, and the Apoſtles afterward in the name of *Jeſus*.

4. *Jeſus* now having begun his Preaching, began alſo to gather his Family; and firſt called *Simon* and *Andrew*, then *James* and *John*; at whoſe vocation he wrought a Miracle, which was a ſignification of their Office, and the ſucceſs of it; a draught of fiſhes ſo great and prodigious, that it convinc'd them that he was a perſon very extraordinary, whoſe voice the Fiſhes heard, and came at his call: and ſince he deſigned them to become *fiſhers of men*, although themſelves were as unlikely inſtruments to perſuade men as the voice of the Son of man to command fiſhes, yet they ſhould prevail in ſo great numbers, that the whole world ſhould run after them, and upon their ſummons come into the Net of the Goſpel, becoming Diſciples of the glorious *Nazarene*. S. *Peter* the firſt time that he threw his net, at the deſcent of the Holy Ghoſt in Pentecoſt, catched three thouſand men; and at one Sermon ſometimes the Princes of a Nation have been converted, and the whole Land preſently baptized; and the multitudes ſo great, that the Apoſtles were forced to deſign ſome men to the miniſtration of Baptiſm by way of peculiar office: and it grew to be work enough, the eaſineſs of the miniſtery being made buſie and full of imployment where a whole Nation became Diſciple. And indeed the Doctrine is ſo holy, the Principle ſo Divine, the Inſtruments ſo ſupernatural, the Promiſes ſo glorious, the Revelations ſo admirable, the Rites ſo myſterious, the whole fabrick of the Diſcipline ſo full of wiſdom, perſuaſion and energy, that the infinite number of the firſt Converſions were not ſo great a wonder, as that there are ſo few now: every man calling himſelf *Chriſtian*, but few having that *power of Godlineſs* which diſtinguiſhes *Chriſtian* from a word and an empty name. And the Word is now the ſame, and the arguments greater, (for ſome have been growing ever ſince, as the Prophecies have been fulfilled,) and the Sermons more, and *the Spirit the ſame*; and yet ſuch *diverſity of operations*, that we hear and read the Sermons and Dictates Evangelical as we do a Romance, but that it is with leſs paſſion, but altogether as much unconcerned as with a ſtory of *Salmanaſar* or *Ibrahim Baſſa*. For we do not leave one vice, nor reject one Luſt, nor deny one impetuous Temptation the more for the four Goſpels ſake, and all S. *Paul*'s Epiſtles mingled in the argument. And yet all think themſelves fiſhes within *Chriſt*'s Net, and the prey of the Goſpel. And it is true they are ſo; for *the Kingdom is like unto a Net, which incloſed fiſhes good and bad:* but this ſhall be of ſmall advantage when the Net ſhall be drawn to the ſhore, and the ſeparation made.

5. When *Jeſus* called thoſe Diſciples, they had been *fiſhing all night and caught nothing*; but when *Chriſt* bad them *let down the Net*, they took multitudes: to ſhew to us, that the ſucceſs of our endeavours is not in proportion to our labours, but the Divine aſſiſtance and benediction. It is not the excellency of the Inſtrument, but the capacity of the ſubject, nor yet this alone, but the aptneſs of the application, nor that without an influence from Heaven, can produce the fruits of a holy Perſuaſion and Converſion. *Paul may plant, and Apollo may water; but God gives the increaſe.* Indeed when we let down the Nets at the Divine appointment, the ſucceſs is the more probable, and certainly God will bring benefit to the place, or Honour to himſelf, or Salvation to them that will obey, or Conviction to them that will not: But what ever the fruit be in reſpect of others, the reward ſhall be great to themſelves. And therefore S. *Paul* did not ſay he had profited, but, *he had laboured more than they all*, as knowing the Divine acceptance would take its account in proportion to our endeavours and intendments; not by commenſuration to the effect, which being without us, depending upon God's Bleſſing and the co-operation of the recipients, can be no ingredient into our account. But this alſo may help to ſupport the wearineſs of our hopes, and the protraction and deferring of our expectation, if a laborious Prelate and an aſſiduous Preacher have but few returns to his many cares and greater labours. A whole night a man may labour, (the longeſt life is no other,) and yet catch nothing; and then the Lord may viſit us with his ſpecial preſence, and more forward aſſiſtance, and the harveſt may grow up with the ſwiftneſs of a Gourd, and the fruitfulneſs of Olives, and the plaiſance of the Vine, and the ſtrength of Wheat; and whole troups of Penitents may ariſe from the darkneſs of their graves at the call of one Sermon, even when he pleaſes: and till then we muſt be content that we do our duty, and lay the conſideration of the effect at the feet of *Jeſus*.

6. In the days of the Patriarchs the Governours of the Lord's people were called *Shepherds*; ſo was *Moſes*, and ſo was *David*. In the days of the Goſpel they are *Shepherds* ſtill, but with the addition of a new appellative, for now they are called *Fiſhers*. Both the callings were honeſt, humble and laborious, watchful and full of trouble: but now that both the titles are conjunct, we may obſerve the ſymbol of an implicit and folded duty. There is much ſimplicity and care in the Shepherd's Trade; there is much craft and labour in the Fiſher's: and a Prelate is to be both full of Piety to his Flock, careful of their welfare, and, becauſe in the political and ſpiritual ſenſe too *feeding* and *governing* are the ſame duty, it concerns them that have cure of Souls to be diſcreet and wary, obſervant of advantages, laying ſuch baits for the people as may entice them into the nets of *Jeſus*'s Diſcipline. *But being crafty I caught you*, ſaith S. *Paul*, for he was a Fiſher too. And ſo muſt Spiritual perſons be Fiſhers to all ſpiritual ſenſes of watchfulneſs and care and prudence: only they muſt not fiſh for preferment and ambitious purpoſes, but muſt ſay with the King of *Sodom*, *Date nobis animas, cætera vos tollite*; which S. *Paul* renders, *We ſeek not yours, but you*. And in order to ſuch acquiſt, the purchace of Souls, let them have the diligence and the craft of Fiſhers, the watchfulneſs and care of Shepherds, the prudence of Politicks, the tenderneſs of Parents, the ſpirit of Government, the warineſs of Obſervation, great knowledge of the diſpoſitions of their people, and experience of ſuch advantages by means of which they may ſerve the ends of God and of Salvation upon their Souls.

7. When *Peter* had received the fruits of a rich Miracle in the prodigious and proſperous draught of fiſhes, he inſtantly *falls down at the feet of Jeſus*, and confeſſes himſelf *a ſinner*, and unworthy of the preſence of *Chriſt*. In which confeſſion I not only conſider the conviction of his Underſtanding by the teſtimony of the Miracle, but the modeſty of his ſpirit, who in his exaltation, and the joy of a ſudden and happy ſucceſs, retired into Humility and conſideration of his own unworthineſs; leſt, as it happens in ſudden joys, the laviſhneſs of his ſpirit ſhould tranſport him to intemperance, to looſer affections, to vanity and gariſhneſs, leſs becoming the ſeverity and government of a Diſciple of ſo great a Maſter. For in ſuch great and ſudden accidents men uſually are diſſolved and melted into joy and inconſideration, and let fly all their ſevere principles and diſcipline of manners, till, as *Peter* here did, though to another purpoſe, they ſay to *Chriſt*, *Depart from me, O Lord*: as if ſuch excellencies of joys, like the leſſer Stars, did diſappear at the preſence of him who is the fountain of all joys regular and juſt. When the ſpirits of the Body have been bound up by the cold Winter air, the warmth of the Spring makes ſo great an aperture of the paſſages, and by conſequence ſuch diſſolution of ſpirits, in the preſence of the Sun, that it becomes the occaſion of Fevers and violent diſeaſes. Juſt ſuch a thing is a ſudden joy, in which the ſpirits leap out from their cells of auſterity and ſobriety, and are warmed into Fevers and wildneſſes, and forfeiture of all judgment and vigorous underſtanding. In theſe accidents the beſt advice is, to temper and allay our joys with ſome inſtant conſideration of the vileſt of our ſins, the ſhamefulneſs of our diſgraces, the moſt dolorous accidents of our lives, the worſt of our fears, with meditation of Death, or the terrours of Dooms-day, or the unimaginable miſeries of damned and accurſed ſpirits. For ſuch conſiderations as theſe are good inſtruments of Sobriety, and are correctives to the malignity of exceſſive Joys or temporal proſperities, which, like Minerals, unleſs allayed by art, prey upon the ſpirits, and become the union of a contradiction, being turned into mortal medicines.

Simul & quod gaudes & quod times contrahe. Seneca.

8. At this time *Jeſus preached to the people from the Ship*, which in the fancies and tropical diſcourſings of the old Doctours ſignifies the Church, and declares that the Homilies of order and authority muſt be delivered from the Oracle: they that preach muſt be ſent, and God hath appointed Tutors and Inſtructors of our Conſciences by ſpecial deſignation and peculiar appointment. If they that preach do not make their Sermons from the Ship, their diſcourſes either are the falſe murmurs of Hereticks and falſe Shepherds, or elſe of Thieves and invaders of Authority, or corrupters of Diſcipline and Order. For God, that loves to hear us in ſpecial places, will alſo be heard himſelf by ſpecial perſons: and ſince he ſent his Angels Miniſters to convey his purpoſes of old, then when *the Law was ordained by Angels, as by the hands of a Mediatour*; now alſo he will ſend his ſervants the ſons of men, ſince the new Law was ordained by the Son of man, who is the Mediatour between God and Man in the New Covenant. And therefore in the Ship *Jeſus* preach'd, but he had firſt cauſed it *to put off from land*; to repreſent to us, that the Ship in which we preach muſt be put off from the vulgar communities of men, * ſeparate

Gal. 3. 19.

from

* Χωρεῖν γὰρ τὸ ὅμοιον πρὸς ὅμοιον· ὅθεν καὶ μόνος ἱερεὺς ὁ σοφὸς λέγεται, μόνος θεοφιλής, μόνος εἰδὼς εὔξασθαι· μόνος γὰρ οἶδε τιμᾶν, ὁ τὴν ἀξίαν μὴ συγχέων τῶν τιμωμένων, καὶ ὁ προηγουμένως ἱερεῖον ἑαυτὸν προσάγων. Hierocl. *in Pythag.*

from the people, by the deſignation of ſpecial appointment and of ſpecial Holineſs: that is, they neither muſt be common men, nor of common lives, but conſecrated by order, and hallowed by holy living; leſt the Perſon want authority in deſtitution of a Divine Character, and his Doctrine loſe its energy and power when the life is vulgar, and hath nothing in it holy and extraordinary.

9. The Holy *Jeſus* in the choice of his Apoſtles was reſolute and determined to make election of perſons bold and confident; (for ſo the *Galilæans* were obſerved naturally to be, and *Peter* was the boldeſt of the Twelve, and a good Sword-man, till the ſpirit of his Maſter had faſtened his ſword within the ſcabbard, and charmed his ſpirit into quietneſs;) but he never choſe any of the Scribes and Phariſees, none of the Doctors of the Law, but perſons ignorant and unlearned. Which, in deſigns and inſtitutions whoſe divinity is not demonſtrated from other Arguments, would ſeem an art of concealment and diſtruſt. But in this, which derives its raies from the fountain of wiſdom moſt openly and infallibly, it is a conteſtation againſt the powers of the World upon the intereſts of God, that he who does all the work might have all the glory, and in the productions in which he is fain to make the inſtruments themſelves, and give them capacity and activity, every part of the operation and cauſality and effect may give to God the ſame honour he had from the Creation, for his being the only workman; with the addition of thoſe degrees of excellency which in the work of Redemption of Man are beyond that of his Creation and firſt being.

The PRAYER.

O *Eternal* Jeſu, *Lord of the Creatures, and Prince of the Catholick Church, to whom all Creatures obey in acknowledgment of thy ſupreme Dominion, and all according to thy diſpoſition co-operate to the advancement of thy Kingdom, be pleaſed to order the affairs and accidents of the world, that all things in their capacity may do the work of the Goſpel, and co-operate to the good of the Elect, and retrench the growth of Vice, and advance the intereſts of Vertue. Make all the ſtates and orders of men Diſciples of thy holy Inſtitution: Let Princes worſhip Thee and defend Religion; let thy Clergy do Thee honour by perſonal zeal, and vigilancy over their Flocks; let all the world ſubmit to thy Scepter, and praiſe thy Righteouſneſs, and adore thy Judgments, and revere thy Laws. And in the multitudes of thy people within the encloſure of thy Nets let me alſo communicate in the offices of a ſtrict and religious duty, that I may know thy voice, and obey thy call, and entertain thy Holy Spirit, and improve my talents; that I may alſo communicate in the Bleſſings of the Church; and when the Nets ſhall be drawn to the ſhore, and the Angels ſhall make ſeparation of the good Fiſhes from the bad, I may not be rejected, or thrown into thoſe Seas of fire which ſhall afflict the enemies of thy Kingdom; but be admitted into the ſocieties of Saints, and the everlaſting communion of thy Bleſſings and Glories, O Bleſſed and Eternal* Jeſu. Amen.

DISCOURSE IX.

Of Repentance.

1. THE whole Doctrine of the Goſpel is comprehended by the Holy Ghoſt in theſe two Summaries, *Faith* and *Repentance*; that thoſe two potent and imperious Faculties which command our lower powers, which are the fountain of actions, the occaſion and capacity of Laws, and the title to reward or puniſhment, the Will and the Underſtanding, that is, the whole man conſidered in his ſuperiour Faculties, may become ſubjects of the Kingdom, ſervants of *Jeſus*, and heirs of glory. Faith ſupplies our imperfect conceptions, and corrects our Ignorance, making us to diſtinguiſh good from evil, not only by the proportions of Reaſon and Cuſtom and old Laws, but by the new ſtandard of the Goſpel; it teaches us all thoſe Duties which were enjoyned us in order to a participation of mighty glories; it brings our Underſtanding into ſubjection, Acts 20. 21.

making us apt to receive the Spirit for our Guide, *Chriſt* for our Maſter, the Goſpel for our Rule, the Laws of Chriſtianity for our meaſure of good and evil: and it ſuppoſes us naturally ignorant, and comes to ſupply thoſe defects which in our Underſtandings were left after the ſpoils of Innocence and Wiſdom made in Paradiſe upon *Adam*'s prevarication, and continued and encreaſed by our neglect, evil cuſtoms, voluntary deceptions, and infinite prejudices. And as Faith preſuppoſes our Ignorance, ſo Repentance preſuppoſes our Malice and Iniquity. The whole deſign of *Chriſt*'s coming and the Doctrines of the Goſpel being to recover us from a miſerable condition, from Ignorance to ſpiritual Wiſdom, by the conduct of Faith; and from a vicious habitually-depraved life and ungodly manners to the purity of the Sons of God, by the inſtrument of Repentance.

2. And this is a loud publication of the excellency and glories of the Goſpel, and the felicities of man over all the other inſtances of Creation. The Angels, who were more excellent Spirits than humane Souls, were not comprehended and made ſafe within a Covenant and Proviſions of Repentance. Their firſt act of volition was their whole capacity of a bliſsful or miſerable Eternity: they made their own ſentence when they made their firſt Election; and having ſuch excellent Knowledge, and no weakneſſes to prejudge and trouble their choice, what they firſt did was not capable of Repentance; becauſe they had at firſt in their intuition and ſight all which could afterwards bring them to Repentance. But weak Man, who knows firſt by elements, and after long ſtudy learns a ſyllable, and in good time gets a word, could not at firſt know all thoſe things which were ſufficient or apt to determine his choice, but as he grew to underſtand more, ſaw more reaſons to reſcind his firſt elections. The Angels had a full peremptory Will and a ſatisfied Underſtanding at firſt, and therefore were not to mend their firſt act by a ſecond contradictory. But poor Man hath a Will always ſtrongeſt when his Underſtanding is weakeſt, and chuſeth moſt when he is leaſt able to determine; and therefore is moſt paſſionate in his deſires, and follows his object with greateſt earneſtneſs, when he is blindeſt, and hath the leaſt reaſon ſo to do. And therefore God, pitying Man, begins to reckon his choices to be criminal juſt in the ſame degree as he gives him Underſtanding. The violences and unreaſonable actions of Childhood are no more remembred by God than they are underſtood by the Child. The levities and paſſions of Youth are not aggravated by the imputation of Malice, but are ſins of a lighter dye, becauſe Reaſon is not yet impreſſed and marked upon them with characters and tincture in grain. But he who (when he may chuſe, becauſe he underſtands) ſhall chuſe the evil and reject the good, ſtands marked with a deep guilt, and hath no excuſe left to him, but as his degrees of Ignorance left his choice the more imperfect. And becauſe every *ſinner* in the ſtyle of Scripture is *a fool*, and hath an election as imperfect as is the action, that is, as great a declenſion from Prudence as it is from Piety, and the man underſtands as imperfectly as he practiſes: therefore God ſent his Son to *take upon him* (*not the nature of Angels, but*) *the ſeed of Abraham*, and to propound Salvation upon ſuch terms as were poſſible, that is, upon ſuch a Piety which relies upon experience, and trial of good and evil; and hath given us leave, if we chuſe amiſs at firſt, to chuſe again, and chuſe better; *Chriſt* having undertaken to pay for the iſſues of our firſt follies, to make up the breach made by our firſt weakneſſes and abuſed underſtandings.

Heb. 2. 16.

3. But as God gave us this mercy by *Chriſt*, ſo he alſo revealed it by him. He firſt uſed the Authority of a Lord and a Creator and a Law-giver: he required Obedience indeed upon reaſonable terms, upon the inſtance of but a few Commandments at firſt, which when he afterwards multiplied, he alſo appointed ways to expiate the ſmaller irregularities; but left them eternally bound without remedy who ſhould do any great violence or a crime. But then he bound them but to a Temporal death. Only this, as an Eternal death was alſo tacitly implied, ſo alſo a remedy was ſecretly miniſtred, and Repentance particularly preached by Homilies diſtinct from the Covenant of *Moſes*'s Law. The Law allowed no Repentance for greater crimes; *he that was convicted of Adultery was to die without mercy:* but God pitied the miſeries of man, and the inconveniences of the Law, and ſent *Chriſt* to ſuffer for the one, and remedy the other. *For ſo it behoved Chriſt to ſuffer, and to riſe from the dead, and that Repentance and Remiſſion of ſins ſhould be preached in his Name among all Nations.* And now this is the laſt and only hope of Man, who in his natural condition is imperfect, in his cuſtoms vicious, in his habits impotent and criminal. Becauſe Man did not remain

Lev. 20. 10.

Luke 24. 46, 47.

main innocent, it became neceſſary he ſhould be penitent, and that this Penitence ſhould by ſome means be made acceptable, that is, become the inſtrument of his Pardon, and reſtitution of his hope. Which becauſe it is an act of favour, and depends wholly upon the Divine dignation, and was revealed to us by *Jeſus Chriſt*, who was made not only the Prophet and Preacher, but the Mediator of this New Covenant and Mercy; it was neceſſary we ſhould become Diſciples of the Holy *Jeſus*, and ſervants of his Inſtitution; that is, run to him to be made partakers of the Mercies of this New Covenant, and accept of him ſuch conditions as he ſhould require of us.

Parcus Deorum cultor & infrequens,
Inſanientis dum ſapientiæ
Conſultus erro, nunc retrorſum
Vela dare, atque iterare curſus
Cogor relictos.
Horat. *l.* 1. *c.* 34.

4. This Covenant is then conſigned to us when we firſt come to *Chriſt*, that is, when we firſt profeſs our ſelves his Diſciples and his ſervants, Diſciples of his Doctrine, and ſervants of his Inſtitution; that is, in Baptiſm, in which *Chriſt* who died for our ſins makes us partakers of his death. For *we are buried by Baptiſm into his death*, ſaith Saint *Paul*. Which was alſo repreſented in ceremony by the Immerſion appointed to be the Rite of that Sacrament. And then it is that God pours forth together with the Sacramental waters a ſalutary and holy fountain of Grace, to waſh the Soul from all its ſtains and impure adherences. And therefore this firſt acceſs to *Chriſt* is in the ſtyle of Scripture called *Regeneration*, the *New Birth*, *Redemption*, *Renovation*, *Expiation*, or *Atonement with God*, and *Juſtification*. And theſe words in the New Teſtament relate principally and properly to the abolition of ſins committed before Baptiſm. For we are * *juſtified freely by his grace through the redemption that is in Jeſus Chriſt; Whom God hath ſet forth to be a propitiation, to declare his righteouſneſs for the remiſſion of ſins that are paſt: To declare, I ſay, at this time his righteouſneſs.* And this is that which S. *Paul* calls *Juſtification by faith*, that *boaſting might be excluded*, and the Grace of God by *Jeſus* made exceeding glorious. For this being the proper work of *Chriſt*, the firſt entertainment of a Diſciple, and manifeſtation of that ſtate which is firſt given him as a favour, and next intended as a duty, is a total abolition of the precedent guilt of ſin, and leaves nothing remaining that can condemn: we then freely receive the intire and perfect effect of that Atonement which *Chriſt* made for us, we are put into a condition of innocence and favour. And this, I ſay, is done regularly in Baptiſm; and S. *Paul* expreſſes it to this ſenſe: after he had enumerated a *ſeries* of Vices ſubjected in many, he adds, *and ſuch were ſome of you; but ye are waſhed, but ye are ſanctified.* There is nothing of the old guilt remanent; when *ye were waſhed, ye were ſanctified*, or, as the Scripture calls it in another place, *ye were redeemed from your vain converſation.*

Rom. 6. 4.
1 Pet. 3. 21.
Rom. 5. 1.
Tit. 3. 5, 7.
Rom. 3. 26.
Gal. 2. 16.
* Rom. 3. 24, 25, 26.
Verſ. 28.
Verſ. 27.
1 Cor. 6. 11.
1 Pet. 1. 18.

5. For this Grace was the formality of the Covenant: *Repent, and believe the Goſpel. Repent, and be converted*, (ſo it is in S. *Peter*'s Sermon) *and your ſins ſhall be done away:* that was the Covenant. But that *Chriſt* choſe Baptiſm for its ſignature appears in the Parallel; *Repent, and be baptized, and waſh away your ſins. For Chriſt loved his Church, and gave himſelf for it; That he might ſanctifie and cleanſe it with the waſhing of water by the Word; That he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy, and without blemiſh.* The Sanctification is integral, the Pardon is univerſal and immediate.

Mar. 1. 15.
Act. 3. 19.
Act. 2. 38.
Mar. 16. 16.
Eph. 5. 25, 26, 27.

6. But here the proceſs is ſhort, no more at firſt but this, *Repent, and be baptized, and waſh away your ſins.* Which Baptiſm becauſe it was ſpeedily adminiſtred, and yet not without the preparatives of Faith and Repentance, it is certain thoſe prediſpoſitions were but inſtruments of reception, actions of great facility, of ſmall employment, and ſuch as, ſuppoſing the * perſon not unapt, did confeſs the infiniteneſs of the Divine Mercy, and fulneſs of the redemption, and is called by the Apoſtle (*a*) *a being juſtified freely.*

Φαίνεσθέ μοι οὐ κατ' ἄνθρωπον ζῶντες, ἀλλὰ κατὰ Ἰησοῦν Χριστὸν τὸν δι' ἡμᾶς ἀποθανόντα, ἵνα πιστεύοντες εἰς τὸν θάνατον αὐτοῦ, διὰ τοῦ βαπτίσματος κοινωνοὶ τῆς ἀναστάσεως αὐτοῦ γένησθε. Ignat. *ad Trall.* Εἶπον δὲ, δι' ὕδατος, καὶ πίστεως, καὶ ξύλου οἱ προπαρασκευαζόμενοι, καὶ μετανοοῦντες ἐφ' οἷς ἥμαρτον, ἐκφεύξονται τὴν μέλλουσαν ἐπέρχεσθαι τοῦ Θεοῦ κρίσιν. Juſtin. Mart. *Dial, cum Triph.* * Act. 7. 37. & 10. 47. & 16. 15, 33. (*a*) Rom. 3. 24.

7. Upon this ground it is that, by the Doctrine of the Church, heathen perſons, *ſtrangers from the Covenant of Grace*, were invited to a confeſſion of Faith, and dereliction of falſe Religions, with a promiſe that at the very firſt reſignation of their perſons to the ſervice of *Jeſus* they ſhould obtain full pardon. It was S. *Cyprian*'s counſel to old *Demetrianus*, *Now in the evening of thy days, when thy Soul is almoſt expiring, repent of thy ſins, believe in* Jeſus, *and turn Chriſtian; and although thou art almoſt in the embraces of death, yet thou ſhalt be comprehended*

Eadem eſt ratio laborantium in vinea quos Dominus in Parabola (Matth. 20) *undecimâ demum horâ conduxerat, omnes æqualem ſortem promerebantur. Ratio autem eſt, quia antea vocati non erant*: Nemo nos conduxerat, *verſ* 7 Θέλει δικαιοπραγῆσαι ὁ λῃστὴς, ἀλλὰ προλαμβάνει ὁ θάνατος. *Cui reſpondet Chriſtus*, Οὐ τὸ ἔργον περιμένω μόνον, ἀλλὰ τὴν πίστιν ἀπεδεξάμην, Cyril. Hieroſ.

of immortality. Baptizatus ad horam ſecurus hinc exit, ſaith S. *Auſtin*; A baptized perſon dying immediately ſhall live eternally and glorioully. And this was the caſe of the Thief upon the Croſs. He confeſſed *Chriſt*, and repented of his ſins, and begged pardon, and did acts enough to facilitate his firſt acceſs to *Chriſt*, and but to remove the hindrances of God's favour: then he was redeemed and reconciled to God by the death of *Jeſus*, that is, he was pardoned with a full, inſtantaneous, integral and clear Pardon; with ſuch a pardon which declared the glory of God's mercies, and the infiniteneſs of *Chriſt*'s Merits, and ſuch as required a mere reception and entertainment on man's part.

8. But then we, having received ſo great a favour, enter into Covenant to correſpond with a proportionable endeavour: the benefit of abſolute Pardon, that is, Salvation of our Souls, being not to be received till *the times of refreſhing ſhall come from the preſence of the Lord*; all the interval we have promiſed to live a holy life in obedience to the whole Diſcipline of *Jeſus*. That's the condition on our part: And if we prevaricate that, the mercy ſhewn to the bleſſed Thief is no argument of hope to us, becauſe he was ſaved by the mercies of the firſt acceſs, which correſponds to the Remiſſion of ſins we receive in Baptiſm; and we ſhall periſh by breaking our own promiſes and obligations, which *Chriſt* paſſed upon us when he made with us the Covenant of an intire and gracious Pardon.

Acts 3. 19.

Licèt latro veniam meruiſſet in fine de omni ſuo crimine, non tamen dedit baptizatis peccandi & perſeverandi authoritatem. Tunc enim baptizatus eſt, qui tunc primùm Chriſtum in Cruce confeſſus eſt. Pœnitentia enim, ſi in extremo vitæ hiatu advenerit, ſanat & liberat in ablutione Baptiſmi. Illi autem qui, cùm potuerunt, nunquam converti voluerunt, confitentes cùm jam peccare nequeunt, non ſic facilè acquirunt quod volunt. S. Aug. *cap. Nullus de pœnit. diſt.* 7.

9. For in the preciſe Covenant there is nothing elſe deſcribed, but Pardon ſo given and aſcertained upon an Obedience perſevering to the end. And this is clear in all thoſe places of Scripture which expreſs a holy and innocent life to have been the purpoſe and deſign of *Chriſt*'s death for us, and redemption of us from the former eſtate. *Chriſt bare our ſins in his own body on the tree, that we being dead unto ſins, ſhould live unto righteouſneſs; by whoſe ſtripes ye are healed.* [*Exinde*] from our being *healed*, from our *dying unto ſin*, from our being *buried with Chriſt*, from our being *baptized into his death*: the end of *Chriſt*'s dying for us is, *that we ſhould live unto righteouſneſs*. Which was alſo highly and prophetically expreſſed by S. *Zachary* in his divine Ecſtaſie: This was *the oath which he ſware to our Fore-father Abraham, That he would grant unto us, that we being delivered out of the hands of our Enemies, might ſerve him without fear, In holineſs and righteouſneſs before him, all the days of our life.* And S. *Paul* diſcourſes to this purpoſe pertinently and largely: *For the grace of God that bringeth Salvation hath appeared to all men, Teaching us, that denying ungodlineſs and worldly luſts,* [*Hi ſunt Angeli quibus in lavacro renunciavimus*, ſaith *Tertullian*, Thoſe are the evil Angels, the Devil and his works, which we deny or renounce in Baptiſm] *we ſhould live ſoberly, righteouſly and godly in this preſent world*, that is, lead a whole life in the purſuit of univerſal *holineſs*. [Sobriety, Juſtice and Godlineſs being the proper language to ſignifie our Religion and reſpects to God, to our neighbours, and to our ſelves.] And that this was the very end of our dying in Baptiſm, and the deſign of *Chriſt*'s manifeſtation of our Redemption he adds, *Looking for that bleſſed hope and the glorious appearing of the great God and our Saviour Jeſus, Who gave himſelf for us* to this very purpoſe, *that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people zealous of good works.* Purifying a people peculiar to himſelf is cleanſing it in the Laver of Regeneration, and appropriating it to himſelf in the rites of Admiſſion and Profeſſion. Which plainly deſigns the firſt conſignation of our Redemption to be in Baptiſm; and that *Chriſt*, there *cleanſing* his Church *from every ſpot or wrinkle*, made a Covenant with us, that we ſhould renounce all our ſins, and he ſhould cleanſe them all, and then that we ſhould abide in that ſtate. Which is alſo very explicitly ſet down by the ſame Apoſtle in that divine and myſterious Epiſtle to the *Romans*: *How ſhall we that are dead to ſin live any longer therein? Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death?* Well, what then? *Therefore we are buried with him by Baptiſm into his death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.* That's the end and myſteriouſneſs of Baptiſm, it is a conſignation into the death of *Chriſt*, and we die with him that once, that is, die to ſin, that we may for ever after live the life of righteouſneſs. *Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin*; that is, from the day of our Baptiſm to the day of our death. And therefore God, who knows the weakneſſes on our part, and yet the ſtrictneſs

Vide Part 3. *Conſid. of Crucifix. of* Jeſus
1 Pet. 2. 4.
Luk. 1. 73, &c.
Tit. 2. 11, 12.
Verſ. 13, 14.
Rom. 6. 2, 3, 4.
Ib. v. 6.

neſs and neceſſity of conſerving Baptiſmal grace by the Covenant Evangelical, hath appointed the auxiliaries of the Holy Spirit to be miniſtred to all baptized people in the holy Rite of Confirmation, that it might be made poſſible to be done by Divine Aids, which is neceſſary to be done by the Divine Commandments.

10. And this might not be improperly ſaid to be the meaning of thoſe words of our Bleſſed Saviour, *He that ſpeaks a word againſt the Son of man, it ſhall be forgiven him; but he that ſpeaks a word againſt the Holy Ghoſt, it ſhall not be forgiven him:* that is, Thoſe ſins which were committed in Infidelity, before we became Diſciples of the Holy *Jeſus*, are to be remitted in Baptiſm and our firſt profeſſion of the Religion; but the ſins committed after Baptiſm and Confirmation, in which we receive the Holy Ghoſt, and by which the Holy Spirit is grieved are to be accounted for with more ſeverity. And therefore the* Primitive Church, underſtanding our obligations according to this diſcourſe, admitted not any to holy Orders who had lapſed and fallen into any ſin of which ſhe could take cogniſance, that is, ſuch who had not kept the integrity of their Baptiſm; but ſins committed before Baptiſm, were no impediments to the ſuſception of Orders, becauſe they were abſolutely extinguiſhed in Baptiſm. This is the nature of the Covenant we made in Baptiſm, that's the grace of the Goſpel, and the effect of Faith and Repentance; and it is expected we ſhould ſo remain. For it is no where expreſſed to be the mercy and intention of the Covenant Evangelical, that this Redemption ſhould be any more than once; or that Repentance, which is in order to it, can be renewed to the ſame or ſo great purpoſes and preſent effects.

* *Vitia Catechumeno non imputantur fideli, imò & Polygamia ante Baptiſmum ſacerdotibus non ponebat obicem.* S. Hieron. *in fin. Apol.* 1. *contra Ruffin.* S. Aug *de Bono conjugali; De Sacramento enim agitur, non de peccato Nam in Baptiſmo omnia peccata dimittuntur.* Can. Apoſt. 17. Concil. Eliber. *c.* 30, 31. *Mundus poſt diluvium rurſus delinquens igni deſtinatur: ſicut & homo qui poſt Baptiſmum delicta reſtaurat.* Tertul. *de Baptiſ.*

11. But after we are once reconciled in Baptiſm, and put intirely into God's favour, when we have once been redeemed, if we then fall away into ſin, we muſt expect God's dealing with us in another manner and to other purpoſes. Never muſt we expect to be ſo again juſtified, and upon ſuch terms as formerly; the beſt days of our Repentance are interrupted. Not that God will never forgive them that ſin after Baptiſm, and recover by Repentance; but that Reſtitution by Repentance after Baptiſm is another thing than the firſt Redemption. No ſuch intire, clear and integral, determinate and preſential effects of Repentance; but an imperfect, little, growing, uncertain and hazardous Reconciliation; a Repentance that is always in production, a Renovation by parts, a Pardon that is revocable, a *Salvation* to be *wrought by fear and trembling:* all our remanent life muſt be in bitterneſs, our hopes allayed with fears, our meat attempered with Coloquintida, and *death is in the pot:* as our beſt actions are imperfect, ſo our greateſt Graces are but poſſibilities and aptneſſes to a Reconcilement, and all our life we are working our ſelves into that condition we had in Baptiſm, and loſt by our relapſe. As the habit leſſens, ſo does the guilt; as our Vertues are imperfect, ſo is the Pardon: and becauſe our Piety may be interrupted, our ſtate is uncertain, till our poſſibilities of ſin are ceaſed, till our *fight is finiſhed*, and the victory therefore made ſure becauſe there is no more fight. And it is remarkable, that S. *Peter* gives counſel to live holily in purſuance of our *redemption*, of our *calling*, and of our *eſcaping from that corruption that is in the world through Luſt*, leſt we loſe the benefit of our purgation, to which by way of antitheſis he oppoſes this. *Wherefore the rather give diligence to make your calling and election ſure.* And, *if ye do theſe things, ye ſhall never fall.* Meaning, by the perpetuating our ſtate of Baptiſm and firſt Repentance we ſhall never fall, but be in a ſure eſtate; *our calling and election ſhall be ſure.* But not, if we fall; * *if we forget we were purged from our old ſins:* if we forfeit our *calling*, we have alſo made our *election* unſure, movable, and diſputable.

Nunc hic dies aliam vitam adfert, alios mores poſtulat.

Ante obitū nemo ſupremáque funera felix.

2 Pet. 1. 4.

Verſe 10.

Vide etiam Col. 1. 21, 22, 23.

* 2 Pet. 1. 9.

12. So that now the hopes of lapſed ſinners relie upon another bottom. And as in *Moſes*'s Law there was no revelation of Repentance, but yet the *Jews* had hopes in God, and were taught the ſuccours of Repentance by the homilies of the Prophets and other acceſſory notices: So in the Goſpel the Covenant was eſtabliſhed upon Faith and Repentance, but it was conſigned in Baptiſm, and was verifiable only in the integrity of a following holy life according to the meaſures of a man; not perfect, but ſincere; not faultleſs, but heartily endeavoured: but yet the mercy of God in pardoning ſinners lapſed after Baptiſm was declared to us by collateral and indirect occaſions; by the Sermons of the Apoſtles, and the Commentaries of Apoſtolical perſons, who underſtood the meaning of the Spirit, and the purpoſes of the Divine mercy, and thoſe other ſignifications of his will which the Bleſſed *Jeſus* left upon record in other parts of his Teſtament, as in Codicills annexed, beſides the preciſe Teſtament it ſelf. And it is certain, if

in the Covenant of Grace there be the ſame involution of an after Repentance as there is of preſent Pardon upon paſt Repentance and future Sanctity, it is impoſſible to juſtifie that a holy life and a perſevering Sanctity is enjoyned by the Covenant of the Goſpel: if, I ſay in its firſt intention it be declared that we may as well and upon the ſame terms, hope for Pardon upon a Recovery hereafter, as upon the perſeverance in the preſent condition.

13. From theſe Premiſes we may ſoon underſtand what is the Duty of a Chriſtian in all his life, even to purſue his own undertaking made in Baptiſm, or his firſt acceſs to *Chriſt*, and redemption of his perſon from the guilt and puniſhment of ſins. The ſtate of a Chriſtian is called in Scripture *Regeneration*, *Spiritual life*, *Walking after the Spirit*, *Walking in newneſs of life*, that is, *a bringing forth fruits meet for Repentance.* That Repentance which tied up in the ſame ligament with Faith was the diſpoſition of a Chriſtian to his Regeneration and atonement, muſt have holy life in perpetual ſucceſſion: for that is the apt and proper fruit of the firſt Repentance which *John* the Baptiſt preached as an introduction to Chriſtianity, and as an entertaining the Redemption by the blood of the covenant. And all that is ſpoken in the new Teſtament is nothing but a calling upon us to do what we promiſed in our Regeneration, to perform that which was the deſign of *Chriſt*, who therefore redeemed us, and *bare our ſins in his own body, that we might die unto ſin, and live unto Righteouſneſs.*

Heb 12.14,15. 14. This is that ſaying of S. *Paul*, *Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord: Looking diligently, leſt any man fail of the grace of God, leſt any root of bitterneſs ſpringing up trouble you.* Plainly ſaying, that unleſs we purſue the ſtate of Holineſs and Chriſtian communion into which we were baptized when we received Heb. 10. 22. the *grace of God*, we ſhall *fail* of the ſtate of Grace, and never come to ſee the glories of the Lord. And a little before; *Let us draw near with a true heart, in full aſſurance of Faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.* That's the firſt ſtate of our Redemption, that's *the Covenant God made with us,* Verſ. 16, 17. *to remember our ſins no more, and to put his Laws in our hearts and minds.* And this was done *when our bodies were waſhed with water, and our hearts ſprinkled from an evil conſcience*, that is in Baptiſm. It remains then that we perſiſt in the condition, that we may Heb.10.23,26. continue our title to the Covenant; for ſo it follows, *Let us hold faſt the profeſſion of our Faith without wavering: For if we ſin wilfully after the profeſſion, there remains no more ſacrifice:* that is, If we hold not faſt the profeſſion of our Faith, and continue not the condition of the Covenant, but fall into a contrary ſtate, we have forfeited the mercies of the Covenant. So that all our hopes of Bleſſedneſs, relying upon the Covenant made with God in *Jeſus Chriſt*, are aſcertained upon us by *holding faſt that profeſſion*, by retaining *our hearts* ſtill *ſprinkled from an evil conſcience*, by *following peace with all men and holineſs:* For by not *failing of the grace of God*, we ſhall not fail of our hopes, *the mighty price of our high calling*; but without all this we ſhall never ſee the face of God.

15. To the ſame purpoſe are all thoſe places of Scripture which intitle us to *Chriſt* and *the Spirit* upon no other condition but a holy life, and a prevailing habitual, victorious Grace. *Know you not your own ſelves*, Brethren, *how that Jeſus Chriſt is in you,* 2 Cor. 13. 5. *except ye be reprobates?* there are but two ſtates of being in order to Eternity, either a ſtate of the Inhabitation of *Chriſt*, or the ſtate of Reprobation: either *Chriſt is in us*, or *we are reprobates.* But what does that ſignifie, to have *Chriſt dwelling in us?* That alſo we Rom. 8. 10. learn at the feet of the ſame Doctour; *If Chriſt be in you, the body is dead by reaſon of ſin, but the ſpirit is life becauſe of righteouſneſs.* The body of Sin is mortified, and the life of Grace is active, buſie and ſpiritual, in all them who are not in the ſtate of Reprobation. The Parallel with that other expreſſion of his, *They that are Chriſt's have crucified the* Gal. 5. 24. *fleſh with the affections and luſts.* If ſin be vigorous, if it be habitual, if it be beloved, if it be not dead or dying in us, we are not of *Chriſt's* portion, we belong not to him, 1 John 3. 9. nor he to us. *For whoever is born of God doth not commit ſin, for his ſeed remaineth in him; and he cannot ſin, becauſe he is born of God:* that is, every Regenerate perſon is in a condition whoſe very being is a contradiction and an oppoſite deſign to Sin. When he was regenerate and *born* a new *of water and the ſpirit, the ſeed of God*, the original of Piety, was put into him, and bidden to *increaſe and multiply. The ſeed of God* (in S. Jam. 1. 18. *John*) is the ſame with *the word* of God (in S. *James*) *by which he begat us*; and as long as this remains, a Regenerate perſon cannot be given up to ſin: for when he is, he quits his Baptiſm, he renounces the Covenant, he alters his relation to God in the ſame degree as he enters into a ſtate of ſin.

16. And yet this diſcourſe is no otherwiſe to be underſtood than according to the de-

ſign of the thing it ſelf and the purpoſe of God, that is, that it be a deep ingagement and an effectual conſideration for the neceſſity of a holy life: but at no hand let it be made an inſtrument of Deſpair, nor an argument to leſſen the influences of the Divine Mercy. For although the nicety and limits of the Covenant being conſigned in Baptiſm are fixed upon the condition of a holy and perſevering uninterrupted Sanctity; and our Redemption is wrought but once, compleated but once, we are but once abſolutely, intirely and preſentially forgiven, and reconciled to God, this Reconciliation being in virtue of the Sacrifice, and this Sacrifice applied in Baptiſm is one, as *Baptiſm is one*, and as the Sacrifice is one: yet the Mercy of God beſides this great Feaſt hath fragments, which the Apoſtles and Miniſters ſpiritual are to gather up in baskets, and miniſter to the after-needs of indigent and neceſſitous Diſciples.

17. And this we gather, as fragments are gathered, by reſperſed ſayings, inſtances and examples of the Divine mercy recorded in Holy Scripture. The Holy *Jeſus* commands us to *forgive our brother ſeventy times ſeven times*, when he asks our pardon and implores our mercy. And ſince the Divine mercy is the pattern of ours, and is alſo procured by ours, the one being made the meaſure of the other by way of precedent and by way of reward, God will certainly forgive us as we forgive our brother. And it cannot be imagined God ſhould oblige us to give pardon oftner than he will give it himſelf, eſpecially ſince he hath expreſſed ours to be a title of a proportionable reception of his; and hath alſo commanded us to ask pardon all days of our life, even in our daily offices, and to beg it in the meaſure and rule of our own Charity and Forgiveneſs to our Brother. And therefore God in his infinite wiſdom foreſeeing our frequent relapſes, and conſidering our infinite infirmities, appointed in his Church an ordinary miniſtery of Pardon, deſigning the Miniſter to pray for ſinners, and promiſing to accept him in that his advocation, or that he would open or ſhut Heaven reſpectively to his act on earth; that is, he would hear his prayers, and verifie his miniſtery, to whom he hath *committed the word of Reconciliation*. This became a duty to Chriſtian Miniſters, Spiritual perſons, that they ſhould *reſtore a perſon overtaken in a fault*, that is, reduce him to the condition he begins to loſe: that they ſhould *pray over ſick perſons*, who are alſo commanded to *confeſs their ſins*; and God hath promiſed that *the ſins they have committed ſhall be forgiven them*. Thus S. *Paul* abſolved the inceſtuous excommunicate *Corinthian*; in the perſon of *Chriſt* he forgave him. And this alſo is the confidence S. *John* taught the *Chriſtian Church* upon the ſtock of the excellent mercy of God and propitiation of *Jeſus*:* *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.* Which diſcourſe he directs to them who were Chriſtians already initiated into the Inſtitution of *Jeſus*. And the Epiſtles which the Spirit ſent to the Seven *Aſian* Churches, and were particularly addreſſed to the Biſhops, the Angels, of thoſe Churches, are exhortations, ſome to Perſeverance, ſome to Repentance, that *they may return from whence they are fallen*. And the caſe is ſo with us, that it is impoſſible we ſhould be actually and perpetually free from ſin in the long ſucceſſion of a buſie, and impotent, and a tempted converſation. And without theſe reſerves of the Divine grace and after emanations from the Mercy-ſeat, no man could be ſaved; and the death of *Chriſt* would become inconſiderable to moſt of his greateſt purpoſes: for none ſhould have received advantages but newly-baptized perſons, whoſe Albs of Baptiſm ſerved them alſo for a winding ſheet. And therefore our Baptiſm, although it does conſign the work of God preſently to the baptized perſon in great, certain and intire effect in order to the remiſſion of what is paſt, in caſe the Catechumen be rightly diſpoſed or hinders not; yet it hath alſo influence upon the following periods of our life, and hath admitted us into a laſting ſtate of Pardon to be renewed and actually applied by the Sacrament of the Lord's Supper, and all other Miniſteries Evangelical, and ſo long as our Repentance is timely, active, and affective.

Gal. 6. 1.

James 5. 14.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος τὸν ἐπιστρέφοντα ἀπὸ ἁμαρτίας οὐ προσδέχεται, ἀλλὰ ἀποβάλλεται, καθαιρείσθω, ὅτι λυπεῖ Χριστὸν τὸν εἰπόντα, Χαρὰ γίνεται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι. Can. Apoſt. 51.

Ὁ πιστευθεὶς παρὰ Θεοῦ λύειν καὶ δεσμεῖν, εἰ φιλανθρωπότερος γένοιτο οὐκ ἔσται καταγνώσεως ἄξιος. S Baſil. *Can. pœnit.*

* 1 John 1. 9.

Apocal. 2. 5.

See Diſcourſe 6. of Baptiſm.

18. But now, although it is infinitely certain that the gates of Mercy ſtand open to ſinners after Baptiſm; yet it is with ſome variety, and greater difficulty. He that renounces Chriſtianity, and becomes Apoſtate from his Religion, not by a ſeeming abjuration under a ſtorm, but by a voluntary and hearty dereliction, he ſeems to have quitted all that Grace which he had received when he was illuminated, and to have loſt the benefits of his Redemption and former expiation. And I conceive this is the full meaning of thoſe words of S. *Paul*, which are of higheſt difficulty and latent ſenſe; *For it is impoſſible for thoſe who were once enlightened*, &c. *if they ſhall fall away, to renew them again unto Repentance.* The reaſon is there ſubjoyned, and more clearly explicated a

Heb. 6 4, 6.

Heb. 10.26,29. little after: *For if we ſin wilfully after we have received the knowledge of the truth, there remains no more ſacrifice for ſins:* For *he hath counted the blood of the Covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite to the Spirit of Grace.* The meaning is divers, according to the degrees of apoſtaſie or relapſe. They who fall away after they were once enlightened in Baptiſm, and felt all thoſe bleſſed effects of the ſanctification and the emanations of the Spirit, if it be into a contradictory ſtate of ſin and mancipation, and obſtinate purpoſes to ſerve *Chriſt's* enemies; then *there remains nothing but a fearful expectation of Judgment:* but if the backſliding be but the interruption of the firſt Sanctity by a ſingle act, or an unconformed, unreſolved, unmalicious habit; then alſo *it is impoſſible to renew them unto Repentance, viz.* as formerly, that is, they can never be reconciled as before, integrally, fully, and at once, during this life. For that Redemption and expiation was by Baptiſm into *Chriſt's* death, and there are no more deaths of *Chriſt*, nor any more ſuch ſacramental conſignations of the benefit of it; *there is no more ſacrifice for ſins*, but the Redemption is one, as the Sacrifice is one in whoſe virtue the Redemption does operate. And therefore the *Novatians*, who were zealous men, denied to the firſt ſort of perſons the peace of the *Church*, and remitted them to the Divine Judgment. The * Church her ſelf was ſometimes almoſt as zealous againſt the ſecond ſort of perſons lapſed into capital crimes, granting to them Repentance but once: by ſuch diſciplines conſigning this truth, That every receſſion from the ſtate of Grace, in which by Baptiſm we were eſtabliſhed and conſigned, is a farther ſtep from the poſſibilities of Heaven, and ſo near a ruine, that the Church thought them perſons fit to be tranſmitted to a Judicature immediately Divine; as ſuppoſing either her power to be too little, or the others malice too great, or elſe the danger too violent, or the ſcandal inſupportable. For concerning ſuch perſons, who once were pious, holy, and forgiven, (for ſo is every man and woman worthily and aptly baptized,) and afterwards fell into diſſolution of manners, *extinguiſhing the Holy Ghoſt, doing deſpite to the Spirit of Grace, crucifying again the Lord of Life*, that is, returning to ſuch a condition from which they were once recovered, and could not otherwiſe be ſo but by the death of our deareſt Lord; I ſay, concerning ſuch perſons the Scripture ſpeaks very ſuſpiciouſly, and to the ſenſe and ſignification of an infinite danger. For if the *ſpeaking* a word *againſt the Holy Ghoſt* be *not to be pardoned here nor hereafter*, what can we imagine to be the end of ſuch an impiety which *crucifies the Lord of Life, and puts him to an open ſhame*, which *quenches the Spirit, doing deſpite to the Spirit of Grace?* Certainly that is worſe than ſpeaking againſt him. And ſuch is every perſon who falls into wilful Apoſtaſie from the Faith, or does that violence to Holineſs which the other does to Faith; that is, extinguiſhes the ſparks of Illumination, *quenches the Spirit*, and is habitually and obſtinately criminal in any kind. For the ſame thing that Atheiſm was in the firſt period of the world, and Idolatry in the ſecond, the ſame is Apoſtaſie in the laſt; it is a ſtate wholly contradictory to all our religious relation to God, according to the nature and manner of the preſent communication. Only this laſt, becauſe it is more malicious, and a declenſion from a greater grace, is ſomething like the fall of Angels. And of this the Emperor *Julian* was a ſad example.

Quid igitur? rejecta eſt pœnitentia? Haudquaquam: ſed renovatio per novum Baptiſma rejecta eſt. Renonatio namque ſolius lavacri eſt: ex hac cauſa ab Apoſtolo dicitur lavacrum regenerationis & renovationis Spiritus Sancti. Theophyl. *in hunc locum. Idem aiunt* S. Chryſ. Ambroſ. Anſelm. *in* 10. *Heb.*

* *Collocavit in veſtibulo pœnitentiam ſecundam, quæ pulſantibus patefaciat, ſed jam ſemel quia jam ſecundo; ſed amplius nunquam quia proxime fruſtrà* Tertul. *lib. de Pœnit. c.* 7. *Hujus igitur pœnitentiæ ſecundæ & unius*, &c. *c.* 9.

19. But as theſe are degrees immediately next, and a little leſs; ſo the hopes of pardon Act. 8. 20,22,23. are the more viſible. *Simon Magus* ſpake a word, or at leaſt thought, againſt the Holy Ghoſt; he *thought he was to be bought with money.* Concerning him S. *Peter* pronounced, *Thou art in the gall of bitterneſs, and in the bond of iniquity: Yet repent, and pray God, if perhaps the thought of thine heart may be forgiven thee.* Here the matter was of great difficulty; but yet there was a poſſibility left, at leaſt no impoſſibility of recovery declared. And Verſ. 22, 23. therefore S. *Jude* bids us, *of ſome to have compaſſion, making a difference; and others ſave with fear, pulling them out of the fire:* meaning, that their condition is only not deſperate. And ſtill in deſcent, retaining the ſame proportion, every leſſer ſin is eaſier pardoned, as better conſiſting with the ſtate of Grace: the whole Spirit is not deſtroyed, and the body of ſin is not introduced: *Chriſt* is not quite ejected out of poſſeſſion, but like an oppreſſed Prince, ſtill continues his claim; and ſuch is his mercy that he will ſtill do ſo, till all be loſt, or that he is provoked by too much violence, or that Antichriſt is put in ſubſtitution, and *ſin reigns in our mortal body.* So that I may uſe the words of S. *John*, 1 John 2. 1, 2. *Theſe things I write unto you, that you ſin not. But if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous. And he is a propitiation for our ſins; and not for*

ours only, but for the ſins of the whole world. That is plainly, Although the deſign of the Goſpel be, that we ſhould erect a Throne for *Chriſt* to reign in our Spirits, and this doctrine of Innocence be therefore preached that we ſin not; yet if one be overtaken in a fault, deſpair not, *Chriſt* is our *Advocate*, and he is the *Propitiation:* he did propitiate *the Father* by his death, and the benefit of that we receive at our firſt acceſs to him; but then he is our *Advocate* too, and prays perpetually for our perſeverance or reſtitution reſpectively. But his purpoſe is, and he is able ſo to do, *to keep you from falling, and to preſent you faultleſs before the Preſence of His Glory.*

20. This conſideration I intend ſhould relate to all Chriſtians of the world. And although, by the preſent cuſtom of the Church, we are baptized in our infancy, and do not actually reap that fruit of preſent Pardon which perſons of a mature age in the Primitive Church did: (for we yet need it not, as we ſhall when we have paſt the calentures of Youth, which was the time which the wiſeſt of our Fathers in *Chriſt* choſe for their Baptiſm, as appears in the inſtance of S. *Ambroſe*, S. *Auſtin*, and divers others:) yet we muſt remember, that there is a Baptiſm of the Spirit as well as of water. And when-ever this happens, whether it be together with that Baptiſm of water, as uſually it was when only men and women of years of diſcretion were baptized; or whether it be miniſtred in the rite of Confirmation, which is an admirable ſuppletory of an early Baptiſm, and intended by the Holy Ghoſt for a corroborative of Baptiſmal Grace, and a defenſative againſt danger; or that, laſtly, it be performed by an internal and merely ſpiritual Miniſtery, when we by acts of our own election verifie the promiſe made in Baptiſm, and ſo bring back the Rite by receiving the effect of Baptiſm; that is, when-ever the *filth of our fleſh is waſht away*, and that we have *the anſwer of a pure Conſcience towards God*, which S. *Peter* affirms to be the true Baptiſm, and which by the purpoſe and deſign of God it is expected we ſhould not deferr longer than a great reaſon or a great neceſſity enforces; when our ſins are firſt expiated, and the ſacrifice and death of *Chriſt* is made ours, and we made God's by a more immediate title, (which at ſome time or other happens to all Chriſtians, that pretend to any hopes of Heaven:) then let us look to our ſtanding, and *take heed leſt we fall. When we once have taſted of the heavenly gift, and are made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come*, that is, when we are redeemed by an actual mercy and preſential application, which every Chriſtian that belongs to God is at ſome time or other of his life; then a fall into a deadly crime is highly dangerous, but a relapſe into a contrary eſtate is next to deſperate.

21. I repreſent this ſad, but moſt true, Doctrine in the words of S. *Peter: If after they have eſcaped the pollutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome; the latter end is worſe with them than the beginning. For it had been better for them not to have known the way of righteouſneſs, than after they have known it to turn from the holy Commandment delivered unto them.* So that a relapſe after a ſtate of Grace into a ſtate of ſin, into confirmed habits, is to us a great ſign, and poſſibly in it ſelf it is more than a ſign, even a ſtate, of reprobation and final abſciſſion.

2 Pet. 2. 20, 21, *neque amiſſos colores Lana refert medicata fuco: nec vera virtus, cùm ſemel excidet, Curat reponi deterioribus.* Hor. *l.* 3. *Od.* 5.

22. The ſumm of all is this. There are two ſtates of like oppoſite terms. Firſt, *Chriſt redeems us from our vain converſation*, and reconciles us to God, putting us into an intire condition of Pardon, Favour, Innocence and Acceptance, and becomes our Lord and King, his Spirit dwelling and reigning in us. The oppoſite ſtate to this is that which in Scripture is called a *crucifying the Lord of Life*, a *doing deſpite to the Spirit of grace*, a *being entangled in the pollutions of the world*, the *Apoſtaſie* or *falling away*, an impotency or diſability to do good, *viz.* of ſuch who *cannot ceaſe from ſin*, who are ſlaves of ſin, and in whom *ſin reigns in their bodies*. This condition is a full and integral deletery of the firſt: it is ſuch a condition, which as it hath no Holineſs or remanent affections to Vertue, ſo it hath no hope or revelation of a mercy, becauſe all that benefit is loſt which they received by the death of *Chriſt*, and the firſt being loſt, *there remains no more ſacrifice for ſins, but a certain fearful expectation of Judgment.* But between theſe two ſtates ſtand all thoſe imperfections and ſingle delinquencies, thoſe ſlips and falls, thoſe parts of receſſion and apoſtaſie, thoſe grievings of the Spirit: and ſo long as any thing of the firſt ſtate is left, ſo long we are within the Covenant of Grace, ſo long we are within the ordinary limits of mercy and the Divine compaſſion, we are in poſſibilities of recovery, and the ſame ſacrifice of *Chriſt* hath its power over us; *Chriſt* is in his poſſeſſion, though he be deſturbed. But then our reſtitution conſiſts upon the only condition of a renovation of our integrity: as are the degrees of our Innocence, ſo are our degrees of Confidence.

2 Pet. 2. 14.

23. Now becauſe the intermedial ſtate is diviſible, various, ſucceſſive, and alterable; ſo alſo is our condition of Pardon. Our fleſh ſhall no more return as that of a little child, our wounds ſhall never be perfectly cured; but a ſcar, and pain, and danger of a relapſe ſhall for ever afflict us. Our ſins ſhall be pardoned by parts and degrees, to uncertain purpoſes, but with certain danger of being re-called again: and the Pardon ſhall never be conſummate till that day in which all things have their conſummation.

24. And this is evident to have been God's uſual dealing with all thoſe upon whom his Name is called. God pardoned *David*'s ſins of Adultery and Murther: but the Pardon was but to a certain degree, and in a limited expreſſion. *God hath taken away thy ſin, thou ſhalt not die:* but this Pardon was as imperfect as his condition was, *Nevertheleſs the child that is born unto thee*, that *ſhall die*. Thus God pardoned the *Iſraelites* at the importunity of *Moſes*, and yet threatned to viſit that ſin upon them in the day of Viſitation. And ſo it is in Chriſtianity: when once we have broke and diſcompoſed the golden Chain of Vocation, Election and Juſtification, which are intire links and methodical periods of our happineſs when we firſt give up our names to *Chriſt* for ever after our condition is imperfect; we have broken our Covenant, and we muſt be ſaved by the excreſcencies and overflowings of mercy. Our whole endeavour muſt be to be reduced to the ſtate of our Baptiſmal innocence and integrity, becauſe in that the Covenant was eſtabliſhed. And ſince our life is full of defailances, and all our endeavours can never make us ſuch as *Chriſt* made us, and yet upon that condition our hopes of happineſs were eſtabliſhed, I mean, of remaining ſuch as he had made us; as are the degrees of our Reſtitution and acceſs to the firſt federal condition, ſo alſo are the degrees of our Pardon: but as it is always in imperfection during this life, and ſubject to change and defailance; ſo alſo are the hopes of our felicity, never certain till we are taken from all danger, never perfect till all that is imperfect in us is done away.

2 Sam. 12. 13, 14.

Μήπω μέγαν εἴπης πρὶν τελευτήσαντ᾽ ἴδῃς. Sophocl.

25. And therefore in the preſent condition of things our pardon was properly expreſſed by *David* and S. *Paul*, by *a covering*, and *a not imputing*. For becauſe the body of ſin dies diviſibly, and fights perpetually, and diſputes with hopes of victory, and may alſo prevail, all this life is a condition of ſuſpenſe; our ſin is rather covered, than properly pardoned; God's wrath is ſuſpended, not ſatisfied; the ſin is not to all purpoſes of anger imputed, but yet is in ſome ſenſe remanent, or at leaſt lies ready at the door. Our condition is a ſtate of Imperfection; and every degree of imperfection brings a degree of Receſſion from the ſtate *Chriſt* put us in; and every receſſion from our Innocence is alſo an abatement of our Confidence: the anger of God hovers over our head, and breaks out into temporal Judgments; and he retracts them again, and threatens worſe, according as we approach to, or retire from that firſt innocence, which was the firſt entertainment of a Chriſtian, and the crown of the Evangelical Covenant. Upon that we entertained the mercies of Redemption; and God eſtabliſhed it upon ſuch an obedience which is a conſtant, perpetual and univerſal ſincerity and endeavour. And as we perform our part, ſo God verifies his; and not only gives a great aſſiſtance by the perpetual influences of his Holy Spirit, by which we are conſigned to the day of Redemption; but alſo takes an account of Obedience, not according to the ſtandard of the Law and an exact ſcrutiny, but by an Evangelical proportion: in which we are on one ſide looked upon as perſons already redeemed and aſſiſted, and therefore highly engaged; and on the other ſide as compaſſed about with infirmities and enemies, and therefore much pitied. So that as at firſt our *Calling and Election* is preſently good, and ſhall remain ſo, if we *make* it *ſure:* ſo if we once prevaricate it, we are rendred then full of hazard, difficulty and uncertainty, and we muſt with pains and ſedulity *work out our Salvation with fear and trembling*; firſt by preventing a fall, or afterwards by returning to that excellent condition from whence we have departed.

Pſal. 32. 1, 2.
Rom. 4. 7.

26. But although the pardon of ſins after Baptiſm be, during this life, difficult, imperfect, and revokable: yet becauſe it is to great effects for the preſent, and in order to a compleat Pardon in the day of Judgment, we are next to enquire, what are the parts of duty to which we are obliged after ſuch prevarications which uſually interrupt the ſtate of Baptiſmal innocence, and the life of the Spirit. S. *John* gives this account: *If we ſay we have fellowſhip with God, and walk in darkneſs, we lye, and do not the truth. But if we walk in the light, as he is in the light, we have communion one with another, and the blood of Jeſus cleanſeth us from all ſin.* This ſtate of duty S. *Paul* calls *a caſting off the works of darkneſs, a putting on the armour of light, a walking honeſtly, a putting on the Lord Jeſus Chriſt.* And to it he confronts, *making proviſion for the fleſh, to fulfil the luſts thereof.* S. *Peter*, deſcribing the duty of a Chriſtian, relates the proportion

1 John 1. 6, 7.

Rom. 13 12, 13, 14.

of it as high as the firſt precedent, even God himſelf. *As he which hath called you is holy, ſo be ye holy in all manner of converſation : Not faſhioning your ſelves according to the former luſts.* And again, *Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought we to be in all holy converſation and godlineſs ?* And S. *John*, with the ſame ſeverity and perfection, *Every one that hath this hope* (that is, Every one who either does not, or hath no reaſon to deſpair) *purifieth himſelf, even as God is pure*; meaning, that he is pure by a Divine purity, which God hath preſcribed as an imitation of his Holineſs according to our capacities and poſſibilities. That Purity muſt needs be a *laying aſide all malice and guile, and hypocriſies, and envies, and evil ſpeakings*; ſo S. *Peter* expreſſes it: a *laying aſide every weight, and the ſin that does ſo eaſily beſet us*; ſo S. *Paul :* This is to *walk in the light, as he is in the light, for in him is no darkneſs at all :* which we have then imitated, when we have *eſcaped the corruption that is in the world through luſts*, that is ſo as we are *not held by them*, that we take them for our enemies, for the object and party of our conteſtation and ſpiritual fight; when we *contend earneſtly* againſt them, and *reſiſt them unto blood*, if need be: that's being *pure as he is pure.* But beſides this poſitive rejection of all evil, and perpetually conteſting againſt ſin, we muſt purſue the intereſts of Vertue and an active Religion.

1 Pet. 1. 14, 15.
2 Pet 3. 11.
1 John 3. 3.]
1 Pet. 2. 1.
Heb. 12. 1.
1 John 1. 7, 5.
2 Pet. 1. 4.

27. *And beſides this*, ſaith S. Peter, *giving all diligence, add to your Faith Vertue, to your Vertue Knowledg, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godlineſs, and to Godlineſs Brother-Kindneſs, and to Brotherly-Kindneſs Charity.* All this is an evident proſecution of the firſt deſign, the holineſs and righteouſneſs of a whole life, the being clear from all ſpots and blemiſhes, a being pure, and ſo preſented unto *Chriſt :* for upon this the Covenant being founded, to this all induſtries muſt endeavour, and arrive in their proportions. * *For if theſe things be in you and abound, they ſhall make that you be neither barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt. But he that lacketh theſe things is blind, and hath forgotten he was purged from his old ſins*; that is, he hath loſt his Baptiſmal grace, and is put from the firſt ſtate of his Redemption towards that ſtate which is contradictory and deſtructive of it.

Ibid. v. 5, &c.
Veri boni aviditas tuta eſt. Quid ſit iſtud, interrogas ? aut unde ſubeat? dicam : ex bona conſcientia, ex honeſtis conſiliis, ex rectis actionibus, ex contemptu fortuitorum, ex placido vitæ & continuo tenore unam prementis viam. Sen. *ep.* 23.
* Verſ. 8, 9.

28. Now becauſe all theſe things are in latitude, diſtance and diviſibility, and only injoyn a ſedulity and great endeavour, all that we can dwell upon is this, That he who endeavours moſt is moſt ſecure, and every degree of negligence is a degree of danger: and although in the intermedial condition between the two ſtates of Chriſtianity and a full impiety, there is a ſtate of recovery and poſſibility; yet there is danger in every part of it, and it increaſes according as the deflexion and irregularity comes to its height, poſition, ſtate and finality. So that we muſt *give all diligence* to *work out our Salvation*, and it would ever be *with fear and trembling : with fear*, that we do not loſe our innocence; and *with trembling*, if we have loſt it, for fear we never recover, or never be accepted. But Holineſs of life and uninterrupted Sanctity being the condition of our Salvation, the ingredient of the Covenant, we muſt proportion our degrees of hope and confidence of Heaven according as we have obtained degrees of Innocence, or Perſeverance, or Reſtitution. Only this: As it is certain he is in a ſtate of reprobation who lives unto ſin, that is, whoſe actions are habitually criminal, who gives more of his conſent to wickedneſs than to Vertue: ſo it is alſo certain he is not in the ſtate of God's favour and Sanctification, unleſs he lives unto righteouſneſs, that is, unleſs his deſires, and purpoſes, and endeavours, and actions, and cuſtoms are ſpiritual, holy, ſanctified, and obedient. When ſin is dead, and the ſpirit is life; when the Luſts of the fleſh are mortified, and the heart is purged from an evil conſcience, and we abound in a whole Syſteme of Chriſtian Vertues; when our hearts are right to God, and with our affections and our wills we love God and keep his Commandments; when we do not only *cry, Lord, Lord*, but alſo *do his will*; then *Chriſt dwells in us*, and we in *Chriſt*. Now let all this be taken in the loweſt ſenſe that can be imagined, all I ſay which out of Scripture I have tranſcribed; [*caſting away every weight, laying aſide all malice, mortifying the deeds of the fleſh, crucifying the old man with all his affections and luſts*, and then *having eſcaped the corruption that is in the world through luſt*, beſides this, *adding vertue to vertue* till *all righteouſneſs be fulfilled in us, walking in the light, putting on the Lord Jeſus, purifying our ſelves as God is pure, following peace with all men and holineſs, reſiſting unto blood, living in the Spirit, being holy in all manner of converſation as he is holy, being careful and excellent in all converſation and Godlineſs*;] all this, being a purſuit of the firſt deſign of *Chriſt*'s death and our reconcilement, can mean no leſs but that 1. We ſhould have in us no affection to a ſin; of which we can beſt judge when we never chuſe it, and never fall under it but by ſurpriſe, and never lie under it at all, but inſtantly recover, judging our ſelves ſeverely: and, 2. That we ſhould chuſe Vertue

with great freedom of ſpirit and alacrity, and purſue it earneſtly, * integrally, and make it the buſineſs of our || lives: and, 3. That the effect of this be, that ſin be crucified in us, and the deſires to it dead, flat and uſeleſs; and that our deſires of ſerving *Chriſt* be quick-ſpirited, active and effective, inquiſitive for opportunities, apprehenſive of the offer, chearful in the action, and perſevering in the employment.

29. Now let a prudent perſon imagin what infirmities and overſights can conſiſt with a ſtate thus deſcribed, and all that does no violence to the Covenant: God pities us, and calls us not to an account for what * morally cannot, or certainly will not with great induſtry be prevented. But whatſoever is inconſiſtent with this condition is an abatement from our hopes, as it is a retiring from our duty; and is with greater or leſs difficulty cured, as are the degrees of its diſtance from that condition which *Chriſt* ſtipulated with us when we became his Diſciples. For we are juſt ſo reſtored to our ſtate of Grace and favour as we are reſtored to our ſtate of purity and holineſs. Now this redintegration or renewing of us into the firſt condition is alſo called *Repentance*, and is permitted to all perſons who ſtill remain within the powers und poſſibilities of the Covenant, that is, who are not in a ſtate contradictory to the ſtate and portion of Grace; but with a difficulty increaſed by all circumſtances, and incidences of the crime and perſon. And this I ſhall beſt repreſent in repeating theſe Conſiderations. 1. Some ſins are paſt hopes of Pardon in this life. 2. All that are pardoned are pardoned by parts, revocably and imperfectly during this life, not quickly, nor yet manifeſtly. 3. Repentance contains in it many operations, parts and imployments, its terms and purpoſe being to redintegrate our loſt condition, that is, in a ſecond and leſs perfect ſenſe; but as much as in ſuch circumſtances we can, to verifie our firſt obligations of innocence and holineſs in all manner of converſation and godlineſs.

30. Concerning the firſt it is too ſad a conſideration to be too dogmatical and concluſive in it; and therefore I ſhall only recal thoſe expreſſes of Scripture which may without envy decree the article. Such as are thoſe of S. *Paul*, that there is a certain ſort of men, whom he twice deſcribes, whom *it is impoſſible to renew again unto Repentance*; or thoſe of S. *Peter*, ſuch whoſe *latter end is worſe than the beginning, becauſe after they once had eſcaped the pollutions of the world, they are intangled therein*; ſuch who, as our Bleſſed Saviour threatens, *ſhall never be forgiven in this world, nor in the world to come.* For there is an unpardonable eſtate, by reaſon of its malice and oppoſition to the Covenant of Grace; and there is a ſtate unpardonable, becauſe the time of Repentance is paſt. There are days and periods of Grace. *If thou hadſt know, at leaſt in this thy day*, ſaid the weeping Saviour of the world to foreknown and determined *Jeruſalem*. When God's decrees are gone out, they are not always revocable. And therefore it was a great caution of the Apoſtle, that we ſhould *follow peace and holineſs*, and *look diligently that we fall not from the grace of God*; *leſt any* of us become *like Eſau*, to whoſe *Repentance* there was *no place* left, *though he ſought it carefully with tears*; meaning that we alſo may put our ſelves into a condition when it ſhall be impoſſible we ſhould be renewed unto Repentance. And thoſe are they *who ſin a ſin unto death, for whom* we have from the Apoſtle no encouragement *to pray*. And theſe are in ſo general and concluſive terms deſcribed in Scripture, that every perſevering ſinner hath great reaſon to ſuſpect himſelf to be in the number. If he endeavours, as ſoon as he thinks of it, to recover, it is the beſt ſign he was not arrived ſo far: but he that liveth long in a violent and habitual courſe of ſin is at the margin and brim of that ſtate of final reprobation; and ſome men are in it before they be aware; and to ſome God reckons their days ſwifter, and their periods ſhorter. The uſe I make of this conſideration is, that if any man hath reaſon to ſuſpect, or to be certain, that his time of Repentance is paſt, it is moſt likely to be a death-bed Penitent after a vicious life, a life contrary to the mercies and grace of the Evangelical Covenant. For he hath provoked God as long as he could, and rejected the offers of Grace as long as he lived, and refuſed Vertue till he could not entertain her, and hath done all thoſe things which a perſon rejected from hopes of Repentance can eaſily be imagined to have done. And if there be any time of rejection, although it may be earlier, yet it is alſo certainly the laſt.

31. Concerning the ſecond, I ſhall add this to the former diſcourſe of it, that perfect Pardon of ſins is not in this world at all after the firſt emiſſion and great efflux of it in our firſt Regeneration. During this life we are in imperfection, minority, and under conditions which we have prevaricated, and our recovery is in perpetual flux, in height

---

* *Bonum ex integra cauſa, malum ex quolibet defectu peculiari*

|| Χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος· Κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μιᾷ. Sophocl *Oed Tyr.*

* *Illud enim eſſet, (quod apud* Diodorum Siculum) Γῆς ἀνθρωπίνης καὶ κοινῆς ἀσθενείας ἐπιλανθάνεσθαι. Ἕως ἄν τις ἀναμαρτήτως κολάζῃ, τὸ μέτρον ὑπερβαίνει τῆς κατὰ φύσιν ἐπανορθώσεως. *Sopater dixit diſſimulanda* τὰ μικρὰ καὶ συνήθη τῶν ἁμαρτημάτων. *Malè hoc; niſi inquantum vitari non poſſunt.*

Heb. 12.14, 15, 16, 17.

1 John 5. 16.

heightnings and declenſions; and we are highly uncertain of our acceptation, becauſe we are not certain of our reſtitution and innocence; we know not whether we have done all that is ſufficient to repair the breach made in the firſt ſtate of favour and Baptiſmal grace. But *he that is dead*, ſaith S. *Paul*, *is juſtified from ſin*; not till then. And therefore in the doctrine of the moſt learned *Jews* it is affirmed; " He that is guilty Rom. 6. 7. " of the profanation of the Name of God, he ſhall not interrupt the apparent malig- " nity of it by his preſent Repentance, nor make atonement in the day of Expia- " tion, nor waſh the ſtains away by chaſtiſing of himſelf; but during his life it re- " mains wholly in ſuſpence, and before death is not extinguiſhed; according to the " ſaying of the prophet *Eſay*, *This iniquity ſhall not be blotted out till ye die*, *ſaith the* Eſay 22. 14. " *LORD of Hoſts*. And ſome wiſe perſons have affirmed, that *Jacob* related to this in his expreſſion and appellatives of God, whom he called *the God of Abraham, and the fear of his father Iſaac:* becauſe (as the doctours of the *Jews* tell us) *Abraham* Gen. 31. 42. being dead was aſcribed into the final condition of God's family; but *Iſaac*, being living, had apprehenſions of God not only of a pious, but alſo of a tremulous fear: he was not ſure of his own condition, much leſs of the degrees of his reconciliation, how far God had forgiven his ſins, and how far he had retained them. And it is certain, that if every degree of the Divine favour be not aſſured by a holy life, thoſe ſins of whoſe pardon we were moſt hopefull, return in as full vigour and clamorous importunity as ever, and are made more vocal by the appendent ingratitude, and other accidental degrees. And this *Chriſt* taught us by a Parable: For as the lord made his uncharitable ſervant pay all that debt which he had formerly forgiven him; even *ſo will* Matth. 18. 35. *God do to us, if we from our hearts forgive not one another their treſpaſſes. Behold the good-* Rom. 11. 22. *neſs, and ſeverity of God*, ſaith S. *Paul: on them which fell ſeverity; but on thee goodneſs,* Verſe 27. *if thou continue in that goodneſs; otherwiſe thou ſhalt be cut off. For this is my Covenant which I ſhall make with them, when I ſhall take away their ſins.* And if this be true in thoſe ſins which God certainly hath forgotten, ſuch as were all thoſe which were committed before our illumination; much rather is it true in thoſe which we committed after, concerning whoſe actual and full pardon we cannot be certain without a revelation. So that our pardon of ſins, when it is granted after the breach of our Covenant, is juſt ſo ſecure as our perſeverance is: concerning which becauſe we muſt aſcertain it as well as we can, but ever with fear and trembling, ſo alſo is the eſtate of our Pardon, hazardous, conditional, revocable, and uncertain. And therefore the beſt of men do all their lives ask pardon even of thoſe ſins for which they have wept bitterly, and done the ſharpeſt and ſevereſt penance. And if it be neceſſary we pray that we may not enter into temptation, becauſe temptation is full of danger, and the danger may bring a ſin, and the ſin may ruine us: it is alſo neceſſary that we underſtand the condition of our pardon to be, as is the condition of our perſon, variable as will, ſudden as affections, alterable as our purpoſes, revocable as our own good intentions, and then made as ineffective as our inclinations to good actions. And there is no way to ſecure our confidence and our hope but by being perfect, and holy, and pure, as our heavenly Father is; that is, in the ſenſe of humane capacity, free from the habits of all ſin, and active and induſtrious and continuing in the ways of godlineſs. For upon this only the Promiſe is built, and by our proportion to this ſtate we muſt proportion our confidence; we have no other revelation. *Chriſt* reconciled us to his Father upon no other conditions, and made the Covenant upon no other articles, but of a holy life, in obedience univerſal and perpetual: and the abatements of the rigorous ſenſe of the words, as they are ſuch as may infinitely teſtifie and prove his mercy, ſo they are ſuch as muſt ſecure our duty and habitual graces; an induſtry manly, conſtant and Chriſtian. And becauſe theſe have ſo great latitude, (and to what degrees God will accept our returns he hath no-where punctually deſcribed,) he that is moſt ſevere in his determination does beſt ſecure himſelf, and by exacting the ſtricteſt account of himſelf, ſhall obtain the eaſier ſcrutiny at the hands of God. The uſe I make of this conſideration is to the ſame purpoſe with the former. For if every day of ſin and every criminal act is a degree of receſs from the poſſibilities of Heaven, it would be conſidered at how great diſtance a death-bed Penitent after a vicious life may apprehend himſelf to ſtand for mercy and pardon: and ſince the terms of reſtitution muſt in labour and in extenſion of time, or intenſion of degrees, be of value great enough to reſtore him to ſome proportion or equivalence with that ſtate of Grace from whence he is fallen, and upon which the Covenant was made with him; how impoſſible, or how near to impoſſible, it will appear to him to go ſo far, and do ſo much in that ſtate, and in thoſe circumſtances of diſability.

32. Concerning the third particular, I conſider that Repentance, as it is deſcribed in Scripture, is a ſyſtem of holy Duties, not of one kind, not properly conſiſting of parts, as if it were a ſingle Grace; but it is the reparation of that eſtate into which *Chriſt* firſt put us, *a renewing us in the ſpirit of our mind*, ſo the Apoſtle calls it: and the Holy Ghoſt hath taught this truth to us by the implication of many appellatives, and alſo by expreſs diſcourſes. For there is in Scripture (*a*) *a Repentance to be repented of*, and (*b*) *a Repentance never to be repented of.* The firſt is mere Sorrow for what is paſt, an ineffective trouble producing nothing good: ſuch as was the Repentance of *Judas*, *he repented, and hanged himſelf*; and ſuch was that of *Eſau*, when it was too late; and ſo was the Repentance of the five fooliſh Virgins: which examples tell us alſo when ours is an impertinent and ineffectual Repentance. To this Repentance Pardon is no where promiſed in Scripture. But there is a Repentance which is called *Converſion*, or *Amendment of life*, a Repentance productive of holy fruits, ſuch as the Baptiſt and our Bleſſed Saviour preached, ſuch as himſelf alſo propounded in the example of the (*c*) *Ninevites*; they *repented at the preaching of Jonah*, that is, (*d*) *they faſted, they covered them in ſackcloath, they cried mightily unto God, yea, they turned every one from his evil way, and from the violence that was in their hands.* And this was it that appeaſed God in that inſtance. *God ſaw their works, that they turned from their evil way; and God repented of the evil, and did it not.*

(*a*) Μεταμέλεια
(*b*) Μετάνοια. Μεταμεληθεὶς ἐπίστρεψε, *cui in Act. Apoſt. opponitur* μετανοήσατε οὖν καὶ ἐπιστρέψατε, Acts 3 19. *Hic enim promittitur peccatorum remiſſio in ſeq.* εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας.
(*c*) Matt. 12 41.
(*d*) Jonah 3 7. 8. Verſ. 10.

33. The ſame Character of Repentance we find in the Prophet *Ezekiel*: *When the wicked man turneth away from his wickedneſs that he hath committed, and doth that which is lawful and right; If the wicked reſtore the pledge, give again that he had robbed, walk in the ſtatutes of life without committing iniquity; he hath done that which is lawful and right, he ſhall ſurely live, he ſhall not die.* And in the Goſpel Repentance is deſcribed with as full and intire comprehenſions as in the old Prophets. For Faith and Repentance are the whole duty of the Goſpel. Faith when it is in conjunction with a practical grace ſignifies an intellectual. Faith ſignifies the ſubmiſſion of the Underſtanding to the Inſtitution; and Repentance includes all that whole practice which is the intire duty of a Chriſtian after he hath been overtaken in a fault. And therefore Repentance firſt includes a renunciation and abolition of all evil, and then alſo enjoyns a purſuit of every vertue; and that till they arrive at an habitual confirmation.

Ezek. 18. 27.
Ezek 33. 15.

Διόπερ δὴ ἀποστατέον οὐδενὸς τῶν χρησίμων διὰ τὰς προφαινομένας δυσχερείας· προσακτέον δὲ τὴν ἕξιν, ᾗ πάντα τὰ καλὰ γίνεται θηρατὰ τοῖς ἀνθρώποις. Polybius. *Vide etiam* Clem. Alexan *Strom. l.* 2. *ubi ad eundem ſenſum definit pœnitentiam.*

34. Of the firſt ſenſe are all thoſe expreſſions of Scripture which imply Repentance to be the deletery of ſins. *Repentance from dead works* S. *Paul* affirms to be the prime Fundamental of the Religion, that is, converſion or returning from dead works: for unleſs Repentance be ſo conſtrued, it is not good ſenſe. And this is therefore highly verified, becauſe Repentance is intended to ſet us into the condition of our firſt undertaking, and articles covenanted with God. And therefore it is a *redemption of the time*, that is, a recovering what we loſt, and making it up by our doubled induſtry. *Remember whence thou art fallen, repent*, that is, return, *and do thy firſt works*, ſaid the Spirit to the Angel of the Church of *Epheſus*; or elſe *I will remove thy Candleſtick, except thou repent.* It is a reſtitution; *If a man be overtaken in a fault, reſtore ſuch a one*, that is, put him where he was. And then, that Repentance alſo implies a doing all good, is certain by the Sermon of the Baptiſt, *Bring forth fruits meet for Repentance. Do thy firſt works*, was the Sermon of the Spirit. *Laying aſide every weight, and the ſin that eaſily encircles us, let us run with patience the race that is ſet before us*; ſo S. *Paul* taught. And S. *Peter* gives charge, that when we *have eſcaped the corruptions of the world* and of *luſts*, beſides this, we *give all diligence* to acquire the roſary and conjugation of Chriſtian vertues. And they are proper effects, or rather conſtituent parts, of a holy Repentance. *For Godly ſorrow worketh Repentance* (ſaith S. *Paul*) *not to be repented of*: and that ye may know what is ſignified by Repentance, behold, the product was *carefulneſs, clearing of themſelves, indignation, fear, vehement deſires, zeal and revenge*; to which if we add the Epithet of *holy*, (for theſe were the reſults of a godly ſorrow, and the members of a Repentance not to be repented of,) we are taught that Repentance, beſides the purging out the malice of iniquity, is alſo a ſanctification of the whole man, a turning Nature into Grace, Paſſions into Reaſon, and the fleſh into ſpirit.

Μετάνοια ἀπὸ νεκρῶν ἔργων.
Heb 6. 1.
Apocal. 2. 5.
Gal. 6. 1.
Matth. 3. 8.
2 Pet. 1. 4, 5.
2 Cor. 7. 10.

35. To this purpoſe I reckon thoſe Phraſes of Scripture calling it a (*a*) *renewing of our minds*; a * *renewing of the Holy Ghoſt*; a (*b*) *cleanſing of our hands and purifying our hearts*, that is, a becoming holy in our affections and righteous in our actions; a (*a*) *transformation* or utter change; a (*c*) *crucifying the fleſh with the affections and luſts*; a * mor-

(*a*) Rom. 12. 2.
* Tit. 3. 5.
(*b*) Jam. 4. 8
(*c*) Gal. 5. 24.

a * *mortified* ſtate; a || *purging out the old leaven, and becoming a new conſperſion*; a (a) *waking out of ſleep, and* (b) *walking honeſtly as in the day*; a (c) *being born again*, and being *born from above*; a *new life*. And I conſider that theſe preparative actions of Repentance, ſuch as are Sorrow, and Confeſſion of ſins, and Faſting, and exteriour Mortifications and ſeverities, are but fore-runners of Repentance, ſome of the retinue, and they are of the family; but they no more complete the duty of Repentance than the harbingers are the whole Court, or than the fingers are all the body. There *is more joy in Heaven*, ſaid our Bleſſed Saviour, *over one ſinner that repenteth, than over ninety nine juſt perſons who need no Repentance*. There is no man but needs a tear and a ſorrow even for his daily weakneſſes, and poſſibly they are the inſtrumental expiations of our ſudden and frequent and leſſer ſurpriſes of imperfection: but the *juſt perſons need no repentance*, that is, need no inverſion of ſtate, no transformation from condition to condition, but from the leſs to the more perfect the beſt man hath. And therefore thoſe are vain perſons who, when they *owe* God a *hundred*, will write *fourſcore*; or *a thouſand*, will *write fifty*. It was the ſaying of an excellent perſon, that "Repentance "is the beginning of Philoſophy, a flight and renunciation of "evil works and words, and the firſt preparation and entrance "into a life which is never to be repented of. And therefore "a Penitent is not taken with umbrages and appearances, nor "quits a real good for an imaginary, nor chuſes evil for fear of "enemies and adverſe accidents; but peremptorily conforms "his ſentence to the Divine Laws, and ſubmits his whole life "in a conformity with them. He that ſaid thoſe excellent words had not been taught the Chriſtian Inſtitution, but it was admirable Reaſon and deep Philoſophy, and moſt conſonant to the reaſonableneſs of Vertue, and the proportions and deſigns of Repentance, and no other than the doctrine of Chriſtian Philoſophy.

* Col. 3. 5.
|| 1 Cor. 5. 7.
(a) Eph. 5. 14. Rom. 13. 11.
(b) Rom 13. 13. (c) John 3. 3.

——*Scelerum ſi bene pœnitet*
Eradenda cupidinis
Parvi ſunt elementa; & teneræ nimis
Mentes aſperioribus
Formandæ ſtudiis——Hor. *l.* 3. *od.* 24.

Ἡ δὲ μετάνοια αὕτη φιλοσοφίας ἀρχὴ γίνεται, καὶ τῶν ἀνοήτων ἔργων τε καὶ λ γων φυγὴ, καὶ τῆς ἀμεταμελήτου ζωῆς ἡ πρώτη παρασκευή----διὸ οὔτε προσδοκίας τῶν λεγομένων ἀγαθῶν τὸ ὄντως ἀγαθὸν ἂν παρίδῃ, οὔτε φόβῳ τῶν ἐναντίων τὴν τοῦ κακοῦ πρᾶξιν αἱρήσεται· ἑστώσῃ δὲ τῇ γνώμῃ πρὸς τοὺς θείους κανόνας τὸν ἑαυτοῦ βίον ἀπευθύνει. Hierocl. *in Pythag.*

36. And it is conſiderable, ſince in Scripture there is a Repentance mentioned which is impertinent and ineffectual as to the obtaining Pardon, a *Repentance* implied which is to be repented of, and another expreſſed which is *never to be repented of*, and this is deſcribed to be a new ſtate of life, a whole converſion and transformation of the man; it follows, that whatſoever in any ſenſe can be called Repentance, and yet is leſs than this new life, muſt be that ineffective Repentance. A Sorrow is a Repentance, and all the acts of dolorous expreſſion are but the ſame ſorrow in other Characters; and they are good when they are parts or inſtruments of the true Repentance: but when they are the whole Repentance, that Repentance is no better than that of *Judas*, nor more proſperous than that of *Eſau*. Every ſorrow is not a *godly ſorrow*; and that which is, is but inſtrumental and in order to *Repentance*, *Godly ſorrow worketh Repentance*, ſaith S. *Paul*; that is, it does its ſhare towards it, as every Grace does towards the Pardon, as every degree of Pardon does toward Heaven. By *godly ſorrow* it is probable S. *Paul* means the ſame thing which the School hath ſince called Contrition; a grief proceeding from a holy principle, from our love of God, and anger that we have offended him: and yet this is a great way off from that Repentance without the performance of which we ſhall certainly periſh. But no Contrition alone is remiſſive of ſins, but as it co-operates towards the integrity of our duty. *Cum converſus ingemuerit*, in the Prophet's expreſſion; When a man *mourns and turns from all his evil way*, that's *a godly ſorrow*, and that's Repentance too. But the tears of a dolorous perſon, though running over with great effuſions, and ſhed in great bitterneſs, and expreſſed in actions of punitive juſtice, all being but the ſame ſenſe in louder language, being nothing but the expreſſions of ſorrow, are good only as they tend farther; and if they do, they may by degrees bring us to Repentance, and that Repentance will bring us to Heaven: but of themſelves they may as well make the Sea ſwell beyond its margin, or water and refreſh the Sun-burnt earth, as move God to mercy, and pierce the heavens. But then to this conſideration we may add, that a ſorrow upon a death bed after a vicious life is ſuch as cannot eaſily be underſtood to be ordinarily ſo much as the beginning of Vertue, or the firſt inſtance towards a holy life. For he that till then retained his ſins, and now when he is certain and believes he ſhall die, or is fearful leſt he ſhould, is ſorrowful that he hath ſinned, is only ſorrowful becauſe he is like to periſh: and ſuch a ſorrow may perfectly conſiſt with as great an affection to ſin as ever the man had in the higheſt careſſes and invitation of his Luſt. For even then in certain circumſtances he would have refuſed to have acted his greateſt temptation. The boldeſt and moſt pungent

Μετανοήσατε καὶ ἐπιστρέψατε, Acts 3. 19.

Ω γὰρ ἔχοντες δίκην τὸ λυπεῖσθαι ἐπὶ τοῖς πεποιημένοις παύονται τῆς ὀργῆς, Ariſt. 2. *Rhetor.*

——Ἀγαθοὶ ἀειδάκρυες ἄνδρες, Hom.

Ὁ μετανοῶν οὐ φόβῳ τῶν ἐναντίων τὴν τοῦ κακοῦ πρᾶξιν αἱρήσεται. Hierocl.

Luſt would refuſe to be ſatisfied in the Market-place, or with a dagger at his heart; and the greateſt intemperance would refuſe a pleaſant meal, if he believed the meat to be mixt with poiſon: and yet this reſtraint of appetite is no abatement of the affection, any more than the violent fears which, by being incumbent upon the death-bed Penitent, make him grieve for the evil conſequents more than to hate the malice and irregularity. He that does not grieve till his greateſt fear preſſes him hard, and damnation treads upon his heels, feels indeed the effects of fear, but can have no preſent benefit of his ſorrow; becauſe it had no natural principle, but a violent, unnatural and intolerable cauſe, inconſiſtent with a free, placid and moral election. But this I ſpeak only by way of caution: for God's mercy is infinite, and can, if he pleaſe, make it otherwiſe. But it is not good to venture, unleſs you have a promiſe.

37. The ſame alſo I conſider concerning the Purpoſe of a new life; which that any man ſhould judge to be Repentance, that Duty which reſtores us, is more unreaſonable than to think Sorrow will do it. For as a man may ſorrow, and yet never be reſtored: (and he may ſorrow ſo much the more, becauſe he ſhall never be reſtored, as *Eſau* did, as the five fooliſh Virgins did, and as many more do:) ſo he that purpoſes to lead a new life hath convinced himſelf that the Duty is undone, and therefore his pardon not granted, nor his condition reſtored. As a letter is not a word, nor a word an action; as an Embryo is not a man, nor the ſeed the fruit: ſo is a purpoſe of Obedience but the element of Repentance, the firſt imaginations of it, differing from the Grace it ſelf as a diſpoſition from a habit, or (becauſe it ſelf will beſt expreſs it ſelf) as the purpoſe does from the act. For either a holy life is neceſſary, or it is not neceſſary. If it be not, why does any man hope to *eſcape the wrath to come* by reſolving to do an unneceſſary thing? or if he does not purpoſe it, when he pretends he does, that is a mocking of God, and that is a great way from being an inſtrument of his reſtitution. But if a holy life be neceſſary, as it is certain by infinite teſtimonies of Scriptures, it is the *unum neceſſarium*, the one great neceſſary; it cannot reaſonably be thought that any thing leſs than doing it ſhall ſerve our turns. That which is only in purpoſe is not yet done, and yet it is neceſſary it ſhould be done, becauſe it is neceſſary we ſhould purpoſe it. And in this we are ſufficiently concluded by that ingeminate expreſſion uſed by S. Paul: * *In Jeſus Chriſt nothing can avail but a new Creature*; nothing but *Faith working by Charity*; nothing but *a keeping the Commandments of God*. || *And as many as walk according to this rule, peace be on them, and mercy, they are the Iſrael of God.*

Nam illi qui ex aliis propoſitis in alia tranſiliunt aut nè tranſiliunt quidem, ſed caſu quodam tranſmittuntur quomodo habere quicquam certum manſurúmve poſſunt, ſuſpenſi & vagi? Senec. *Ep.* 23.

* Gal. 6. 15. & 5. 6.
1 Cor. 7. 19.
|| Gal. 6. 16.

38. This conſideration I intended to oppoſe againſt the carnal ſecurity of Death-bed penitents, who have (it is to be feared) ſpent a vicious life; who have therefore mocked themſelves, becauſe they meant to mock God, they would reap what they ſowed not. But *be not deceived*, ſaith the Apoſtle, *he that ſoweth to the fleſh, ſhall of the fleſh reap corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting.* Only this, *Let us not be weary of well-doing; for in due ſeaſon we ſhall reap, if we faint not.* Meaning that by a perſevering induſtry, and a long work, and a ſucceſſion of religious times, we muſt ſow to the Spirit; a work of ſuch length, that the greateſt danger is of fainting and interciſion; but he that ſows to the Spirit, not being weary of well-doing, not fainting in the long proceſs, he, and he only, ſhall reap life everlaſting. But a purpoſe is none of all this. If it comes to act, and be productive of a holy life, then it is uſeful, and it was like the Eve of a Holiday, feſtival in the midſt of its abſtinence and vigils, it was the beginnings of Repentance. But if it never come to act, it was to no purpoſe, a mocking of God, an act of direct hypocriſie, a provocation of God and a deceiving our own ſelves. You are unhappy you began not early, or that your earlier days return not together with your good purpoſes.

Gal. 6. 7, 8.

Verſ. 9.

Mutatus——
Dices, Heu! (quoties te in ſpeculo videris alterum)
Quæ mens eſt hodie, cur eadem non puero fuit?
Vel cur his animis incolumes non redeunt genæ?]
Hor. *lib.* 4. *Od.* 10.

39. And neither can this have any other ſentence, though the purpoſe be made upon our death-bed. For God hath made no Covenant with us on our death-bed diſtinct from that he made with us in our life and health. And ſince in our life and preſent abilities, good purpoſes and reſolutions and vows (for they are but the ſame thing in differing degrees) did ſignifie nothing till they came to act, and no man was reconciled to God by good intentions, but by doing the will of God; can we imagine that ſuch purpoſes can more prevail at the end of a wicked life than at the beginning? that leſs piety will ſerve our turns after 50 or 60 years impiety, than after but 5 or 10? that a wicked and ſinful life ſhould by leſs pains be expiated than an unhappy year? For it is not in the ſtate of Grace as in other exteriour actions of Religion or Charity where God will accept the will for the deed, when the external act is inculpably out of our powers,

ers, and may alſo be ſupplied by the internal: as bendings of the Body, by the proſtration of the Soul; Alms, by Charity; Preaching by praying for converſion. Theſe things are neceſſary, becauſe they are precepts, and obligatory only in certain circumſtances, which may fail and we be innocent and diſobliged. But it is otherwiſe in the eſſential parts of our duty, which God hath made the immediate and next condition of our Salvation, ſuch which are never out of our power but by our own fault. Such are Charity, Forgiveneſs, Repentance, and Faith; ſuch to which we are aſſiſted by God, ſuch which are always put by God's grace into our power, therefore becauſe God indiſpenſably demands them. In theſe caſes as there is no revelation God will accept the will for the deed, the purpoſe for the act, ſo it is unreaſonable to expect it; becauſe God did once put it into our powers: and if we put it out, we muſt not complain of want of fire which our ſelves have quench'd, nor complain we cannot ſee when we have put our own lights out; and hope God will accept the will for the deed, ſince we had no will to it when God put it into our powers. Theſe are but fig-leaves to cover our nakedneſs, which our ſin hath introduced.

Εἰς ποῖον ἔτι χρόνον ἀναβάλῃ τὸ τῶν βελτίστων ἀξιοῦν σεαυτὸν, καὶ ἐν μηδενὶ παραβαίνειν τὸ διαιροῦντα λόγον, παρείληφας τὰ θεωρήματα οἷς ἔδει σε συμβάλλειν, καὶ συμβέβληκας; ποῖον οὖν ἔτι διδάσκαλον προσδοκᾷς ἵν᾽ εἰς ἐκεῖνον ὑπερθῇς τὴν ἐπανόρθωσιν ποιῆσαι τὴν σεαυτοῦ; οὐκ ἔτι εἶ μειράκιον, ἀλλ᾽ ἀνὴρ ἤδη τέλειος· ἂν πίνυν ἀμελήσῃς, καὶ ῥαθυμήσῃς, καὶ ἀεὶ ὑπερθέσεις ἐξ ὑπερθέσεων ποιῇς, προθέσεις ἐκ προθέσεων, καὶ ἡμέρας ἄλλας ἐπ᾽ ἄλλαις ὁρίζῃς, μεθ᾽ ἃς προσέξεις σεαυτῷ, λήσεις σεαυτὸν οὐ προκόψας, ἀλλ᾽ ἰδιώτης διατελέσεις καὶ ζῶν καὶ ἀποθνήσκων, Epict. *c.* 75.

40. For either the reducing ſuch vows and purpoſes to act is the duty, without which the purpoſe is ineffectual; or elſe that practice is but the ſign and teſtimony of a ſincere intention, and that very ſincere intention was of it ſelf accepted by God in the firſt ſpring. If it was nothing but a ſign, then the Covenant which God made with Man in *Jeſus Chriſt* was Faith and Good meaning, not Faith and Repentance; and a man is juſtified as ſoon as ever he purpoſes well, before any endeavours are commenced, or any act produced, or habit ratified; and the duties of a holy life are but ſhadows and ſignifications of a Grace, no part of the Covenant, not ſo much as ſmoke is of fire, but a mere ſign of a perſon juſtified as ſoon as he made his vow. But then alſo a man may be juſtified five hundred times in a year, as often as he makes a new vow and confident reſolution; which is then done moſt heartily, when the Luſt is newly ſatisfied, and the pleaſure diſappears for the inſtant, though the purpoſe diſbands upon the next temptation. Yea, but unleſs it be a ſincere purpoſe, it will do no good: and although we cannot diſcern it, nor the man himſelf, yet God knows the heart; and if he ſees it would have been reduced to act, then he accepts it. And this is the hopes of a dying man: but faint they are and dying, as the man himſelf.

41. For it is impoſſible for us to know but that what a man intends (as himſelf thinks) heartily, is ſincerely meant; and if that may be inſincere, and is to be judged only by a never-following event, (in caſe the man dies,) it cannot become to any man the ground of hope: nay, even to thoſe perſons who do mean ſincerely it is ſtill an inſtrument of diſtruſt and fears infinite, ſince his own ſincere meaning hath nothing in the nature of the thing, no diſtinct formality, no principle, no ſign to diſtinguiſh it from the unſincere vows of ſorrowful, but not truly penitent, perſons. 2. A purpoſe acted and not acted differ not in the principle, but in the effect, which is extrinſecal and accidental to the purpoſe, and each might be without the other: a man might live holily, though he had not made that vow; and when he hath made the vow, he may fail of living holily. * And as we ſhould think it hard meaſure to have a damnation encreaſed upon us for thoſe ſins which we would have committed if we had lived: ſo it cannot be reaſonable to build our hopes of Heaven upon an imaginary Piety, which we never did, and, if we had lived, God knows whether we would or not. 3. God takes away the godly, leſt malice ſhould corrupt their Underſtandings; and *for the elects ſake thoſe days are ſhortned, which if they ſhould continue, no fleſh ſhould eſcape:* but now ſhall all that be laid upon their ſcore which, if God had not ſo prevented by their death, God knows they would have done? And God deals with the wicked in a proportionable manner, to the contrary purpoſe, he ſhortens their days, and takes away their poſſibilities and opportunities, when the time of Repentance is paſt, becauſe he will not do violence to their Wills; and this * *leſt they ſhould return, and be converted, and I ſhould heal them.* So that it is evident, ſome perſons are by ſome acts of God, after a vicious life and the frequent rejection of the Divine grace, at laſt prevented from mercy, who, without ſuch courſes, and in contrary circumſtances might poſſibly do acts of Repentance, and *return, and* then *God would heal them.* 4. Let their purpoſes and vows be never ſo ſincere in the principle, yet ſince

* *Et quis tandem eſt noſtrûm qui, quod ad ſeſe attinet, æquum cenſeat quenquam pœnas dare ob eam rem quod arguatur malè facere voluiſſe? Nemo opinor* ——— *Sed ſi honorem non æquum eſt habere ob eam rem, quòd bene facere voluiſſe quis dicet, neque fecit tamen; Rhodienſibus tale erit, non quòd male fecerunt, ſed quia voluiſſe dicuntur facere. Orat.* M. Catonis *pro Rhodienſ. apud* A. Gellium *l.* 7. *c.* 3.

Nunquam creſcit ex poſt facto præteriti æſtimatio D. de reg. Jur.

* Mat. 13. 15. *ex* Iſ. 6. 9, 10. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 27. Rom. 11. 8.

ſince a man who is in the ſtate of Grace may again fail of it, and *forget he was purged from his old ſins*, (and every dying ſinner did ſo, if ever he was waſhed in the laver of Regeneration and ſanctified in his ſpirit;) then much more may ſuch a ſincere purpoſe fail: and then it would be known to what diſtance of time or ſtate from his purpoſe God will give his final ſentence. Whether will he quit him, becauſe in the firſt ſtage he will correſpond with his intention; and act his purpoſes; or condemn him, becauſe in his ſecond ſtage he would prevaricate? And when a man does fail, it is not becauſe his firſt principle was not good; for the Holy Spirit, which is certainly the beſt principle of ſpiritual actions, may be extinguiſhed in a man, and a ſincere or hearty purpoſe may be loſt, or it may again be recovered, and be loſt again. So that it is as unreaſonable as it is unrevealed, that a ſincere purpoſe on a Death bed ſhall obtain pardon, or paſs for a new ſtate of life. Few men are at thoſe inſtants and in ſuch preſſures hypocritical and vain: and yet to perform ſuch purpoſes is a new work and a new labour; it comes in upon a new ſtock differing from that principle, and will meet with temptations, difficulties and impediments; and an honeſt heart is not ſure to remain ſo, but may ſplit upon a rock of a violent invitation. A promiſe is made to be faithfull or unfaithful *ex poſt facto* by the event; but it was ſincere or inſincere in the principle, only if the perſon promiſing did or did not reſpectively at that time mean what he ſaid. A ſincere promiſe many times is not truly performed.

42. Concerning all the other acts which it is to be ſuppoſed a dying perſon can do, I have only this conſideration: If they can make up a new Creature, become a new ſtate, be in any ſenſe a holy life, a keeping the Commandments of God, a following of peace and holineſs, a becoming holy in all converſation: if they can arrive to the loweſt ſenſe of that excellent condition *Chriſt* intended to all his Diſciples, when he made *keeping the Commandments* to be the condition *entring into life*, and not *crying, Lord, Lord, but doing the will of God*; if he that hath ſerved the Luſts of the fleſh and taken pay under all God's enemies during a long and malicious life, can for any thing a dying perſon can do be ſaid in any ſenſe to have lived holily: then his hopes are fairly built. If not, they rely upon a *ſand*, and *the ſtorm* of Death and the Divine diſpleaſure will *beat* too *violently upon* them. There are no ſuppletories of the Evangelical Covenant. If we *walk according to the Rule*, then *ſhall peace and righteouſneſs kiſs each other*: if we have ſinned and prevaricated the Rule, Repentance muſt bring us into the ways of Righteouſneſs, and then we muſt go on upon the old ſtock: but *the deeds of the fleſh* muſt be *mortified*, and *Chriſt* muſt *dwell in us*, and *the Spirit* muſt *reign in us*, and Vertue muſt be habitual, and the habits muſt be confirmed. And this as we do by the Spirit of *Chriſt*, ſo it is hallowed and accepted by the grace of God, and we put into a condition of favour, and redeemed from ſin, and reconciled to God. But this will not be put off with ſingle acts, nor divided parts, nor newly commenced purpoſes, nor fruitleſs ſorrow. It is a great folly to venture Eternity upon dreams. So that now let me repreſent the condition of a dying perſon after a vicious life.

Audies pleroſque dicentes, A quinquageſimo in otium ſecedam; Sexageſimus annus ab officiis me dimittet. Et quem tandem longioris vitæ prædem accipis? Senic.

43. Firſt, He that conſiders the frailty of humane bodies, their incidences and aptneſs to ſickneſs, caſualties, death ſudden or expected, the condition of ſeveral diſeaſes, that ſome are of too quick a ſenſe and are intolerable, ſome are dull, ſtupid and Lethargical; then adds the prodigious Judgments which fall upon many ſinners in the act of ſin, and are marks of our dangers and God's eſſential juſtice and ſeverity; and that ſecurity which poſſeſſes ſuch perſons whoſe lives are vicious, and that habitual careleſneſs, and groundleſs confidence, or an abſolute inconſideration, which is generally the condition and conſtitution of ſuch minds, every one whereof is likely enough to confound a perſevering ſinner in miſeries eternal; will ſoon apprehend the danger of a delayed Repentance to be infinite and unmeaſurable.

Παρῄνει δὲ τοῖς συνοῦσι μὴ ἀναβάλλεσθαι τὸ ἀγαθὸν, ὅπερ τοὺς πολλοὺς ποιεῖν προθεσμίας ὁριζομένους ἑορτὰς ἢ πανηγύρεις, ὡς ἀπ᾽ ἐκείνων ἀρξομένους τοῦ μὴ ψεύσασθαι, καὶ τοῦ τὰ δέοντα ποιήσειν. Lucian. *Nigrin.*

44. Secondly, But ſuppoſe ſuch a perſon, having eſcaped the antecedent circumſtances of the danger, is ſet fairly upon his Death bed with the juſt apprehenſion of his ſins about him and his addreſſes to Repentance: conſider then the ſtrength of his Luſts, that the ſins he is to mortifie are inveterate, habitual and confirmed, having had the growth and ſtability of a whole life; that the liberty of his Will is impaired; (the Scripture ſaying of ſuch perſons, *whoſe eyes are full of luſt, and that cannot ceaſe from ſin*; 2 Pet. 2. 14. and that *his ſervants they are whom they obey*; that they are ſlaves to ſin, and ſo not

ſui juris, not at their own diſpoſe ;) that his Underſtanding is blinded, his Appetite is mutinous, and of a long time uſed to rebel and prevail ; that all the inferiour Faculties are in diſorder ; that he wants the helps of Grace proportionable to his neceſſities: (for the longer he hath continued in ſin, the weaker the Grace of God is in him ; ſo that in effect, at that time, the more need he hath, the leſs he ſhall receive, it being God's rule to *give to him that hath, and from him that hath not to take even what he hath:*) then add the innumerable parts and great burthens of Repentance, that it is not a Sorrow, nor a Purpoſe, becauſe both theſe ſuppoſe that to be undone which is the only neceſſary ſupport of all our hopes in *Chriſt* when it is done ; the innumerable difficult caſes of Conſcience that may then occur, particularly in the point of Reſtitution ; (which, among many other neceſſary parts of Repentance, is indiſpenſably required of all perſons that are able, and in every degree in which they are able ;) the many Temptations of the Devil, the ſtrength of Paſſions, the impotency of the Fleſh, the illuſions of the ſpirits of darkneſs, the tremblings of the heart, the incogitancy of the mind, the implication and intanglings of ten thouſand thoughts, and the impertinencies of a diſturbed fancy, and the great * hindrances of a ſick body and a ſad and weary ſpirit: All theſe repreſent a Death-bed to be but an ill ſtation for a Penitent. If the perſon be ſuddenly ſnatched away, he is not left ſo much as to diſpute: if he be permitted to languiſh in his ſickneſs, he is either ſtupid, and apprehends nothing, or elſe miſerable, and hath reaſon to apprehend too much. However, all theſe difficulties are to be paſſed and overcome before the man be put into a ſavable condition. From this conſideration (though perhaps it may infer more, yet) we cannot but conclude this difficulty to be as great as the former danger, that is, vaſt, and ponderous, and inſupportable.

Ἐπειδάν τις ἐγγὺς ᾖ τοῦ οἴεσθαι τελευτήσειν, εἰσέρχεται αὐτῷ φόβος καὶ φροντὶς, περὶ ὧν ἐν τῷ πρόσθεν οὐκ εἰσῄει. Plato *de Repub.*

* *Nequit ſanè fieri ut homo intelligat aut cognoſcat quicquam ex cognitione Creatoris, ſi adverſâ valetudine contabeſcat.* Maimon. *Can. Eth cap* 4.

Ante ſenectutem curandum eſt ut homo bene vivat ; in ſenectute autem, ut bene moriatur. Seneca.

45. Thirdly, Suppoſe the Clinick or death-bed Penitent to be as forward in theſe employments, and as ſucceſsful in the maſtering many of the Objections, as reaſonably can be thought: yet it is conſiderable, that there is a Repentance which is to be repented of, and that is a Repentance which is not productive of fruits of amendment of life ; that there is a period ſet down by God in his Judgment, and that many, who have been profane as *Eſau* was, are reduced into the condition of *Eſau*, and *there is no place left for their Repentance, though they ſeek it carefully with tears* ; that they who have long refuſed to hear God calling them to Repentance, God will refuſe to hear them calling for grace and mercy ; that *he will laugh* at ſome men *when their calamity comes* ; that the five fooliſh Virgins addreſſed themſelves at the noiſe of the Bridegroom's coming, and begg'd Oil, and went out to buy Oil, and yet for want of ſome more time and an early diligence came too late, and were ſhut out for ever ; that it is no-where revealed that ſuch late endeavours and imperfect practices ſhall be accepted ; that God hath made but one Covenant with us in *Jeſus Chriſt*, which is Faith and Repentance conſigned in Baptiſm, and the ſignification of them and the purpoſe of *Chriſt* is, *that we ſhould henceforth no more ſerve ſin*, but mortifie and kill him perpetually, and deſtroy his kingdom, and extinguiſh as much as in us lies his very title ; that we ſhould *live holily, juſtly and ſoberly in this preſent world, in all holy converſation and godlineſs* ; and that either we muſt be continued in, or reduced to this ſtate of holy living and habitual ſanctity, or we have no title to the Promiſes ; that every degree of receſſion from the ſtate *Chriſt* firſt put us in is a receſſion from our hopes, and an inſecuring our condition, and we add to our Confidence only as our Obedience is reſtored. All this is but a ſad ſtory to a dying perſon, who *ſold himſelf to work wickedneſs* in an habitual iniquity, and averſation from the conditions of the holy Covenant in which he was ſanctified.

O ſi compunctas humana ſuperbia mentes
Ante obitum mutare, nec exſpectare ſuprema
Fata velit ——————
Pœnitet ambiguè quem ſerò pœnitet ; ergò
Præſentis ſpatium nobis dum creditur ævi,
Dum patulam cunctis Chriſti clementia ſeſe
Probet, præteritæ plangamus crimina vitæ,
Dum licet, & ſanò ingenuòque animo valemus.
Alcimus Avit.

Bis jam penè tibi conſul trigeſimus inſtat,
Et numerat paucos vix tua vita dies.
Mart *l.* 1. *ep.* 16.

Vide S. Ambroſ. *l.* 2. *de Pœnit. c.* 1. & 11. S. Aug. *in l. Homil. hom.* 41. S. Baſil. *orat.* 4. S. Bernard. *in parvis Serm. ſer.* 38.

46. And certainly it is unreaſonable to plant all our hopes of Heaven upon a Doctrine that is deſtructive of all Piety, which ſuppoſes us in ſuch a condition that God hath been offended at us all our life long, and yet that we can never return our duties to him unleſs he will unravel the purpoſes of his Predeſtination, or call back time again and begin a new computation of years for us ; and if he did, it would be ſtill as uncertain. For what hope is there to that man who hath fulfilled all iniquity, and hath not fulfilled righteouſneſs? Can a Man live to the Devil, and die to God? *Sow*

to the fleſh, and *reap to the Spirit?* hope God will in mercy reward him who hath ſerved his enemy? Sure it is, the Doctrine of the avail of a death-bed Repentance cannot eaſily be reconciled with God's purpoſes and intentions to have us live a good life: for it would reconcile us to the hopes of Heaven for a few thoughts, or words, or ſingle actions, when our life is done; it takes away the benefit of many Graces, and the uſe of more, and the neceſſity of all.

47. For let it be ſeriouſly weighed, To what purpoſe is the variety of God's Grace? what uſe is there of preventing, reſtraining, concomitant, ſubſequent, and perſevering Grace, unleſs it be in order to a religious converſation? And by deferring Repentance to the laſt we deſpoil our Souls, and rob the Holy Ghoſt of the glory of many rays and holy influences with which the Church is watered and refreſhed, that it may *grow from grace to grace*, till it be conſummate in Glory. It takes away the very being of Chaſtity and Temperance; no ſuch Vertues, according to this Doctrine, need to be named among Chriſtians. For the dying perſon is not in capacity to exerciſe theſe: and then either they are troubleſome, without which we may do well enough; or elſe the condition of the unchaſt and intemperate Clinick is ſad and deplorable. For how can he eject thoſe Devils of Luſt and Drunkenneſs and Gluttony, from whom the diſeaſe hath taken all powers of election and variety of choice; unleſs it be poſſible to root out long contracted habits in a moment, or acquire the habits of Chaſtity, Sobriety and Temperance, thoſe ſelf-denying and laborious Graces, without doing a ſingle act of the reſpective vertues in order to obtaining of habits; unleſs it be ſo that God will infuſe habits into us more immediately than he creates our reaſonable Souls, in an inſtant, and without the co-operation of the ſuſcipient, without *the working out our Salvation with fear*, and without *giving all diligence*, and *running with patience*, and *reſiſting unto blood*, and *ſtriving to the laſt*, and *enduring unto the end* in a long fight and a long race? If God infuſes ſuch habits, why have we laws given us, and are commanded to work, and to do our duty with ſuch a ſucceſſion and laſting diligence as if the habits were to be acquired, to which indeed God promiſes and miniſters his aids, ſtill leaving us the perſons obliged to the law and the labour, as we are capable of the reward? I need not inſtance any more. But this doctrine of a death-bed Repentance is inconſiſtent with the duties of Mortification, with all the vindictive and punitive parts of Repentance in exteriour inſtances, with the precepts of *waiting* and *watchfulneſs* and *preparation*, and ſtanding in *a readineſs* againſt *the coming of the Bridegroom*, with *the patience of well-doing*, with exemplary living, with the imitation of the Life of *Chriſt*, and conformities to his Paſſion, with the Kingdom, and Dominion, and Growth of Grace. And laſtly, it goes about to defeat one of God's great purpoſes. For God therefore concealed the time of our death, that we might always ſtand upon our guard; the Holy *Jeſus* told us ſo, *Watch, for ye know not what hour the Lord will come:* but this makes men ſeem more crafty in their late-begun Piety, than God was provident and myſterious in concealing the time of our diſſolution.

Prudens futuri temporis exitum
Caliginoſâ nocte premit Deus.
Horat. *l* 3 *Od* 29.

Vita data eſt utenda, data eſt ſine fænore nobis
Mutua, nec certâ perſolvenda die.

Quæris quod ſit longiſſimum vitæ ſpatium? Uſque ad ſapientiam pervenire. Qui ad illam pervenit, attingit non longiſſimum finem, ſed maximum. Senec.

48. And now if it be demanded, How long time muſt our Repentance and holy living take up? what is the laſt period of commencement of our Piety, after which it will be unaccepted or effectual? will a month, or a year, or three years, or ſeven ſuffice? For ſince every man fails of his firſt condition, and makes violent receſſions from the ſtate of his Redemption and his Baptiſmal Grace, how long may he lie in that ſtate of receſſion with hopes of Salvation? To this I anſwer, He cannot lie in ſin a moment without hazarding his Eternity; every inſtant is a danger, and all the parts of its duration do increaſe it: and there is no anſwer to be given antecedently, and by way of rule, but all the hopes of our reſtitution depend upon the event. It is juſt as if we ſhould ask, How long will it be before an Infant comes to the perfect uſe of Reaſon, or before a fool will become wiſe, or an ignorant perſon become excellently learned? The anſwer to ſuch queſtions muſt be given according to the capacity of the man, to the induſtry of his perſon, to his opportunities or hindrances, to his life and health, and to God's bleſſing upon him. Only this; every day of deferring it leſſens our hopes, and increaſes the difficulty: and when this increaſing, diviſible difficulty comes to the laſt period of impoſſibility, God only knows, becauſe he meaſures the thoughts of man, and compre-

Malè vivunt qui ſemper vivere incipiunt. Non poteſt ſtare paratus ad mortem, qui modò incipit vivere. Quidam vivere tunc incipiunt cùm deſinendum eſt; quidam antè vivere deſiêrant quàm inciperent. Senec. *ep.* 23

comprehends his powers in a ſpan, and himſelf only can tell how he will correſpond in thoſe aſſiſtances without which we can never be reſtored. *Agree with thy adverſary quickly, while thou art in the way: Quickly.* And therefore the Scripture ſets down no other time than *to day*; *while it is yet called to day*. But becauſe it will every day be called to day, we muſt remember that our duty is ſuch as requires a time, a duration, it is a courſe, *a race that is ſet before us*, a duty requiring patience, and longanimity, and perſeverance, and great care and diligence, *that we faint not*. And ſuppoſing we could gather probably by circumſtances when the laſt period of our hopes begins; yet he that ſtands out as long as he can, gives probation that he came not in of good-will or choice, that he loves not the preſent ſervice, that his body is preſent, but his heart is eſtranged from the yoke of his preſent employment: and then all that he can do is odious to God, being a ſacrifice without a heart, an offertory of ſhells and husks, while the Devil and the Man's Luſts have devoured the kernels.

Hic eſt locus ſolvendi æris alieni. Senec. *ibid.*

Mortem venientem nemo hilaris excipit niſi qui ſe ad eam diu compoſuerat. Idem *ep.* 30.

—*Qui peccatum moriens dimittit & ipſa*
In ſerum tempus differt admiſſa fateri,
Non tam dimittit, quàm dimittatur ab illis.
Alcim. Avitus.

Non poteſt ſtare paratus ad mortem qui modo incipit vivere. Id agendum eſt, ut ſatìs vixerimus. Quidam vivere tunc incipiunt cùm deſinendum eſt. Si hoc judicas mirum, adjiciam quod magìs admireris: Quidam antè vivere deſierunt quàm inciperent. Senec. *ep.* 23.

Cras te victurum, cras dicis, Poſthume, ſemper.
Dic mihi, Cras iſtud, Poſthume, quando venit?
Cras vives? hodie jam vivere, Poſthume, ſerum eſt:
Ille ſapit quiſquis, Poſthume, vixit heri.
Martial. *l.* 5. *ep.* 59.

Non bene diſtuleris videas quæ poſſe negari;
Et ſolum hoc ducas, quod fuit, eſſe tuum.
Non eſt, crede mihi, ſapientis dicere, Vivam.
Sera nimis vita eſt craſtina; vive hodie.
l. 1. *ep.* 16.

49. So that this queſtion is not to be asked before-hand; but after a man hath done much of the work, and in ſome ſence lived holily, then he may enquire into his condition, whether if he perſevere in that, he may hope for the mercies of *Jeſus*. But he that enquires before-hand, as commonly he means ill, ſo he can be anſwered by none but God; becauſe the ſatisfaction of ſuch a vain queſtion depends upon future contingencies, and accidents depending upon God's ſecret pleaſure and predeſtination. He that repents but to day, repents late enough, that he put it off from yeſterday. It may be that ſome may begin to day, and find mercy, and to another perſon it may be too late; but no man is ſafe or wiſe that puts it off till to morrow. And that it may appear how neceſſary it is to begin early, and that the work is of difficulty and continuance, and that time ſtill increaſes the objections; it is certain that all the time that is loſt muſt be redeemed by ſomething in the ſequel equivalent, or fit to make up the breach, and to cure the wounds long ſince made, and long feſtering. And this muſt be done by doing the firſt works, by ſomething that God hath declared he will accept in ſtead of them: the intention of the following actions and the frequent repetition muſt make up the defect in the extenſion and coexiſtence with a longer time. It was an act of an heroical Repentance and great deteſtation of the crime which *Thomas Cantipratanus* relates of a young Gentleman condemned to die for robberies, who endeavouring to teſtifie his Repentance, and as far as was then permitted him to expiate the crime, begged of the Judge that tormentours might be appointed him, that he might be long a dying, and be cut in ſmall pieces; that the ſeverity of the execution might be proportionable to the immenſity of his ſorrow and greatneſs of the iniquity. Such great acts do faciliate our Pardon, and haſten the Reſtitution, and in a few days compriſe the elapſed duty of many months. But to relie upon ſuch acts is the laſt remedy, and like unlikely Phyſick to a deſpairing perſon: if it does well, it is well; if it happen otherwiſe, he muſt thank himſelf, it is but what in reaſon he could expect. The *Romans* ſacrificed a Dog to *Mana Geneta*, and prayed *Ne quis domi natorum bonus fiat*, that none of their Domeſticks might be good; that is, that they might not die, (ſaith *Plutarch*) becauſe dead people are called good. But if they be ſo only when they die, they will hardly find the reward of goodneſs in the reckonings of Eternity, when to kill and to make good is all one: (as *Ariſtotle* obſerved it to be in the *Spartan* Covenant with the *Tegeatæ*, and as it is in the caſe of Penitents never mending their lives till their lives be done:) that goodneſs is fatal, and the prologue of an eternal death.

Τελευτῶντες χρηστοί. Ῥωμαϊκ. κεφ. νβ΄. Μηδένα χρηστὸν ποιεῖν, *i. e.* ἀποκτιννύναι. Plutarch *ibid.* *ex* Ariſtotele.

50. I conclude this point with the words of S. *Paul*; God *will render to every man according to his deeds: To them who by patient continuance in well-doing ſeek for glory and honour and immortality*; [to them] *eternal life. But to them that are contentious, and do not obey the truth, but obey unrighteouſneſs*; [to them] *indignation and wrath: Tribulation and anguiſh upon ever ſoul of man that doth evil.*

Rom. 2. 6, 7, 8, 9.

51. Having now diſcourſed of repentance upon diſtinct principles, I ſhall not need to conſider upon thoſe particulars which are uſually reckoned parts or inſtances of Repentance; ſuch as are Contrition, Confeſſion, and Satisfaction. Repentance is the fulfilling all righteouſneſs, and includes in it whatſoever is matter of Chriſtian duty and expreſly commanded; ſuch as is Contrition or godly Sorrow, and Confeſſion to God,

both which are declared in Scripture to be in order to Pardon and purgation of our ſins. *A contrite and a broken heart, O God, thou wilt not deſpiſe*; and, *If we confeſs our ſins, God is juſt and righteous to forgive us our ſins, and to cleanſe us from all iniquity.* To which add concerning Satisfaction, that it is a judging and puniſhing of our ſelves; that it alſo is an inſtrument of Repentance, and a fruit of godly ſorrow, and of good advantage for obtaining mercy of God. For *indignation and revenge* are reckoned by S. *Paul* effects of *a godly ſorrow*, and the bleſſing which encourages its practice is inſtanced by the ſame Saint: *When we are judged, we are chaſtened of the Lord*; but, *If we would judge our ſelves, we ſhould not be judged*: where he expounds *judged* by *chaſtened*; if we were ſeverer to our ſelves, God would be gentle and remiſs. And there are only theſe two cautions to be annexed, and then the direction is ſufficient. 1. That when promiſe of Pardon is annexed to any of theſe or another Grace, or any good action, it is not to be underſtood as if alone it were effectual either to the abolition or pardon of ſins, but the promiſe is made to it as to a member of the whole body of Piety. In the coadunation and conjunction of parts the title is firm, but not at all in diſtinction and ſeparation. For it is certain, if we fail in one, we are guilty of all; and therefore cannot be repaired by any one Grace, or one action, or one habit. And therefore *Charity hides a multitude of ſins* with men and God too; *Alms deliver from death*; *Humility pierceth the clouds*, and will not depart before its anſwer be gracious; and *Hope purifieth, and makes not aſhamed*; and Patience, and Faith, and Piety to Parents, and Prayer, and the Eight Beatitudes, *have promiſes of this life, and of that which is to come* reſpectively: and yet nothing will obtain theſe promiſes but the harmony and uniting of theſe Graces in a holy and habitual confederation. And when we conſider the Promiſe as ſingularly relating to that one Grace, it is to be underſtood comparatively; that is, ſuch perſons are happy if compared with thoſe who have contrary diſpoſitions. For ſuch a capacity does its portion of the work towards complete Felicity, from which the contrary quality does eſtrange and diſintitle us. 2. The ſpecial and minute actions and inſtances of theſe three preparatives of Repentance are not under any command in the particulars, but are to be diſpoſed of by Chriſtian prudence in order to thoſe ends to which they are moſt aptly inſtrumental and deſigned. Such as are Faſting, and corporal ſeverities in ſatisfaction, or the punitive parts of Repentance: they are either vindictive of what is paſt, and ſo are proper acts or effects of Contrition and godly ſorrow; or elſe they relate to the preſent and future ſtate, and are intended for correction or emendation, and ſo are of good uſe as they are medicinal, and in that proportion not to be omitted. And ſo is Confeſſion to a Spiritual perſon an excellent inſtrument of Diſcipline, a bridle of intemperate Paſſions, an opportunity of Reſtitution. *Ye which are ſpiritual, reſtore ſuch a perſon overtaken in a fault* (ſaith the Apoſtle.) It is the application of a remedy, the conſulting with the guide, and the beſt ſecurity to a weak or lapſed or an ignorant perſon; in all which caſes he is unfit to judge his own queſtions, and in theſe he is alſo committed to the care and conduct of another. But theſe ſpecial inſtances of Repentance are capable of ſuppletories, and are like the corporal works of Mercy neceſſary only in time and place, and in accidental obligations. He that relieves the poor, or viſits the ſick, chuſing it for the inſtance of his Charity, though he do not redeem captives, is charitable, and hath done his Alms. And he that cures his ſin by any inſtruments, by external, or interiour and ſpiritual remedies, is penitent, though his diet be not aſcetick and afflictive, or his lodging hard, or his ſorrow burſting out into tears, or his expreſſions paſſionate and dolorous. I only add this, that acts of *publick* Repentance muſt be by uſing the inſtruments of the Church, ſuch as ſhe hath appointed; of *private*, ſuch as by experience, or by reaſon, or by the counſel we can get, we ſhall learn to be moſt effective of our penitential purpoſes. And yet it is a great argument that the exteriour expreſſions of corporal ſeverities are of good benefit, becauſe in all Ages wiſe men and ſevere Penitents have choſen them for their inſtruments.

Τοὺς μὲν γὰρ ἀρνουμένους καὶ ἀντιλέγοντας μᾶλλον κολάζομεν· πρὸς δὲ τοὺς ὁμολογοῦντας δικαίως κολάζεσθαι θυμούμενοι. Ariſt. *Rhetor.* 2

Jam. 5. 20.
Tob. 4. 10.
1 John 3. 3.
Rom. 5. 5.
1 Tim. 4. 8.

Gal. 6. 1.

Vide Diſc. of Mortification. Part 1. and Diſc. of Faſting, Part 2.

The PRAYER.

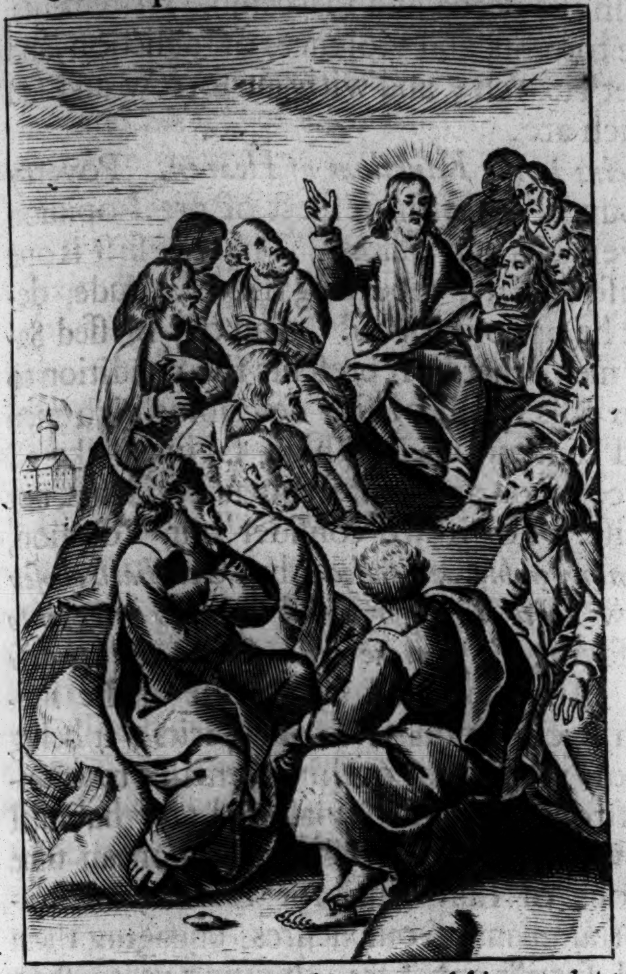
O Eternal God, who wert pleaſed in mercy to look upon us when we were in our blood, to reconcile us when were enemies, to forgive us in the midſt of our provocations of thy infinite and eternal Majeſty, finding out a remedy for us which mankind could never ask, even making an atonement for us by the death of thy Son, ſanctifying us by the blood of the everlaſting Covenant, and thy all-hallowing and divine Spirit; let thy Graces ſo perpetually aſſiſt and encourage my endeavours, conduct my will, and fortifie my intentions, that I may perſevere in that holy condition which thou haſt put me in by the grace of the Covenaat, and the mercies of the Holy Jeſus. *O let me never fall into thoſe ſins, and retire to that vain converſation, from which the eternal and merciful Saviour of the World hath redeemed me: but let me grow in Grace, adding Vertue to Vertue, reducing my purpoſes to act, and increaſing my acts till they grow into habits, and my habits till they be confirmed, and ſtill confirming them till they be conſummate in a bleſſed and holy perſeverance. Let thy Preventing grace daſh all Temptations in their approach; let thy Concomitant grace enable me to reſiſt them in the aſſault, and overcome them in the fight: that my Hopes be never diſcompoſed, nor my Faith weakned, nor my Confidence made remiſs, nor my title and portion in the Covenant be leſſened. Or if thou permitteſt me at any time to fall, (which, Holy* Jeſu, *avert for thy mercy and compaſſion ſake,) yet let me not ſleep in ſin, but recall me inſtantly by the clamours of a nice and tender Conſcience, and the quickning Sermons of the Spirit, that I may never paſs from ſin to ſin, from one degree to another; leſt Sin ſhould get the dominion over me, leſt thou be angry with me, and reject me from the Covenant, and I periſh. Purifie me from all uncleanneſs, ſanctifie my ſpirit, that I may be holy as thou art: and let me never provoke thy jealouſie, nor preſume upon thy goodneſs, nor diſtruſt thy mercies, nor deferr my Repentance, nor rely upon vain confidence; but let me by a conſtant, ſedulous and timely endeavour make my calling and election ſure, living to thee and dying to thee; that having ſowed to the Spirit, I may from thy mercies reap in the Spirit bliſs, and eternal ſanctity, and everlaſting life, through* Jeſus Chriſt *our Saviour, our hope, and our mighty and ever-glorious Redeemer.* Amen.

The PRAYER.

Eternal God, who hast pleased in mercy to look upon us when we were in our blood, to [illegible] us in the midst of our provocations of thy infinite Eternal Majesty, find out a remedy for us which mankind could never have [illegible] an atonement for us by the death of thy Son, sanctifying us by the blood of the Covenant, and thy all-enlightening and renewing Spirit: let thy Grace be perpetually [illegible] my concernments, conduct my will, and govern my conversation; that I may [illegible] in that holy condition which thou hast put me in by the grace of the Covenant, and the [illegible] of the Holy Spirit. O let me never fall into those sins, and relapse into that evil course from which the eternal and merciful Saviour of the World hath redeemed me. Let [illegible] in Care, [illegible] [illegible] [illegible] my purposes [illegible] [illegible] till they grow into habits, and my heart [illegible] be confirmed, and still continuing till they be confirmed in a [illegible] and holy perseverance. Let thy Preventing grace [illegible] Temptations in their approaches, [illegible] me to resist them in [illegible], and overcome them [illegible]; that my Hopes be never disconsolate, nor [illegible], nor my Confidence [illegible], nor my title and portion in the Covenant [illegible]. O if thou [illegible] [illegible] (which Holy [illegible] for thy [illegible] sake) yet let me not [illegible], but [illegible] by the [illegible] of a [illegible] Conscience, and the quickening Sermons of the [illegible], that I may never pass from one degree to another; lest Sin should get the dominion over me, left thee [illegible] with me, and reject me from the Covenant, and I perish. Purge me from all [illegible] [illegible] my spirit, that I may be [illegible] and let me never provoke [illegible] [illegible] upon the [illegible] [illegible] my Repentance [illegible] [illegible] [illegible] and [illegible], flying to thee and [illegible] to thee; that [illegible] from thy mercies [illegible] the Spirit of [illegible] and eternal [illegible] Jesus Christ our [illegible], our [illegible], and our mighty and [illegible].

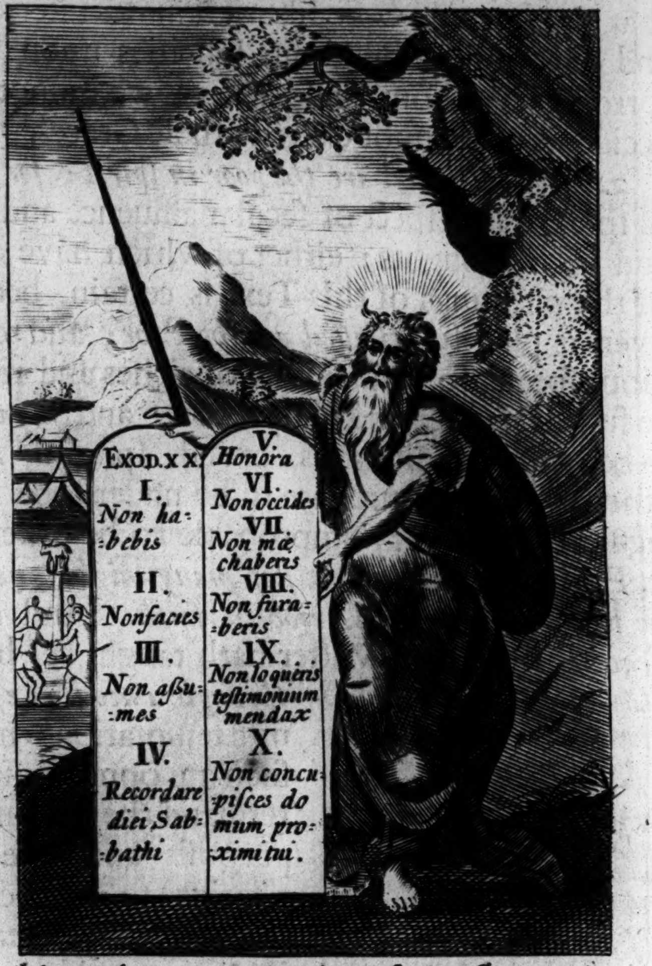
Upon Chriſt's *Sermon on the Mount, and of the Eight Beatitudes.*

Chriſt preaches in the Mount.



He went up into a mountain, & opened his mouth, & taught them, ſaying Bleſſed are the poor in ſpirit, &c.
Bleſſed are they that mourn, &c.
Bleſſed are the meek, &c.
Bleſſed are they which hunger and thirſt, &c.
Bleſſed are the merciful, &c. Math. 5. 1, 2, 3, 4, &

Moſes delivers the Law.



Joh. 1. 17. *The Law was given by Moſes but Grace and Truth came by Jeſus Chriſt.*
Theſe words the Lord ſpake unto all the Aſſembly in the mount out of the midſt of the fire with a great voice, & he wrote them in two Tables of ſtone, & delivered them unto me. Deut. 5. 22. *Pag. 21.*

1. THE Holy *Jeſus*, being entred upon his Prophetical Office, in the firſt ſolemn Sermon gave teſtimony that he was not only an Interpreter of Laws then in being, but alſo a Law-giver, and an Angel of the New and everlaſting Covenant: which becauſe God meant to eſtabliſh with mankind by the mediation of his Son, by his Son alſo he now began to publiſh the conditions of it. And that the publication of the Chriſtian Law might retain ſome proportion at leaſt and analogy of circumſtance with the promulgation of the Law of *Moſes*, *Chriſt* went up into a Mountain, and from thence gave the Oracle. And here he taught all the Diſciples: for what he was now to ſpeak was to become a Law, a part of the Condition on which he eſtabliſhed the Covenant, and founded our hopes of Heaven. Our excellent and gracious Law-giver, knowing that the great argument in all practical diſciplines is the propoſal of the End, which is their crown and their reward, begins his Sermon, as *David* began his moſt divine collection of Hymns, with *Bleſſedneſs*. And having enumerated Eight Duties, which are the rule of the ſpirits of Chriſtians, he begins every Duty with a Beatitude, and concludes it with a Reward; to manifeſt the reaſonableneſs, and to invite and determine our choice to ſuch Graces which are circumſcribed with Felicities, which have Bleſſedneſs in preſent poſſeſſion, and Glory in the conſequence; which in the midſt of the moſt paſſive and afflictive of them tells us that we are bleſſed: which is indeed a felicity, as a hope is good, or as a rich heir is rich, who in the midſt of his Diſcipline and the ſeverity of Tutors and Governours knows he is deſigned to and certain of a great inheritance.

2. The Eight Beatitudes, which are the Duty of a Chriſtian, and the Rule of our ſpirit, and the ſpecial Diſcipline of *Chriſt*, ſeem like ſo many paradoxes and impoſſibilities reduced to Reaſon; and are indeed Vertues made excellent by rewards, by the ſublimity of Grace, and the mercies of God, hallowing and crowning thoſe habits which are deſpiſed by the world, and are eſteemed the conditions of lower and leſs conſiderable people. But God *ſees not as man ſees*, and his rules of eſtimate and judgment are not

borrowed from the exteriour ſplendor, which is apt to ſeduce children, and cozen fools, and pleaſe the appetites of ſenſe and abuſed fancy; but they are ſuch as he makes himſelf, excellencies which by abſtractions and ſeparations from things below land us upon celeſtial appetites. And they are ſtates of ſuffering rather than ſtates of life. For the great imployment of a Chriſtian being to bear the Croſs, *Chriſt* laid the Pedeſtal ſo low, that the rewards were like rich mines interred in the deeps and inacceſſible retirements, and did chuſe to build our felicities upon the torrents and violences of affliction and ſorrow. Without theſe Graces we cannot get Heaven; and without ſorrow and ſad accidents we cannot exerciſe theſe Graces. Such are,

3. Firſt, *Bleſſed are the poor in ſpirit; for theirs is the Kingdom of Heaven.* Poverty of ſpirit is in reſpect of ſecular affluence and abundance, or in reſpect of great opinion and high thoughts: either of which have divers acts and offices. That the firſt is one of the meanings of this Text is certain, becauſe S. *Luke*, repeating this Beatitude, delivers it plainly, *Bleſſed are the Poor*; and to it he oppoſes *riches*. And our Bleſſed Saviour ſpeaks ſo ſuſpiciouſly of riches and rich men, that he repreſents the condition to be full of danger and temptation: and S. *James* calls it full of ſin, deſcribing rich men to be *oppreſſors*, litigious, proud, ſpiteful, and contentious. Which ſayings, like all others of that nature, are to be underſtood in common and moſt frequent accidents, not regularly, but very improbable to be otherwiſe. For if we conſider our Vocation, St. *Paul* informs us, that *not many mighty, not many noble are called*; but *God hath choſen the poor of this world, rich in faith.* And how *hard it is for a rich man to enter into Heaven*, our Great Maſter hath taught us, by ſaying, *it is more eaſie for a Camel to paſs through a needle's eye.* And the reaſon is, becauſe of the infinite temptation which Riches miniſter to our ſpirits; it being ſuch an opportunity of vices, that nothing remains to countermand the act but a ſtrong, reſolute, unaltered and habitual purpoſe, and pure love of Vertue: Riches in the mean time offering to us occaſions of Luſt, fuel for Revenge, inſtruments of Pride, entertainment of our deſires, engaging them in low, worldly and ſottiſh appetites; inviting us to ſhew our power in oppreſſion, our greatneſs in vanities, our wealth in prodigal expences, and to anſwer the importunity of our Luſts, not by a denial, but by a correſpondence and ſatisfaction, till they become our miſtreſſes, imperious, arrogant, tyrannical, and vain. But Poverty is the Siſter of a good mind, it miniſters aid to wiſdom, induſtry to our ſpirit, ſeverity to our thoughts, ſoberneſs to our counſels, modeſty to our deſires; it reſtrains extravagancy and diſſolution of appetites: the next thing above our preſent condition, which is commonly the object of our wiſhes, being temperate and little, proportionable enough to nature, not wandring beyond the limits of neceſſity or a moderate conveniency, or at fartheſt but to a free refreſhment and recreation. And the cares of Poverty are ſingle and mean, rather a fit imployment to correct our levities, than a buſineſs to impede our better thoughts: ſince a little thing ſupplies the needs of nature, and * the earth and the fountain with little trouble miniſter food to us, and God's common providence and daily diſpenſation eaſes the cares, and makes them portable. But the cares and buſineſs of rich men are violences to our whole man, they are loads of memory, buſineſs for the underſtanding, work for two or three arts and ſciences, imployment for many ſervants to aſſiſt in, increaſe the appetite and heighten the thirſt; and by making their dropſie bigger, and their capacities large, they deſtroy all thoſe opportunities and poſſibilities of Charity in which only Riches can be uſeful.

Προκοπὴ ψυχῆς, προκοπὴ ταπεινώσεως.

Luke 6. 20, 24.

James 2. 6. 5, 1, &c.

Nulli fortunæ minùs bene quàm optimæ creditur. Aliâ felicitate ad tuendam felicitatem eſt opus Sen.

Ὤφελες, ὦ τυφλὲ πλοῦτε, μήτ' ἐν γῇ, μήτ' ἐν θαλάττῃ, μήτ' ἐν ἠπείρῳ φανῆναι, ἀλλὰ τάρταρόν τε ναίειν καὶ Ἀχέροντα· διὰ σὲ γὰρ πάντα ἐν ἀνθρώποις κακά. Timocr. *Lyr.*

Vel nos in mare proximum
Gemmas & lapides, aurum & inutile,
Summi materiam mali,
Mittamus Hor. *lib.* 3. *od.* 24.

Ὁ δὲ πλοῦτος ἡμᾶς, καθάπερ ἰατρὸς κακός, τυφλοὺς (βλέποντας παραλαβὼν) πάντας ποιεῖ. Antiphanes.

Δοῦλος Ἐπίκτητος γενόμην, καὶ σώματι πηρός,
Καὶ πενίην Ἶρος, καὶ φίλος ἀθανάτοις.

Γλακτοφάγων ἀβίων τε, δικαιοτάτων ἀνθρώπων, *dixit* Homerus *de Myſis & Hippomolgis, l.* 13. *Il. Juſtiſſimos & longævos dixit qui veſcebantur lacte & cibo modeſto.*

* ——— *Satìs eſt fluviúſque Ceréſque.* Lucan.
Ἐπεὶ τί δεῖ βροτοῖσι πλὴν δυοῖν μόνον,
Δήμητρος ἀκτῆς, πώματός θ' ὑδρηχόου,
Ἅπερ πάρεστι, καὶ πέφυχ' ἡμᾶς τρέφειν; Eurip.

4. But it is not a mere poverty of poſſeſſion which intitles us to the bleſſing, but a poverty of ſpirit; that is, a contentedneſs in every ſtate, an aptneſs to renounce all when we are obliged in duty, a refuſing to continue a poſſeſſion when we for it muſt quit a vertue or a noble action, a divorce of our affections from thoſe gilded vanities, a generous contempt of the world; and at no hand heaping riches, either with injuſtice or with avarice, either with wrong or impotency, of action or affection. Not like *Laberius* deſcribed by the Poet, who thought nothing ſo criminal as Poverty, and every ſpending of a ſeſterce was the loſs of a moral vertue, and every gaining of a talent was an action glorious and heroical. But Poverty of ſpirit accounts

——— *Quod vixit credidit, ingens*
Pauperiem vitium, & cavit nil acriùs; ut ſi
Fortè minùs locuples uno quadrante periret,
Ipſè videretur nequior ſibi ——— Horat.

Riches to be the ſervants of God firſt, and then of our ſelves; being ſent by God, and to return when he pleaſes, and all the while they are with us to do his buſineſs. It is a looking upon riches and things of the earth, as they do who look upon it from Heaven, to whom it appears little and unprofitable. And becauſe the reſidence of this bleſſed Poverty is in the mind, it follows that it be here underſtood, that all that exinanition and renunciation, abjection and humility of mind, which depauperates the ſpirit, making it leſs worldly and more ſpiritual, is the duty here enjoyned. For if a man throws away his gold, as did *Crates* the *Theban*, or the proud Philoſopher *Diogenes*, and yet leaves a ſpirit high, airy, phantaſtical and vain, pleaſing himſelf, and with complacency reflecting upon his own act; his Poverty is but a circumſtance of Pride, and the opportunity of an imaginary and a ſecular greatneſs. *Ananias* and *Sapphira* renounced the world by ſelling their poſſeſſions: but becauſe they were not *poor in ſpirit*, but ſtill retained the affections to the world, therefore they *kept back part of the price*, and loſt their hopes. The Church of *Laodicea* was poſſeſſed with a ſpirit of Pride, and flattered themſelves in imaginary riches: they were not poor in ſpirit, but they were poor in poſſeſſion and condition. Theſe wanted Humility, the other wanted a generous contempt of worldly things; and both were deſtitute of this Grace.

Apocal. 3.17.

5. The acts of this Grace are, 1. To caſt off all inordinate affection to * Riches. 2. In heart and ſpirit, that is, preparation of mind, to quit the poſſeſſion of all Riches; and actually ſo to do when God requires it. that is, when the retaining Riches loſes a Vertue. 3. To be well pleaſed with the whole œconomy of God, his providence and diſpenſation of all things, being contented in all eſtates. 4. To imploy that wealth God hath given us in actions of Juſtice and Religion. 5. To be thankful to God in all temporal loſſes. 6. Not to diſtruſt God, or to be ſollicitous and fearful of want in the future. 7. To put off the ſpirit of vanity, pride and phantaſtick complacency in our ſelves, thinking lowly or meanly of whatſoever we are to do. 8. To preferr others before our ſelves, doing honour and prelation to them; and either contentedly receiving affronts done to us, or modeſtly undervaluing our ſelves. 9. Not to praiſe our ſelves, but when God's glory and the edification of our neighbour is concerned in it; nor willingly to hear others praiſe us. 10. To deſpoil our ſelves of all interiour propriety, denying our own will in all inſtances of ſubordination to our Superiours, and our own judgment in matters of difficulty and queſtion; permitting our ſelves and our affairs to the advice of wiſer men, and the deciſion of thoſe who are truſted with the crue of Souls. 1. Emptying our ſelves of our ſelves, and throwing our ſelves wholly upon God, relying upon his Providence, truſting his Promiſes, craving his Grace, and depending upon his ſtrength for all our actions, and deliverances, and duties.

* Ἐγὼ οὔτ' Ἀμαλθείης βουλοίμην κέρας, οὔτ' ἔτεα πεντήκοντα ἑκατὸν Ταρτήσου βασιλεῦσαι. Anacreon.

Non poſſidentem multa vocaveris
Rectè beatum: rectiùs occupat
Nomen beati, qui Deorum
Muneribus ſapienter uti,
Duramque callet pauperiem pati.
Pejúſque letho flagitium timet, &c.
Hor. *lib.* 4. *Od.* 9.

6. The reward promiſed is *the Kingdom of Heaven. Fear not little flock, it is your Father's pleaſure to give you a Kingdom.* To be little in our own eyes is to be great in God's: the Poverty of the ſpirit ſhall be rewarded with the Riches of the Kingdoms, of both Kingdoms: that of Heaven is expreſſed. Poverty is the high-way of Eternity. But therefore the Kingdom of Grace is taken in the way, the way to our Country: and it being the fore-runner of glory, and nothing elſe but an antedated Eternity, is part of the reward as well as of our duty. And therefore whatſoever is ſignified by *Kingdom* in the appropriate Evangelical ſence, is there intended as a recompence. For the Kingdom of the Goſpel is a congregation and ſociety of *Chriſt*'s poor, of his *little ones*: they are the Communion of Saints, and their preſent entertainment is knowledge of the truth, remiſſion of ſins, the gift of the Holy Ghoſt, and what elſe in Scripture is ſignified to be a part or grace or condition of the Kingdom. For *to the poor the Goſpel is preached*: that is to the poor the Kingdom is promiſed and miniſtred.

Latiùs regnes avidum domando
Spiritum, quàm ſi Libyam remotis
Gadibus jungas, & uterque Pœnus
Serviat uni. Hor. *l.* 2. *Od.* 2.
Serviet æternum, qui parvo neſciet uti. Hor.

Matth. 11.11. & 18. 4.

Matth. 11. 5.

7. Secondly, *Bleſſed are they that Mourn; for they ſhall be comforted.* This duty of Chriſtian Mourning is commanded not for it ſelf, but in order to many good ends. It is in order to Patience: *Tribulation worketh Patience*; and therefore *we glory in them*, (ſaith S. *Paul*;) and S. *James*, * *My brethren, count it all joy when ye enter into divers temptations, Knowing that the trial of your faith* (*viz.* by afflictions) *worketh Patience.* 2. It is in order to Repentance: (a) *Godly ſorrow worketh Repentance.* 3. By conſequence it is in order to Pardon; for *a contrite heart God will not reject.*

Rom. 5. 3. *Gaudet patientia durus.*
* Jam. 1. 2, 3.
(a) 2 Cor. 7. 10.

4. And after all this it leads to Joy. And therefore S. * *James* preached a Homily of Sorrow: *Be afflicted, and mourn, and weep,* that is, in penitential mourning; for he adds, *Humble your ſelves in the ſight of the Lord, and he ſhall lift you up.* The acts of this Duty are, 1. To bewail our own ſins. 2. To lament our infirmities, as they are principles of ſin, and receſſions from our firſt ſtate. 3. To weep for our own evils and ſad accidents, as they are iſſues of the Divine anger. 4. To be ſad for the miſeries and calamities of the Church, or of any member of it, and indeed to *weep with every one that weeps*; that is not to rejoyce in his evil, but to be compaſſionate, and pitiful, and apt to bear another's burthen. 5. To avoid all looſe and immoderate laughter, all diſſolution of ſpirit and manners, uncomely jeſtings, free revellings, carnavals and balls, which are the perdition of precious hours, (allowed us for Repentance and poſſibilities of Heaven,) which are the inſtruments of infinite vanity, idle talking, impertinency and luſt, and very much below the ſeverity and retiredneſs of a Chriſtian ſpirit. Of this *Chriſt* became to us the great example; for S. *Baſil* reports a tradition of him, that he never laughed, but wept often. And if we mourn with him, we ſhall alſo rejoyce in the joys of eternity.

* Jam. 4. 9, 10.
Sic enim per oculos cùm notas turpes trahat,
Rurſus per ipſos lacrymas fundit pias,
Egreſſione ut eluat quæ ingreſſa ſunt.
Dum dolemus admiſſa, admittenda excludimus; & fit quædam de condemnatione culpæ diſciplina innocentiæ. S. Ambroſ.

8. Thirdly, *Bleſſed are the meek; for they ſhall poſſeſs the earth:* That is, the gentle and ſofter ſpirits, perſons not turbulent or unquiet, not clamorous or impatient, not over bold or impudent, not querulous or diſcontented, not brawlers or contentious, not nice or curious; but men who ſubmit to God, and know no choice of fortune or employment or ſucceſs but what God chuſes for them, having peace at home, becauſe nothing from without does diſcompoſe their ſpirit. In ſumm, Meekneſs is an indifferency to any exteriour accident, a being reconciled to all conditions and inſtances of Providence, a reducing our ſelves to ſuch an evenneſs and interiour ſatisfaction, that there is the ſame conformity of ſpirit and fortune by complying with my fortune, as if my fortune did comply with my ſpirit. And therefore in the order of Beatitudes, Meekneſs is ſet between Mourning and Deſire, that it might balance and attemper thoſe actions by indifferency, which by reaſon of their abode are apt to the tranſportation of paſſion. The reward expreſſed is *a poſſeſſion of the Earth,* that is, a poſſeſſion of all which is excellent here below, to conſign him to a future glory, as *Canaan* was a type of Heaven. For Meekneſs is the beſt cement and combining of friendſhips, it is a great endearment of us to our company. It is an (a) *ornament* to have *a meek and quiet ſpirit,* (b) a prevention of quarrels, and pacifier of wrath; it purchaſeth peace, and is it ſelf a quietneſs of ſpirit. It is the greateſt affront to all injuries in the world; for it returns them upon the injurious, and makes them uſeleſs, ineffective, and innocent: and is an antidote againſt all the evil conſequents of anger and adverſity, and tramples upon the uſurping paſſions of the iraſcible faculty.

Πρᾳεῖς εἰσιν οἱ κατεσταλμένοι τὰ ἤθη, καὶ παντὸς πάθους ἀπηλλαγμένοι, ὡς μηδεμίαν ἔχειν ταραχὴν ἐνοικοῦσαν αὐτῶν ταῖς ψυχαῖς. S. Baſil. *in Pſal.* 33.

Manſuetus & æquus ſecundùm Ariſtot. *eſt* εὐτυχῶν μέτριος, & ἀτυχῶν μεγαλόψυχος.
Ὅσσα τε δαιμονίῃσι τύχαις βροτοὶ ἄλγε᾽ ἔχουσιν,
Ὧν ἂν μοῖραν ἔχῃς, πρᾴως φέρε, μηδ᾽ ἀγανάκτει. Pythag. *Carm. aur.*
Æquam memento rebus in arduis
Servare mentem; non ſecùs in bonis
Ab inſolenti temperatam
Lætitia, moriture Deli. Hor. *Carm. l.* 2. *od.* 3.
Quem res plùs nimio delectavere ſecundæ,
Mutatæ quatient ———— ad Fuſc.
(a) 1 Pet. 3. 4.
(b) Ὁ θυμὸς φόνων αἴτιον, συμφορᾶς σύμμαχον, βλάβης σύνεργον καὶ ἀτιμίας, χρημάτων ἀπώλεια, ἔτι δὲ καὶ φθορᾶς ἀρχηγόν. Ariſtot.

9. But the greateſt part of this Paiſage and Landtſchap is Sky: and as a man in all countries can ſee more of Heaven than of the Earth he dwells on; ſo alſo he may in this Promiſe. For although the Chriſtian hears the promiſe of *the inheritance of the Earth*; yet he muſt place his eye and fix his heart upon Heaven, which by looking downward alſo upon this Promiſe, as in a veſſel of limpid water, he may ſee by reflexion, without looking upwards by a direct intuition. It is *Heaven* that is deſigned by this Promiſe as well as by any of the reſt; though this Grace takes in alſo the refreſhments of the *Earth* by equivalence and a ſuppletory deſign. But *here we have no abiding city,* and therefore no *inheritance*; this is not our Country, and therefore here cannot be our portion: unleſs we chuſe, as did the Prodigal, to go into a ſtrange Country, and ſpend our portion with riotous and beaſtly living, and forfeit our Father's bleſſing. The Devil carrying our Bleſſed Saviour to a high Mountain ſhewed him all the Kingdoms of the world; but, beſides that they were offered upon ill conditions, they were not eligible by him upon any. And neither are they to be choſen by us for our inheritance and portion Evangelical: for the Goſpel is founded upon *better promiſes,* and therefore the hopes of a Chriſtian ought not to determine upon any thing leſs than Heaven. Indeed our Bleſſed Saviour choſe to deſcribe this Beatitude in the words of the Pasſmiſt, ſo inviting his Diſciples to an excellent precept by the inſinuation of thoſe Scriptures which themſelves admitted. But as the Earth which

was promiſed to the meek man in *David*'s Pſalm, was no other earth but the *terra promiſſionis*, the Land of *Canaan*; if we ſhall remember that this Land of promiſe was but a tranſition and an allegory to a greater and more noble, that it was but a type of Heaven, we ſhall not ſee cauſe to wonder why the Holy *Jeſus*, intending Heaven for the reward of this Grace alſo, together with the reſt, did call it *the inheritance of the earth.* For now is revealed to us *a new heaven and a new earth, an habitation made without hands, eternal in the heavens.* And he underſtands nothing of the excellency of Chriſtian Religion whoſe affections dwell below, and are ſatisfied with a portion of dirt and corruption. *If we be riſen with Chriſt, let us ſeek thoſe things that are above, where Chriſt ſitteth at the right hand of God.* But if a Chriſtian deſires to take poſſeſſion of this Earth in his way as his inheritance or portion, he hath reaſon to fear it will be his all. We have but one inheritance, one country, and here we are *ſtrangers and pilgrims. Abraham* told *Dives* that he had *enjoyed his good things here*; he had *the inheritance of the earth*, in the craſs material ſenſe: and therefore he had no other portion but what the Devils have. And when we remember that Perſecution is the lot of the Church, and that Poverty is her portion, and her *quantum* is but *food and raiment* at the beſt, and that Patience is her ſupport, and Hope her refreſhment, and Self-denial her ſecurity, and Meekneſs is all her poſſeſſion and title to a ſubſiſtence; it will appear certain, that as *Chriſt*'s *Kingdom was not of this world*, ſo neither ſhall his Saints have their portion in that which is not his Kingdom. They are miſerable if they do not reign with him, and he never reigned here; but *if we ſuffer with him, we ſhall alſo reign with him* hereafter. True it is, *Chriſt* promiſed to him that ſhould loſe any intereſt for his ſake, the reſtitution of an *hundred-fold in this world.* But as the ſenſe of that cannot be literal, for he cannot receive a hundred Mothers or a hundred Wives; ſo whatſoever that be, it is to be enjoyed *with perſecution.* And then ſuch a portion of the Earth as *Chriſt* hath expreſſed in figure, and ſhall by way of recompence reſtore us, and ſuch a recompence as we can enjoy with Perſecution, and ſuch an enjoyment as is conſiſtent with our having loſt all our temporals, and ſuch an acquiſt and purchace of it as is not deſtructive of the grace of Meekneſs; all that we may enter into our account as part of our lot, and the emanation from the holy Promiſe. But in the foot of this account we ſhall not find any great affluence of temporal accruements. However it be, although, when a meek man hath earthly poſſeſſions, by his Grace he is taught how to uſe them and how to part with them; yet if he hath them not, by the vertue here commanded, he is not ſuffered to uſe any thing violent towards the acquiring them, not ſo much as a violent paſſion or a ſtormy imagination: for then he loſes his Meekneſs, and what-ever he gets can be none of the reward of this Grace. He that fights for temporals, (unleſs by ſome other appendent duty he be obliged,) loſes his title by ſtriving incompetently for the reward; he cuts off that hand by which alone he can receive it. For unleſs he be indeed meek, he hath no right to what he calls *the inheritance of the earth*; and he that is not content to want the inheritance of the earth when God requires him, is not meek. So that if this Beatitude be underſtood in a temporal ſenſe, it is an offer of a reward upon a condition we ſhall be without it, and be content too. For, in every ſenſe of the word, Meekneſs implies a juſt ſatisfaction of the ſpirit, and acquieſcence in every eſtate or contingency whatſoever, though we have no poſſeſſions but of a good Conſcience, no *bread* but that *of carefulneſs*, no ſupport but from the Holy Spirit, and a providence miniſtring to our natural neceſſities by an extemporary proviſion. And certain it is, the meekeſt of *Chriſt*'s ſervants, the Apoſtles and the Primitive Chriſtians, had no other verification of his Promiſe but this, that *rejoycing in tribulation*, and *knowing how to want as well as how to abound, through many tribulations they entered into the Kingdom of Heaven*: For that is the Countrey in which they are co-heirs with *Jeſus.* But if we will certainly underſtand what this reward is, we may beſt know it by underſtanding the duty; and this we may beſt learn from him that gave it in commandment. *Learn of me for I am meek,* (ſaid the Holy *Jeſus*:) and to him was promiſed that *the uttermoſt ends of the earth* ſhould *be his inheritance.* And yet he died firſt, and went to Heaven before it was verified to him in any ſenſe, but only of content, and deſire, and joy in ſuffering, and in all variety of accident. And thus alſo if we be meek, we may receive the inheritance of the Earth.

10. The acts of this Grace are, 1. To ſubmit to all the inſtances of Divine Providence, not repining at any accident which God hath choſen for us, and given us as part of our lot, or a puniſhment of our deſerving, or an inſtrument of vertue; not envying the gifts, graces, or proſperities of our neighbours. 2. To purſue the intereſt and imployment of our calling in which we are placed, not deſpiſing

——Non ſi malè nunc, & olim
Sic erit——
Rebus anguſtis animoſus atque
Fortis appare: ſapienter idem
Contrahes vento nimiùm ſecundo
Turgida vela. Hor. *lib.* 2. *Od.* 10.

the meanneſs of any work, though never ſo diſproportionable to our abilities. 3. To correct all malice, wrath, evil-ſpeaking, and inordinations of anger, whether in reſpect of the object or the degree. 4. At no hand to entertain any thoughts of revenge or retaliation of evil. 5. To be affable and courteous in our deportment towards all perſons of our ſociety and intercourſe. 6. Not to cenſure or reproach the weakneſs of our neighbour, but ſupport his burthen, cover and cure his infirmities. 7. To excuſe what may be excuſed, leſſening ſeverity, and being gentle in reprehenſion. 8. To be patient in afflictions, and thankful under the Croſs. 9. To endure reproof, with ſhame at our ſelves for deſerving it, and thankfulneſs to the charitable Phyſician that offers the remedy. 10. To be modeſt and fairly-mannered toward our Superiours, obeying, reverencing, ſpeaking honourably of and doing honour to aged perſons, and all whom God hath ſet over us, according to their ſeveral capacities. 11. To be aſhamed and very apprehenſive of the unworthineſs of a crime; at no hand loſing our fear of the inviſible God, and our reverence to viſible ſocieties, or ſingle perſons. 12. To be humble in our exteriour addreſſes and behaviour in Churches and all Holy places. 13. To be temperate in government, not imperious, unreaſonable, inſolent or oppreſſive; leſt we provoke to wrath thoſe whoſe intereſt of Perſon and of Religion we are to defend or promote. 14. To do our endeavour to expiate any injury we did, by confeſſing the fact, and offering ſatisfaction, and asking forgiveneſs.

Πρῶτον ἀγαθὸν τὸ ἀναμάρτητον· δεύτερον δὲ, αἰσχύναι. Meliſ. *diſc.* 19.

Neque ulli patientiùs reprehenduntur quàm qui maximè laudari merentur. Plin. *l.* 7. *c.* 10.

Θρασυστομεῖν γὰρ οὐ πρέπει τοὺς ἥσσονας. Æſch. Ἱκέτιδες.

Salva res eſt, propter ſpem ſalutis quam promittit indoles erubeſcentis. Comœd.

Γηράσκων δ' ἀστοῖσι μεταπρέπει· οὐδέ τις αὐτὸν Βλάπτειν, οὐδ' αἰδοῦς, οὐδὲ δίκης, ἐθέλει. Theog.

11. Fourthly, *Bleſſed are they that hunger and thirſt after Righteouſneſs; for they ſhall be filled.* This grace is the greateſt indication of ſpiritual health, when our appetite is right, ſtrong and regular; when we are deſirous of ſpiritual nouriſhment, when we long for Manna, and *follow Chriſt for Loaves*, not of a low and terreſtrial guſt, but of that *bread which came down from Heaven.* Now there are two ſorts of holy repaſt which are the proper objects of our deſires. The Bread of Heaven, which is proportioned to our hunger; that is, all thoſe immediate emanations from *Chriſt*'s pardon of our ſins, and redemption from our former converſation, holy Laws and Commandments. To this Food there is alſo a ſpiritual Beverage to quench our thirſt: and this is the effects of the Holy Spirit, who firſt *moved upon the waters* of Baptiſm, and afterwards became to us *the breath of life*, giving us holy inſpirations and aſſiſtances, refreſhing our wearineſſes, cooling our fevers, and allaying all our intemperate paſſions, making us holy, humble, reſigned and pure, *according to the pattern in the mount*, even *as our Father is pure.* So that the firſt Redemption and Pardon of us by *Chriſt*'s Merits is the Bread of life, for which we muſt hunger; and the refreſhments and daily emanations of the Spirit, who is the ſpring of comforts and purity, is that Drink which we muſt thirſt after. A being firſt reconciled to God by *Jeſus*, and a being ſanctified and preſerved in purity by the Holy Spirit, is the adequate object of our deſires. Some to hunger and thirſt beſt fanſie the analogy and proportion of the two Sacraments, the Waters of Baptiſm, and the food of the Euchariſt; ſome the Bread of the Patin, and the Wine of the Chalice. But it is certain they ſignifie one deſire expreſſed by the moſt impatient and neceſſary of our appetites, hungring and thirſting. And the object is whatſoever is the principle or the effect, the beginning, or the way, or the end of righteouſneſs; that is, the Mercies of God, the Pardon of *Jeſus*, the Graces of the Spirit, a holy life, a holy death, and a bleſſed Eternity.

12. The bleſſing and reward of this Grace is *Fulneſs* or ſatisfaction; which relates immediately to Heaven, becauſe nothing here below can ſatisfie us. The Grace of God is our *Viaticum*, and entertains us by the way; its nature is to increaſe, not to ſatisfie the appetites: not becauſe the Grace is empty and unprofitable, as are the things of the world; but becauſe it is excellent, but yet in order to a greater perfection; it invites the appetite by its preſent goodneſs, but it leaves it unſatisfied, becauſe it is not yet arrived at glory: and yet the preſent imperfection, in reſpect of all the good of this World's poſſeſſion, is reſt and ſatisfaction, and is imperfect only in reſpect of its own future complement and perfection, and our hunger continues, and our needs return becauſe all we have is but an antepaſt. But the glories of Eternity are alſo the proper object of our deſires: that's the reward of God's Grace, that is *the crown of righteouſneſs. As for me, I will behold thy face in righteouſneſs; and when I awake up after thy likeneſs, I ſhall be ſatisfied with it.* The acts of this Vertue are multiplied according to its object, for they are only, 1. to deſire, and, 2. pray for, and, 3. labour for all that which is Righteouſneſs in any ſenſe; 1. For the Pardon of our ſins; 2. for the Graces

Pſal. 17. 15.

and Sanctification of the Spirit; 3. for the advancement of *Chriſt's* Kingdom; 4. for the reception of the holy Sacrament, and all the inſtruments, ordinances and miniſteries of Grace; 5. for the grace of Perſeverance; 6. and finally for the crown of Righteouſneſs.

13. Fifthly, *Bleſſed are the Merciful; for they ſhall obtain mercy.* Mercy is the greateſt mark and token of the holy, elect and predeſtinate perſons in the world. *Put ye on* (*my beloved*) *as the elect of God the bowels of mercy, holy and precious.* For Mercy is an attribute, in the manifeſtation of which as all our happineſs conſiſts, ſo God takes greateſt complacency, and delights in it above all his other Works. He *puniſhes to the third and fourth generation,* but *ſhews mercy unto thouſands.* Therefore the *Jews* ſay that *Michael* flies with one wing, and *Gabriel* with two: meaning, that the pacifying Angel, the Miniſter of mercy, flies ſwift; but the exterminating Angel, the Meſſenger of wrath, is ſlow. And we are called to our approximation to God by the practice of this Grace: for we are made *partakers of the Divine nature* by being *merciful as our heavenly Father is merciful.* This Mercy conſiſts in the affections, and in the effects and actions. In both which the excellency of this Chriſtian Precept is eminent above the goodneſs of the moral precept of the old Philoſophers, and the piety and charity of the *Jews* by virtue of the *Moſaick* Law. The *Stoick* Philoſophers affirm it to be the duty of a wiſe man, to ſuccour and help the neceſſities of indigent and miſerable perſons; but at no hand to pity them, or ſuffer any trouble or compaſſion in our affections: for they intended that a wiſe perſon ſhould be diſpaſſionate, unmoved, and without diſturbance in every accident and object and concernment. But the Bleſſed *Jeſus,* who came to reconcile us to his Father, and purchaſe us an intire poſſeſſion, did intend to redeem us from ſin, and make our paſſions obedient and apt to be commanded, even and moderate in temporal affairs, but high and active in ſome inſtances of ſpiritual concernment; and in all inſtances, that the affection go along with the Grace; that we muſt be as merciful in our compaſſion, as compaſſionate in our exteriour expreſſions and actions. The *Jews* by the preſcript of their Law were to be merciful to all their Nation and Confederates in Religion; and this their Mercy was called Juſtice: *He hath diſperſed abroad and given to the poor, his Righteouſneſs* [or Juſtice] *remaineth for ever.* But the mercies of a Chriſtian are to extend to all: *Do good to all men, eſpecially to the houſhold of Faith.* And this diffuſion of a Mercy, not only to Brethren, but to Aliens and Enemies, is that which S. *Paul* calls *goodneſs,* ſtill retaining the old appellative for *Judaical* mercy, [*righteouſneſs:*] *For ſcarcely for a righteous man will one die, yet peradventure for a good man ſome will even dare to die.* So that the Chriſtian Mercy muſt be a mercy of the whole man, the heart muſt be merciful, and the hand operating in *the labour of love:* and it muſt be extended to all perſons of all capacities, according as their neceſſity requires, and our ability permits, and our endearments and other obligations diſpoſe of and determine the order.

Col. 3. 12.

Neque enim ſunt iſti audiendi qui virtutem duram & quaſi ferream eſſe volunt; quæ quidem eſt cùm in multis rebus, tum in amicitia tenera atque tractabilis ut & bonis amici quaſi diffundantur & incommodis contrahantur. Lælius *apud* M T. Cic.

Gal 6. 10.

Rom. 5. 7. *Syrus interpres non legit* ὑπὲρ δικαίου, *ſed* ἀδίκου, *injuſto.*

14. The acts of this Grace are, 1. To pity the miſeries of all perſons, and all calamities ſpiritual or temporal, having a fellow-feeling in their afflictions. 2. To be afflicted and ſad in the publick Judgments imminent or incumbent upon a Church, or State, or Family. 3. To pray to God for remedy for all afflicted perſons. 4. To do all acts of bodily aſſiſtance to all miſerable and diſtreſſed people; to relieve the Poor, to redeem Captives, to forgive Debts to diſabled perſons, to pay Debts for them, to lend them money, to feed the hungry and cloath the naked, to reſcue perſons from dangers, to defend and relieve the oppreſſed, to comfort widows and fatherleſs Children, to help them to right that ſuffer wrong; and, in brief, to do any thing of relief, ſupport, ſuccour, and comfort. 5. To do all acts of ſpiritual Mercy; to councel the doubtful, to admoniſh the erring, to ſtrengthen the weak, to reſolve the ſcrupulous, to teach the ignorant, and any thing elſe which may be inſtrumental to his Converſion, Perſeverance, Reſtitution and Salvation, or may reſcue him from ſpiritual dangers, or ſupply him in any ghoſtly neceſſity. The reward of this Vertue is ſymbolical to the Vertue it ſelf, the grace and glory differing in nothing but degrees, and every Vertue being a reward to it ſelf. *The merciful ſhall receive mercy;* mercy *to help them in time of need;* mercy from God, who will not only give them the great mercies of Pardon and Eternity, but alſo diſpoſe the hearts of others to pity and ſupply their needs as they have done to others. For the preſent, there is nothing more noble than to be beneficial to others, and to *lift up the poor out of the mire,* and reſcue them from miſery; it is to do the work of God: and for the future, nothing is a greater title to a mercy

Bona comparat præſidia miſericordia; & habet in adverſis auxilia qui in ſecundis commodat. Publius. *Deus eſt mortali juvare mortalem, atque hæc eſt ad æternitatem via.* Sen.

at the Day of Judgment, than to have ſhewed mercy to our neceſſitous Brother; it being expreſſed to be the only rule and inſtance in which *Chriſt* means to judge the world in their Mercy and Charity or their Unmercifulneſs reſpectively; *I was hungry, and ye fed me*, or, *ye fed me not:* and ſo we ſtand or fall in the great and eternal ſcrutiny. And it was the prayer of Saint *Paul*, (*Oneſiphorus* ſhewed kindneſs to the great Apoſtle) *The Lord ſhew him a mercy in that day.* For *a cup* of charity, though but full *of cold water, ſhall not loſe its reward.*

Pſal. 24. 3, 4.

1 Tim. 1. 5.

15. Sixthly, *Bleſſed are the Pure in heart; for they ſhall ſee God.* This purity of heart includes purity of hands. *Lord who ſhall dwell in thy Tabernacle? even he that is of clean hands and a pure heart*; that is, *he that hath not given his mind unto vanity, nor ſworn to deceive his Neighbour.* It ſignifies juſtice of action and candour of ſpirit, innocence of manners and ſincerity of purpoſe; it is one of thoſe great circumſtances that conſummates Charity: For *the end of the Commandment is Charity, out of a pure Heart, and of a good Conſcience, and Faith unfeigned. A pure Heart*; that is, *a Heart* free from all carnal affections, not only in the matter of natural impurity, but alſo ſpiritual and immaterial; ſuch as are *Hereſies*, (which are therefore impurities, becauſe they mingle ſecular intereſt or prejudice with perſuaſions in Religion,) *Seditions*, hurtful and impious Stratagems, and all thoſe which S. *Paul* enumerates to be *works* or *fruits of the fleſh. A good Conſcience*; that is, a Conſcience either innocent or penitent, a ſtate of Grace, either a not having prevaricated, or a being reſtored to our Baptiſmal purity. *Faith unfeigned*; that alſo is the purity of Sincerity, and excludes Hypocriſie, timorous and half perſuaſions, neutrality and indifferency in matters of Salvation. And all theſe do integrate the whole duty of *Charity.* But *Purity*, as it is a ſpecial Grace, ſignifies only honeſty and uprightneſs of Soul, without hypocriſie to God and diſſimulation towards men; and then a freedom from all carnal deſires, ſo as not to be governed or led by them. Chaſtity is the purity of the body, Simplicity is the purity of the ſpirit; both are the Sanctification of the whole Man, for the entertainment of the Spirit of Purity and the Spirit of Truth.

Plato vocat *Puritatem* ἀπόκρισιν χειρόνων ἀπὸ βελτιόνων.

16. The acts of this Vertue are, 1. To quit all luſtful thoughts, not to take delight in them, not to retain them or invite them, but as objects of diſpleaſure to avert them from us. 2. To reſiſt all luſtful deſires, and extinguiſh them by their proper correctories and remedies. 3. To refuſe all occaſions, opportunities and temptations to Impurity; denying to pleaſe a wanton eye, or to uſe a laſcivious geſture, or to go into a danger, or to converſe with an improper, unſafe object: *hating the garment ſpotted with the fleſh*, ſo S. *Jude* calls it; and *not to look upon a maid*, ſo *Job*; *not to ſit with a woman that is a ſinger*, ſo the Son of *Sirach.* 4. To be of a liberal ſoul, not mingling with affections of money and inclinations of covetouſneſs, not doing any act of violence, rapine or injuſtice. 5. To be ingenuous in our thoughts, purpoſes and profeſſions, ſpeaking nothing contrary to our intentions, but being really what we ſeem. 6. To give all our faculties and affections to God, without dividing intereſts between God and his enemies, without entertaining of any one crime in ſociety with our pretences for God. 7. Not to lie in ſin, but inſtantly to repent of it and return, *purifying our Conſcience from dead works.* 8. Not to diſſemble our faith or belief when we are required to its confeſſion, pretending a perſuaſion complying with thoſe from whom ſecretly we differ. Luſt, Covetouſneſs and Hypocriſie are the three great enemies of this Grace, they are the motes of our eyes, and the ſpots of our Souls. The reward of Purity is the viſion beatifical. If we are *pure as God is pure, we ſhall* alſo *ſee him as he is: When we awake up after his likeneſs, we ſhall behold his preſence.* To which in this world we are conſigned by freedom from the cares of Covetouſneſs, the ſhame of Luſt, the fear of diſcovery, and the ſtings of an evil Conſcience; which are the portion of the ſeveral Impurities here forbidden.

Jam. 3. 17.

17. Seventhly, *Bleſſed are the Peace-makers; for they ſhall be called the children of God. The wiſdom of God is firſt pure, and then peaceable*; that's the order of the Beatitudes. As ſoon as *Jeſus* was born, the Angels ſang a Hymn, *Glory be to God on high, and on earth peace, good will towards men:* ſignifying the two great errands upon which *Chriſt* was diſpatched in his Legation from Heaven to Earth. He is *the Prince of Peace. Follow peace with all men, and holineſs, without which no man ſhall ever ſee God.* The acts of this Grace are, 1. To mortifie our anger, peeviſhneſs, and fiery diſpoſitions, apt to enkindle upon every ſlight accident, inadvertency, or misfortune of a friend or ſervant. 2. Not to be haſty, raſh, provocative, or upbraiding in our language. 3. To live quietly and ſerenely in our families and neighbourhoods. 4. Not to backbite, ſlander, miſreport, or undervalue any man, carrying tales, or ſowing

diſſention between brethren. 5. Not to intereſt our ſelves in the quarrels of others by abetting either part, except where Charity calls us to reſcue the oppreſſed; and then alſo to do a work of charity without mixtures of uncharitableneſs. 6. To avoid all ſuits of Law as much as is poſſible, without intrenching upon any other collateral obligation towards a third intereſt, or a neceſſary ſupport for our ſelves, or great conveniency for our families; or if we be engaged in Law, to purſue our juſt intereſts with juſt means and charitable maintenance. 7. To endeavour by all means to reconcile diſagreeing perſons. 8. To endeavour by affability and fair deportment to win the love of our neighbours. 9. To offer ſatisfaction to all whom we have wronged or ſlandered, and to remit the offences of others; and in trials of right to find out the moſt charitable expedient to determine it, as by indifferent arbitration, or ſomething like it. 10. To be open, free and ingenuous in reprehenſions and fair expoſtulations with perſons whom we conceive to have wronged us, that no ſeed of malice or rancour may be latent in us, and upon the breath of a new diſpleaſure break out into a flame. 11. To be modeſt in our arguings, diſputings, and demands, not laying great intereſt upon trifles. 12. To moderate, balance and temper our zeal by the rules of Prudence and the allay of Charity, that we quarrel not for Opinions, nor intitle God in our impotent and miſtaken fancies, nor loſe Charity for a pretence of an article of Faith. 13. To pray heartily for our enemies, real or imaginary, always loving and being apt to benefit their perſons, and to cure their faults by charitable remedies. 14. To abſtain from doing all affronts, diſgraces, ſlightings and uncomely jeerings and mockings of our neighbour, not giving him appellatives of ſcorn or irriſion. 15. To ſubmit to all our Superiours in all things, either doing what they command, or ſuffering what they impoſe; at no hand lifting our heel againſt thoſe upon whom the characters of God and the marks of *Jeſus* are imprinted in ſignal and eminent authority; ſuch as are principally the King, and then the Biſhops, whom God hath ſet to *watch over our Souls.* 16. Not to invade the poſſeſſions of our Neighbours, or commence War, but when we are bound by juſtice and legal truſt to defend the rights of others, or our own in order to our duty. 17. Not to *ſpeak evil of dignities*, or undervalue their perſons, or publiſh their faults, or upbraid the levities of our Governours; knowing that they alſo are deſigned by God, to be converted to us for caſtigation and amendment of us. 18. Not to be buſie in other mens affairs. And then *the peace of God will reſt upon us.* Phil. 4. 9. The reward is no leſs than the adoption and inheritance of Sons; for *he hath given unto us power to be called the ſons of God:* 1 Theſ. 5. 23. 2 Theſ. 3. 16. Heb. 13. 20. for he is the Father of Peace, and the Sons of Peace are the Sons of God, and therefore have a title to the inheritance of Sons, to be *heirs with God*, and *co-heirs with Chriſt* in the Kingdom of Peace, and eſſential and never-failing Charity. Rom. 8. 17.

18. Eighthly, *Bleſſed are they which are perſecuted for righteouſneſs ſake; for theirs is the Kingdom of Heaven.* This being the hardeſt command in the whole Diſcipline of *Jeſus* is fortified with a double Bleſſedneſs; for it follows immediately, *Bleſſed are ye when men ſhall revile you, and perſecute you:* meaning, that all Perſecution for a cauſe of Righteouſneſs, though the affliction be inſtanced only in reproachful Language, ſhall be a title to the Bleſſedneſs. Any ſuffering for any good or harmleſs action is a degree of Martyrdom. It being the greateſt teſtimony in the world of the greateſt love, to quit that for God which hath poſſeſſed our moſt natural, regular and orderly affections. It is a preferring God's cauſe before our own intereſt; it is a loving of Vertue without ſecular ends. It is the noble, the moſt reſigned, ingenuous, valiant act in the world, to die for God, whom we never have ſeen; it is the crown of Faith, the confidence of Hope, and our greateſt Charity. The Primitive Churches living under Perſecution commenced many pretty opinions concerning the ſtate and ſpecial dignity of Martyrs, apportioning to them one of the three Coronets which themſelves did knit, and ſuppoſed as pendants to the great *Crown of Righteouſneſs.* They made it ſuppletory of Baptiſm, expiatory of ſin, ſatisfactory of publick Penances: they placed them in bliſs immediately, declared them to need no after-Prayer, ſuch as the Devotion of thoſe times uſed to pour upon the graves of the faithful. With great prudence they did endeavour to alleviate this burthen, and ſweeten the bitter chalice; and they did it by ſuch doctrines which did only remonſtrate this great truth, That ſince *no love was greater than to lay down our lives*, nothing could be ſo great but God would indulge to them. And indeed whatſoever they ſaid in this had no inconvenience; nor would it now, unleſs men ſhould think mere ſuffering to be ſufficient to excuſe a wicked life, or that they be invited to diſhonour an excellent patience with the mixture of an impure action. There are many who would die for *Chriſt*

——*Dulce periculum eſt,*
O Lenæe, ſequi Deum
Cingentem viridi tempora pampino.
Hor. *lib.* 3. *Od.* 25.

C. Tacitus *de Judæis. Animas prælio aut ſuppliciis peremptorum æternas putant. Hinc moriendi contemptus.*

Non eſt autem conſentaneum, qui metu non frangatur, eum frangi cupiditate; nec qui invictum ſe à labore præſtiterit, vinci à voluptate. Cic. *de Offic l.* 1.

if they were put to it, and yet will not quit a Luſt for him. Thoſe are hardly to be eſteemed *Chriſt*'s Martyrs. Unleſs they be *dead unto ſin*, their dying for an Article or a good action will not paſs the great ſcrutiny. And it may be boldneſs of ſpirit, or ſullenneſs, or an honourable gallantry of mind, or ſomething that is excellent in civil and political eſtimate, moves the perſon, and endears the ſuffering: but that *love* only *which keeps the Commandments* will teach us to die for love, and from love to paſs to bleſſedneſs through the red Sea of blood. And indeed it is more eaſie to die for Chaſtity than to live with it: and many women have been found, who ſuffered death under the violence of Tyrants for defence of their holy vows and purity, who, had they long continued amongſt pleaſures, courtſhips, curioſities, and importunities of men, might perchance have yielded that to a Lover which they denied to an Executioner. S. *Cyprian* obſerves that our Bleſſed Lord, in admitting the innocent Babes of *Bethlehem* firſt to die for him, did to all generations of Chriſtendom conſign this Leſſon, That only perſons holy and innocent were fit to be *Chriſt*'s Martyrs. And I remember that the Prince of the *Latin* Poets, over againſt the region and ſeats of Infants, places in the Shades below perſons that ſuffered death wrongfully; but adds, that this their death was not enough to place them in ſuch bleſſed manſions, but the Judge firſt made inquiry into their lives, and accordingly deſigned their ſtation. It is certain that ſuch dyings or great ſufferings are Heroical actions, and of power to make great compenſations, and redemptions of time, and of omiſſions and imperfections: but if the Man be unholy, ſo alſo are his * Sufferings. For Hereticks have died, and vicious perſons have ſuffered in a good cauſe, and *a dog*'s *neck* may be cut off in *ſacrifice*, and Swine's blood may fill the trench about the Altar: but God only accepts the Sacrifice which is pure and ſpotleſs, firſt ſeaſoned with ſalt, then ſeaſoned with fire. The true Martyr muſt have all the preceding Graces, and then he ſhall receive all the Beatitudes.

Tertul. *de Caſtit.*

Hos juxta falſo damnati crimine mortis.
Nec verò hæ ſine ſorte datæ, ſine judice, ſedes:
Quæſitor Minos urnam movet; ille ſilentûm
Conciliúmque vocat, vitáſque & crimina diſcit.
Virg. *Æneid.* 6.

* *Athleta non vincit ſtatim quia eruitur, nec ideo tranſnatant quia ſe ſpoliant.* Sever. *ep.* 2.

19. The acts of this Duty are, 1. Boldly to confeſs the Faith, nobly to exerciſe publick vertues, not to be aſhamed of any thing that is honeſt; and rather to quit our goods, our liberty, our health, and life it ſelf, than to deny what we are bound to affirm, or to omit what we are bound to do, or to pretend contrary to our preſent perſuaſion. 2. To rejoyce in Afflictions; counting it honourable to be conformable to *Chriſt*, and to wear the cognizance of Chriſtianity, whoſe certain lot it is to ſuffer the hoſtility and violence of enemies viſible and inviſible. 3. Not to revile our Perſecutours, but to bear the Croſs with evenneſs, tranquility, patience and charity. 4. To offer our ſufferings to the glory of God, and to joyn them with the Paſſions of *Chriſt*, by doing it in love to God, and obedience to his Sanctions, and teſtimony of ſome part of his Religion, and deſigning it as a part of duty. The reward is *the Kingdom of Heaven*; which can be no other but eternal Salvation, in caſe the Martyrdom be conſummate: and *they alſo ſhall be made perfect*; ſo the words of the reward were read in *Clement*'s time. If it be leſs, it keeps its proportion: all ſuffering perſons are the combination of Saints, they make the Church, they are the people of the Kingdom, and heirs of the Covenant. For if they be but Confeſſors, and confeſs *Chriſt* in priſon, though they never preach upon the rack or under the axe, yet *Chriſt will confeſs them before his heavenly Father*; and *they ſhall have a portion where they ſhall never be perſecuted any more*.

Ὅτι αὐτοὶ ἔσονται τέλειοι. *Sic etiam olim legebatur hæc periodus*; ὅτι ἕξουσι τόπον ὅπου οὐ διωχθήσονται.

The PRAYER.

I.

O Bleſſed Jeſus, *who art become to us the Fountain of Peace and Sanctity, of Righteouſneſs and Charity, of Life and perpetual Benediction, imprint in our ſpirits theſe glorious characteriſms of Chriſtianity, that we by ſuch excellent diſpoſitions may be conſigned to the infinity of Bleſſedneſs which thou cameſt to reveal, and miniſter, and exhibit to mankind. Give us great* Humility of Spirit: *and deny us not, when we beg Sorrow of thee, the* Mourning *and Sadneſs of true Penitents, that we may imitate thy Excellencies, and conform to thy Sufferings. Make us,* Meek, *Patient, Indifferent, and reſigned in all Accidents, Changes and Iſſues of Divine Providence. Mortifie all inordinate Anger in us; all Wrath, Strife, Contention, Murmurings, Malice and Envy; and interrupt, and then blot out all peeviſh Diſpoſitions and Moroſities, all Diſturbances and Unevenneſs of Spirit or of Habit,* *that may hinder us in our duty. Oh teach me ſo to* hunger and thirſt after *the ways of* Righteouſneſs, *that it may be* meat and drink *to me* to do *thy* Father's will. *Raiſe my affections to Heaven and heavenly things, fix my heart there, and prepare a treaſure for me, which I may receive in the great diffuſions and communications of thy glory. And in this ſad interval of infirmity and temptations ſtrengthen my hopes, and fortifie my Faith, by ſuch emiſſions of light and grace from thy Spirit, that I may reliſh thoſe Bleſſings which thou prepareſt for thy Saints with ſo great appetite, that I may deſpiſe the world and all its gilded vanities, and may deſire nothing but the crown of righteouſneſs and the paths that lead thither, the graces of thy Kingdom and the glories of it; that when I have ſerved thee in holineſs and ſtrict obedience, I may reign with thee in the glories of Eternity: for thou, O Holy* Jeſus, *art our hope, and our life, and glory, our exceeding great reward.* Amen.

II.

Merciful Jeſu, *who art infinitely pleaſed in demonſtrations of thy Mercy, and didſt deſcend into a ſtate of miſery, ſuffering perſecution and affronts, that thou mighteſt give us thy mercy, and reconcile us to thy Father, and make us partakers of thy Purities, give unto us* tender bowels, *that we may ſuffer together with our calamitous and neceſſitous Brethren; that we, having a fellow-feeling of their miſeries, may uſe all our powers to help them, and eaſe our ſelves of our common ſufferings. But do thou, O Holy* Jeſu, *take from us alſo all our great calamities, the Carnality of our affections, our Senſualities and Impurities, that we may firſt* be pure, *then* peaceable, *living in peace with all men, and preſerving the peace which thou haſt made for us with our God, that we may never commit a ſin which may interrupt ſo bleſſed an atonement. Let neither hope nor fear, tribulation nor anguiſh, pleaſure nor pain, make us to relinquiſh our intereſt in thee, and our portion of the everlaſting Covenant. But give us hearts conſtant, bold and valiant, to confeſs thee before all the world in the midſt of all diſadvantages and contradictory circumſtances, chuſing rather to beg, or to be diſgraced, or afflicted, or to die, than quit a holy Conſcience, or renounce an Article of Chriſtianity: that we either in act, when thou ſhalt call us, or always in preparation of mind,* ſuffering *with thee, may alſo reign with thee in the Church Triumphant, O Holy and moſt merciful Saviour* Jeſu. Amen.

DISCOURSE X.

A Diſcourſe upon that part of the Decalogue which the Holy JESUS adopted into the Inſtitution and obligation of Chriſtianity.

1. When the Holy *Jeſus* had deſcribed the Characteriſms of Chriſtianity in theſe Eight Graces and Beatitudes, he adds his Injunctions, that in theſe Vertues they ſhould be eminent and exemplar, that they might adorn the Doctrine of God. For he intended that the Goſpel ſhould be as Leaven in a lump of dough, to ſeaſon the whole maſs; and that Chriſtians ſhould be the inſtruments of communicating the excellency and reputation of this holy Inſtitution to all the world. Therefore *Chriſt* calls them *Salt* and *Light*, and the ſocieties of Chriſtians *a City ſet upon a hill*, and *a Light ſet in a candleſtick*, whoſe office and energy is to illuminate all the vicinage: which is alſo expreſſed in theſe preceptive words, *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.* Which I conſider not only as a Circumſtance of other parts, but as a preciſe Duty it ſelf, and one of the Sanctions of Chriſtianity, which hath ſo confederated the Souls of the Diſciples of the Inſtitution, that it hath in ſome proportion obliged every man to take care of his Brother's Soul. And ſince Reverence to God and Charity to our Brother are the two greateſt Ends which the beſt Laws can have, this precept of exemplary living is enjoyned in order to them both. We muſt *ſhine as lights in the world*, that God may be glorified, and our Brother edified; that the excellency of the act may endear the reputation of the Religion, and invite men to confeſs God according to the ſanctions of ſo holy an Inſtitution. And if we be curious that vanity do not mingle in the intention,

Ὅπερ ἐστὶν ἐν σώματι ψυχή, τοῦτ' εἰσὶν ἐν κόσμῳ Χριστιανοί. Juſt. Mar. *Sic* S. Paulus, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, Phil. 2. 15.

intention, and that the intention do not ſpoil the action, and that we ſuffer not our lights to ſhine that men may magnifie us, and not glorifie God; this duty is ſoon performed by way of adherence to our other actions, and hath no other difficulty in it, but that it will require our prudence and care to preſerve the ſimplicity of our purpoſes, and humility of our ſpirit, in the midſt of that excellent reputation which will certainly be conſequent to a holy and exemplary life.

2. But ſince the Holy *Jeſus* had ſet us up to be lights in the world, he took care we ſhould not be Stars of the leaſt magnitude, but eminent, and ſuch as might by their great emiſſions of light give evidence of their being immediately derivative from the Son of Righteouſneſs. He was now giving his Law, and meant to retain ſo much of *Moſes*, as *Moſes* had of natural and eſſential Juſtice and Charity, and ſuperadd many degrees of his own: that as far as *Moſes* was exceeded by *Chriſt* in the capacity of a Law-giver, ſo far Chriſtianity might be more excellent and holy than the *Moſaical* Sanctions. And therefore, as a Preface to the Chriſtian Law, the Holy *Jeſus* declares, that *unleſs our righteouſneſs exceed the righteouſneſs of the Scribes and Phariſees*, that is, of the ſtricter ſects of the *Moſaical* Inſtitution, *we ſhall not enter into the Kingdom of Heaven.* Which not only relates to the prevaricating Practices of the Phariſees, but even to their Doctrines and Commentaries upon the Law of *Moſes*; as appears evidently in the following inſtances. For if all the excellency of Chriſtianity had conſiſted in the mere command of Sincerity, and prohibition of Hypocriſie, it had nothing in it proportionable to thoſe excellent promiſes and cleareſt revelations of Eternity there expreſſed, nor of a fit imployment for the deſignation of a ſpecial and a new Law-giver, whoſe Laws were to laſt for ever, and were eſtabliſhed upon foundations ſtronger than the pillars of Heaven and Earth.

Rom. 3. 27.

* *Vide* Conſiderat. of *Chriſt's* firſt Preaching. *n.* 3.

3. But S. *Paul*, calling the Law of *Moſes a Law of Works*, did well inſinuate what the Doctrine of the *Jews* was concerning the degrees and obligations of Juſtice. For beſides that it was a Law of Works in oppoſition to the Law of Faith, (and ſo the ſence of it is * formerly explicated;) it is alſo a Law of Works in oppoſition to the Law of the Spirit: and it is underſtood to be ſuch a Law which required the exteriour Obedience; ſuch a Law according to which S. *Paul* ſo lived, that no man could reprove him, that is, the Judges could not tax him with prevarication; ſuch a Law which being in very many degrees carnal and material, did not with much ſeverity exact the intention and purpoſes ſpiritual. But the Goſpel is *the Law of the Spirit.* If they failed in the exteriour work, it was accounted to them for ſin; but to Chriſtians nothing becomes a ſin, but a failing and prevaricating ſpirit. For the outward act is ſuch an emanation of the interiour, that it enters into the account for the relation ſake, and for its parent. When God hath put a duty into our hands, if our ſpirits be right, the work will certainly follow: but the following work receives its acceptation, not from the value the Chriſtian Law hath preciſely put upon it, but becauſe the ſpirit from whence it came hath obſerved its rule. The Law of Charity is acted and expreſſed in works, but hath its eſtimate from the ſpirit. Which diſcourſe is to be underſtood in a limited and qualified ſignification. For then alſo God required the Heart, and interdicted the very concupiſcences of our irregular paſſions, at leaſt in ſome inſtances: but becauſe much of their Law conſiſted in the exteriour, and the Law appointed not, nor yet intimated any penalty to evil thoughts, and becauſe the expiation of ſuch interiour irregularities was eaſie, implicite, and involved in their daily Sacrifices without ſpecial trouble, therefore the old Law was *a Law of Works*, that is, eſpecially and in its firſt intention. But this being leſs perfect, the Holy *Jeſus* inverted the order. 1. For very little of Chriſtianity ſtands upon the outward action; (*Chriſt* having appointed but two Sacraments immediately:) and, 2. a greater reſtraint is laid upon the paſſions, deſires, and firſt motions of the ſpirit, than under the ſeverity of *Moſes*: and, 3. they are threatned with the ſame curſes of a ſad eternity with the acts proceeding from them: and, 4. becauſe the obedience of the ſpirit does in many things excuſe the want of the outward act, God always requiring at our hands what he hath put in our power, and no more: and, 5. laſtly becauſe the ſpirit is the principle of all actions moral and ſpiritual, and certainly productive of them when they are not impeded from without; therefore the Holy *Jeſus* hath ſecured the fountain, as knowing that the current muſt needs be healthful and pure, if it proceeds through pure channels, from a limpid and unpolluted principle.

Οὐ γὰρ δοκεῖν δίκαιος, ἀλλὰ εἶναι, θέλει,
Βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος,
Ἀφ' ἧς τὰ κεδνὰ βλαστάνει βουλεύματα.
Amphiar. apud Æſchyl.

4. And certainly it is much for the glory of God, to worſhip him with a Religion whoſe very deſign looks upon God as *the ſearcher of* our *hearts*, and Lord of our ſpirits,

rits, who judges the purpoſes as a God, and does not only take his eſtimate from the outward action as a man. And it is alſo a great reputation to the Inſtitution it ſelf, that it purifies the Soul, and ſecures the ſecret cogitations of the mind. It puniſhes Covetouſneſs as it judges Rapine; it condemns a Sacrilegious heart as ſoon as an Irreligious hand; it deteſts hating of our Brother by the ſame averſation which it expreſſes againſt doing him affronts. He that curſes in his heart ſhall die the death of an explicite and bold Blaſphemer: murmur and repining is againſt the Laws of Chriſtianity. But either by the remiſſneſs of *Moſes*'s Law, or the gentler execution of it, or the innovating or leſſening gloſſes of the Phariſees, he was eſteemed innocent whoſe actions were according to the letter, not whoſe ſpirit was conformed to the intention and more ſecret Sanctity of the Law. So that our Righteouſneſs muſt therefore exceed the Phariſaical ſtandard, becauſe our ſpirits muſt be pure as our hands, and the heart as regular as the action, our purpoſes muſt be ſanctified, and our thoughts holy: we muſt love our Neighbour, as well as relieve him; and chuſe Juſtice with adheſion of the mind, as well as carry her upon the palms of our hands. And therefore the Prophets fore-telling the Kingdom of the Goſpel and the ſtate of this Religion, call it *a writing the Laws of God in our hearts*. And S. *Paul* diſtinguiſhes the Goſpel from the Law by this only meaſure: We are all *Iſraelites*, of the ſeed of *Abraham*, heirs of the ſame inheritance; only now we are not to be accounted *Jews* for the outward conformity to the Law, but for the inward conſent and obedience to thoſe purities which were ſecretly ſignified by the types of *Moſes*. They of the Law were *Jews outwardly*, their *Circumciſion was outward in the fleſh*, their *praiſe was of men*: We are *Jews inwardly*, our *Circumciſion is that of the heart, in the ſpirit, and not in the letter, and our praiſe is of God*; that is, we are not judged by the outward act, but by the mind and the intention: and though the acts muſt follow in all inſtances where we can and where they are required; yet it is the leſs principal, and rather ſignificative, than by its own ſtrength and energy operative, and accepted.

Joſephus *reprehendit Polybium, quòd mortem Antiochi inflictam dixit ob cogitatum ſcelus Sacrilegii, putans pœnam non irrogari niſi ob perpetratum facinus*: τὸ γὰρ μηκέτι ποιῆσαι τὸ ἔργον βουλευσάμενον, οὐκ ἦν τιμωρίας ἄξιον.

Rom. 2. 28, 29.

5. S. *Clemens* of *Alexandria* ſaith, the Phariſees righteouſneſs conſiſted in the not doing evil, and that *Chriſt* ſuperadded this alſo, that we muſt do the contrary, good, and ſo exceed the Phariſaical meaſure. They would not wrong a *Jew*, nor many times relieve him: they reckoned their innocence by not giving offence, by walking blameleſs, by not being accuſed before the Judges ſitting in the gates of their Cities. But the balance in which the Judge of quick and dead weighs Chriſtians is, not only the avoiding evil, but doing good; the *following peace with all men and holineſs*; the proceeding *from faith to faith*; the *adding vertue to vertue*; the perſevering *in all holy converſation and godlineſs*. And therefore S. *Paul* commending the grace of univerſal Charity, ſays, that *Love worketh no ill to his neighbour, therefore Love is the fulfilling of the Law*; implying, that the prime intention of the Law was, that every man's right be ſecured, that no man receive wrong. And indeed all the Decalogue conſiſting of Prohibitions rather than Precepts, ſaving that each Table hath one poſitive Commandment, does not obſcurely verifie the Doctrine of S. *Clement*'s interpretation. Now becauſe the Chriſtian Charity abſtains from doing all injury, therefore it is the fulfilling of the Law, and becauſe it is alſo patient and liberal, that it ſuffers long and is kind; therefore the Charity commanded in *Chriſt*'s Law exceeds that Charity which the Scribes and Phariſees reckoned as part of their Righteouſneſs. But *Jeſus* himſelf does with great care in the particulars inſtance in what he would have the Diſciples to be eminent above the moſt ſtrict Sect of the *Jewiſh* Religion: 1. in practiſing the moral Precepts of the Decalogue with a ſtricter interpretation; 2. and in quitting the permiſſions and licences which for the hardneſs of their heart *Moſes* gave them, as indulgences to their perſons, and ſecurities againſt the contempt of too ſevere Laws.

Virtus eſt vitio caruiſſe —— *Optimus eſt qui minimis urgetur.*

Rom. 13. 10.

6. The ſeverity of expoſition was added but to three Commandments, and in three indulgences the permiſſion was taken away. But becauſe our great Law-giver repeated alſo other parts of the Decalogue in his * after-Sermons, I will repreſent in this one view all that he made to be Chriſtian by adoption.

* Luke 18. 20.
Mark 10. 19.
Matth. 19. 18.
Rom. 13. 9.

7. The Firſt Commandment *Chriſt* often repeated and enforced, as being the baſis of all Religion, and the firſt endearment of all that relation whereby we are capable of being the ſons of God; as being the great Commandment of the Law, and comprehenſive of all that duty we owe to God in the relations of the Vertue of Religion. *Hear, O Iſrael, the Lord thy God is one Lord*; and, *Thou ſhalt love the Lord thy God with*

I. COM.

Matth. 22. 37.
Mark 12. 30.
Luke 10. 27.

all thine heart, and with all thy Soul, and with all thy mind, and with all thy ſtrength. This is the firſt Commandment, that is, this comprehends all that which is moral, and eternal in the Firſt Table of the Decalogue.

8. The Duties of this Commandment are, 1. To worſhip God alone with actions proper to him, and, 2. to love, and, 3, obey him with all our faculties. 1. Concerning worſhip. The actions proper to the Honour of God are to offer Sacrifice, Incenſe and Oblations, making Vows to him, Swearing by his Name as the inſtrument of ſecret teſtimony, confeſſing his incommunicable Attributes, and Praying to him for thoſe Graces which are eſſentially annexed to his diſpenſation, as Remiſſion of ſins, Gifts of the Spirit, and the grace of Sanctification, and Life eternal. Other acts of Religion, ſuch as are uncovering the head, bowing the knee, falling upon our face, ſtooping to the ground, reciting praiſes, are by the conſent of Nations uſed as teſtimonies of civil or religious veneration, and do not always paſs for confeſſions of a Divinity; and therefore may be without ſin uſed to Angels, or Kings, or Governours, or to perſons in any ſence more excellent than our ſelves provided they be intended to expreſs an excellency no greater than is proper to their dignities and perſons; not in any ſence given to an Idol, or falſe gods. But the firſt ſort are ſuch which all the world hath conſented to be actions of Divine and incommunicable Adoration, and ſuch which God alſo in ſeveral Religions hath reſerved as his own appropriate regalities, and are Idolatry if given to any Angel or man.

9. The next Duties are, 2. Love, 3. and Obedience: but they are united in the Goſpel, *This is Love, that we keep his Commandments.* And ſince we are for God's ſake bound alſo to love others, this Love is appropriate to God by the extenſion of parts, and the intention of degrees. The Extenſion ſignifies that we muſt ſerve God with all our Faculties; for all diviſion of parts is hypocriſie, and a direct prevarication: our Heart muſt think what our Tongue ſpeaks, our Hands act what we promiſe or purpoſe; and God's enemies muſt have no ſhare ſo much as in appearance or diſſimulation. Now no Creature can challenge this: and if we do Juſtice to our neighbours though unwillingly, we have done him no injury; for in that caſe he only who ſees the irregularity of our thoughts is the perſon injured. And when we ſwear to him, our heart muſt ſwear as well as our tongue, and our hands muſt pay what our lips have promiſed; or elſe we provoke him with an imperfect ſacrifice: we love him not with all our mind, with all our ſtrength, and all our faculties.

10. But the difficulty and queſtion of this Commandment lies in the Intention. For it is not enough to ſerve God with every Capacity, Paſſion, and Faculty; but it muſt be every degree of every Faculty, all the latitude of our Will, all the whole intention of our Paſſions, all the poſſiblity and energy of our Senſes and our Underſtanding. Which becauſe it is to be underſtood according to that moderate ſentence and account which God requires of us ſet in the midſt of ſuch a condition, ſo attended, and depreſſed and prejudiced, the full ſence of it I ſhall expreſs in ſeveral Propoſitions.

11. Firſt, the Intention of the Love to which we are obliged requires not the Degree which is abſolutely the greateſt, and ſimply the moſt perfect. For there are degrees of Grace, every one of which is pleaſing to God, and is a ſtate of Reconciliation and atonement. And he that *breaks not the bruiſed reed*, nor *quenches the ſmoaking flax* loves to cheriſh thoſe endeavours which, beginning from ſmall principles, paſs through the variety of degrees, and give demonſtration, that though it be our duty to contend for the beſt, yet this contention is with an enemy, and that enemy makes an abatement, and that abatement, being an imperfection rather than a ſin, is actually conſiſtent with the ſtate of Grace, the endeavour being in our power, and not the ſucceſs: the perfection is that which ſhall be our reward, and therefore is not our preſent duty. And indeed, if to do the beſt action, and to love God as we ſhall do in Heaven, were a preſent obligation, it would have been clearly taught us what is ſimply the beſt action: whereas now that which is of it ſelf better, in certain circumſtances is leſs perfect, and ſometimes not lawful: and concerning thoſe circumſtances we have no rules, nor any guide but prudence and probable inducements. So that it is certain, in our beſt endeavours we ſhould only increaſe our ſcruples, inſtead of doing actions of the higheſt perfections: we ſhould erect a tyranny over our Conſciences, and no augmentation of any thing but the trouble. And therefore in the Law of *Moſes*, when this Commandment was given in the ſame words, yet that the ſenſe of it might be clear, the analogy of the Law declared that their duty had a latitude: and that God was not ſo ſtrict a taskmaſter, but that he left many inſtances of Piety to the voluntary Devotion of his

ſervants, that they might receive the reward of *Free-will-offerings*. But if theſe words had obliged them to the greateſt degree, that is, to all the degrees of our capacities in every inſtance, every act of Religion had been duty and neceſſity.

12. And thus alſo it was in the Goſpel. *Ananias* and *Sapphira* were killed by ſentence from Heaven, for not performing what was in their power at firſt not to have promiſed; but becauſe they brought an obligation upon themſelves which God brought not, and then prevaricated, they paid the forfeiture of their lives. S. *Paul* took no *wages* of the *Corinthian* Churches, but wrought night and day with his own hand; but himſelf ſays he had power to do otherwiſe. There *was laid upon him a neceſſity to preach*, but no neceſſity to preach without wages and ſupport. There is a good and a better in Virginity and Marriage; and yet there is no command in either, but that we abſtain from ſin: we are left to our own election for the particular, having *no neceſſity, but power in our will*. *David* prayed *ſeven times a day*, and *Daniel* prayed *three times*; and both were beloved of God. The Chriſtian maſters were not bound to manumit their ſlaves, and yet were commended if they did ſo. Sometimes the Chriſtians fled in Perſecution; S. *Paul* did ſo, and S. *Peter* did ſo, and S. *Cyprian* did ſo, and S. *Athanaſius*, and many more: But time was, when ſome of theſe alſo choſe to ſuffer death rather than to fly. And if to fly be a permiſſion, and no duty, there is certainly a difference of degrees in the choice: to fly is not ſo great a ſuffering as to die, and yet a man may innocently chuſe the eaſier. And our Bleſſed Lord himſelf, who never failed of any degree of his obligations, yet at ſome time prayed with more zeal and fervour than at other times, as a little before his Paſſion. Since then at all times he did not do actions of that degree which is abſolutely the greateſt; it is evident that God's goodneſs is ſo great, as to be content with ſuch a Love which parts no ſhare between him and ſin; and leaves all the reſt under ſuch a liberty, as is only encouraged by thoſe extraordinary rewards and crowns proportioned to heroical endeavours. It was a prety Queſtion which was moved in the Solitudes of *Nitria* concerning two Religious Brothers: the one gave all his goods to the poor at once; the other kept the inheritance, and gave all the revenue. None of all the Fathers knew which was abſolutely the better, at once to renounce all, or by repetition of charitable acts to divide it into portions; one act of Charity in an heroical degree, or an habitual Charity in the degree of Vertue. This inſtance is probation enough, that the opinion of ſuch a neceſſity of doing the beſt action ſimply and indefinitely is impoſſible to be ſafely acted, becauſe it is impoſſible to be underſtood. Two talents ſhall be rewarded, and ſo ſhall five; both in their proportions: *He that ſows ſparingly ſhall reap ſparingly*, but he ſhall reap: *Every man as he purpoſes in his heart, ſo let him give*. The beſt action ſhall have the beſt reward: and though he is the happieſt who riſes higheſt, yet he is not ſafeſt that enters into the ſtate of diſproportion to his perſon. I find in the Lives of the later reputed Saints, that S. *Tereſa a Jeſu* made a vow to do every thing which ſhe ſhould judge to be the beſt. I will not judge the perſon, nor cenſure the action, becauſe poſſibly her intention and deſires were of greateſt Sanctity: but whoſoever conſiders the ſtory of her Life, and the ſtrange repugnancies in the life of man to ſuch undertakings, muſt needs fear to imitate an action of ſuch danger and ſingularity. The advice which in this caſe is ſafeſt to be followed is, That we employ our greateſt induſtry that we fall not into ſin and actions of forbidden nature; and then ſtrive by parts and ſteps, and with much warineſs in attempering our zeal, to ſuperadd degrees of eminency, and obſervation of the more perfect inſtances of Sanctity: that doing ſome excellencies which God hath not commanded, he may be the rather moved to pardon our prevaricating ſo many parts of our neceſſary duty. If Love tranſport us and carry us to actions ſublime and heroical, let us follow ſo good a guide, and paſs on with diligence, and zeal and prudence, as far as Love will carry us: but let us not be carried to actions of great eminency and ſtrictneſs and unequal ſeverities by ſcruple and pretence of duty; leſt we charge our miſcarriages upon God, and call the yoke of the Goſpel inſupportable, and *Chriſt* a hard Task-maſter. But we ſhall paſs from Vertue to Vertue with more ſafety, if a Spiritual guide take us by the hand: only remembring, that if the Angels themſelves and the beatified Souls do now, and ſhall hereafter, differ in degrees of love and glory; it is impoſſible the ſtate of perfection ſhould be confined to the higheſt Love, and the greateſt degree, and ſuch as admits no variety, no increment or difference of parts and ſtations.

2 Cor. 11. 7, 8.

1 Cor. 7. 37.

Hiſtor. Lauſiac.

Πᾶν τὸ βέλτιστον φαινόμενον ἔστω σοι νόμος ἀπαράβατος. Epict. c. 75.

ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστι φρονεῖν. Sophoc. *Ajac.*

13. Secondly, Our Love to God conſiſts not in any one determinate Degree, but hath ſuch a latitude as beſt agrees with the condition of men, who are of variable natures, different affections and capacities, changeable abilities, and which receive their

heightnings and declenſions according to a thouſand accidents of mortality. For when a Law is regularly preſcribed to perſons whoſe varieties and different conſtitutions cannot be regular or uniform, it is certain God gives a great latitude of performance, and binds not to juſt atomes and points. The Laws of God are like univerſal objects received into the Faculty, partly by choice, partly by nature; but the variety of perfection is by the variety of the inſtruments, and diſpoſition to the Recipient; and they are excelled by each other in ſeveral ſenſes, and by themſelves at ſeveral times. And ſo is the practice of our Obedience, and the entertainments of the Divine Commandments. For ſome are of malleable natures, others are moroſe; ſome are of healthful and temperate conſtitutions, others are luſtful, full of fanſie, full of appetite; ſome have excellent leiſure and opportunities of retirement, others are buſie in an active life, and cannot with advantage attend to the choice of the better part; ſome are peaceable and timorous, and ſome are in all inſtances ſerene, others are of tumultuous and unquiet ſpirits: and theſe become opportunities of Temptation on one ſide, and on the other occaſions of Vertue. But every change of faculty and variety of circumſtance hath influence upon Morality: and therefore their duties are perſonally altered, and increaſe in obligation, or are ſlackened by neceſſities, according to the infinite alteration of exteriour accidents and interiour poſſibilities.

14. Thirdly, Our Love to God muſt be totally excluſive of any affection to ſin, and engage us upon a great, aſſiduous and laborious care to reſiſt all Temptations, to ſubdue ſin, to acquire the habits of Vertues, and live holily; as it is already expreſſed in the Diſcourſe of *Repentance*. We muſt preferr God as the object of our hopes, we muſt chuſe to obey him rather than man, to pleaſe him rather than ſatisfie our ſelves; and we muſt do violence to our ſtrongeſt Paſſions when they once conteſt againſt a Divine Commandment. If our Paſſions are thus regulated, let them be fixed upon any lawful object whatſoever; if at the ſame time we preferr Heaven and heavenly things, that is, would rather chuſe to loſe our temporal love than our eternal hopes, (which we can beſt diſcern by our refuſing to ſin upon the ſollicitation or engagement of the temporal object,) then, although we feel the tranſportation of a ſenſual love towards a Wife, or Child, or Friend, actually more pungent and ſenſible than Paſſions of Religion are, they are leſs perfect, but they are not criminal. Our love to God requires that we do his Commandments, and that we do not ſin: but in other things we are permitted in the condition of our nature to be more ſenſitively moved by viſible than by inviſible and ſpiritual objects. Only this, we muſt ever have a diſpoſition and a mind prepared to quit our ſenſitive and pleaſant objects, rather than quit a Grace, or commit a ſin. Every act of ſin is againſt the Love of God, and every man does many ſingle actions of hoſtility and provocation againſt him: but the ſtate of the Love of God is that which we actually call the ſtate of Grace. When *Chriſt* reigns in us, and ſin does not reign, but the Spirit is quickned, and the Luſts are mortified; when we are habitually vertuous, and do acts of Piety, Temperance and Juſtice, frequently, eaſily, chearfully, and with a ſucceſſive, conſtant, moral and humane induſtry, according to the talent which God hath intruſted to us in the banks of Nature and Grace; then we are in the love of God, then we *love him with all our heart*. But if Sin grows upon us, and is committed more frequently, or gets a victory with leſs difficulty, or is obeyed more readily, or entertained with a freer complacency; then we love not God as he requires, we devide between him and ſin, and God is not the Lord of all our faculties. But the inſtances of Scripture are the beſt expoſition of
1 King. 14. 8. this Commandment. For *David followed God with all his heart, to do that which was*
2 King 23.25. *right in his eyes*; and *Joſiah turned to the Lord with all his heart, and with all his ſoul, and with all his might.* Both theſe Kings did it: and yet there was ſome imperfection in *David*, and more violent receſſions: for ſo ſaith the Scripture of *Joſiah*, *Like unto him was there no King before him*; *David* was not ſo exact as he, and yet he *followed God with all his heart.* From which theſe two Corollaries are certainly deducible: That to love God with all our heart admits variety of degrees, and the lower degree is yet a Love with all our heart; and yet to love God requires a holy life, a diligent walking in the Commandments, either according to the ſenſe of innocence or of penitence, either by firſt or ſecond counſels, by the ſpirit of Regeneration or the ſpirit of Renovation and Reſtitution. The ſumm is this, The ſence of this Precept is ſuch as may be reconciled with the Infirmities of our Nature, but not with a Vice in our Manners: with the receſſion of ſingle acts ſeldom done, and always diſputed againſt, and long fought with, but not with an habitual averſation, or a ready obedience to ſin, or an eaſie victory.

15. This Commandment, being the ſumm of the Firſt Table, had in *Moſes*'s Law particular inſtances which *Chriſt* did not inſert into his Inſtitution; and he added no other particular, but that which we call the Third Commandment concerning Veneration and reverence to the Name of God. The other two, *viz.* concerning Images and the Sabbath, have ſome ſpecial Conſiderations.

16. The *Jews* receive daily offence againſt the Catechiſms of ſome Churches, who, II. COM. in the recitation of the Decalogue, omit the Second Commandment, as ſuppoſing it to be a part of the Firſt, according as we account them: and their offence riſes higher, becauſe they obſerve that in the New Teſtament, where the Decalogue is ſix times repeated in ſpecial recitation and in ſummaries, there is no word prohibiting the making, retaining, or reſpect of Images. Concerning which things Chriſtians conſider, that God forbad the *Jews* the very having and making Images and repreſentments, not only of the true God, or of falſe and imaginary Deities, but of viſible creatures: which becauſe it was but of temporary reaſon, and relative conſideration of their aptneſs to Superſtition, and their converſing with idolatrous Nations, was a command proper to the Nation, part of their Covenant; not of eſſential, indiſpenſable and eternal reaſon, not of that which we uſually call *the Law of Nature.* Of which alſo God gave teſtimony, becauſe himſelf commanded the ſigns and repreſentment of Seraphim to be ſet upon the Mercy-ſeat, toward which the Prieſt and the people made their addreſſes in their religious Adorations; and of the Brazen Serpent, to which they looked when they called to God for help againſt the ſting of the venomous Snakes. Theſe inſtances tell us, that to make Pictures or Statues of creatures is not againſt a natural reaſon, and that they may have uſes which are profitable, as well as be abuſed to danger and Superſtition. Now although the nature of that people was apt to the abuſe, and their intercourſe with the Nations in their confines was too great an invitation to entertain the danger: yet Chriſtianity hath ſo far removed that danger by the analogy and deſign of the Religion, by clear Doctrines, Revelations, and infinite treaſures of wiſdom, and demonſtrations of the Spirit, that our Bleſſed Lawgiver thought it not neceſſary to remove us from Superſtition by a prohibition of the uſe of Images and Pictures; and therefore left us to the ſence of the great Commandment, and the dictates of right Reaſon, to take care that we do not diſhonour the inviſible God with viſible repreſentations of what we never ſaw nor cannot underſtand, nor yet convey any of God's incommunicable Worſhip in the fore-named inſtances to any thing but himſelf. And for the matter of Images we have no other Rule left us in the New Teſtament: the rules of Reaſon and Nature, and the other parts of the Inſtitution, are abundantly ſufficient for our ſecurity. And poſſibly S. *Paul* might relate to this, when he affirmed concerning the Fifth, that it was *the Firſt Commandment with promiſe.* For in the Second Commandment to the *Jews*, as there was a great threatning, ſo alſo a greater promiſe, of *ſhewing mercy to a thouſand generations.* But becauſe the body of this Commandment was not tranſcribed into the Chriſtian Law, the firſt of the Decalogue which we retain, and in which a promiſe is inſerted, is the Fifth Commandment. And therefore the wiſdom of the Church was remarkable in the variety of ſentences concerning the permiſſion of Images. At firſt, when they were blended in the danger and impure mixtures of Gentiliſm, and men were newly recovered from the ſnare, and had the reliques of a long cuſtom to ſuperſtitious and falſe worſhippings, they endured no Images, but merely civil. But as the danger ceaſed, and Chriſtianity prevailed, they found that Pictures had a natural uſe of good concernment, to move leſs-knowing people by the repreſentment and declaration of a Story: and then they, knowing themſelves permitted to the liberties of Chriſtianity, and the reſtraints of nature and reaſon, and not being ſtill weak under prejudice and childiſh dangers, but fortified by the excellency of a wiſe Religion, took them into lawful uſes, doing honour to Saints as unto the abſent Emperours, according to the cuſtom of the Empire; they erected Statues to their honour, and tranſcribed a hiſtory, and ſometimes a precept, into a table, by figures making more laſting impreſſions than words and ſentences. While the Church ſtood within theſe limits, ſhe had natural reaſon for her warrant, and the cuſtom of the ſeveral Countries, and no precept of *Chriſt* to countermand it: They who went farther were unreaſonable, and according to the degree of that exceſs were Superſtitious.

Ὁ Μωσῆς τὰς δοκίμους ϗ γλαφυρὰς τέχνας, ζωγραφίαν ϗ ἀνδριαντοποιΐαν, ἐκ τῆς κατ' αὐτὸν πολιτείας ἐξήλασε. Philo. *de Gigant. Vide* Exod. 34. 13. Deut. 4. 16. & 7. 5. Num. 33. 52.

Imò & Eccleſia 8 Novemb. celebrat Martyrium Claudii Nicoſtrati & ſociorum, qui, cùm peritiſſimi fuerant Statuarii, mortem potiùs ferre, quàm Gentilibus ſimulachra facere, maluerunt. Ἄγαλμα οὐ κατεσκεύασε, διὰ τὸ μὴ νομίζειν ἀνθρωπόμορφον εἶναι τὸν Θεὸν, *dixit* Diodor. Sic. *de Moyſe.*

Τὸν ἀόρατον εἰκονογραφεῖν ἢ διαπλάσσειν οὐχ ὅσιον. Philo *de Legatione.*

Prioribus 170 *annis Templa quidem ædificabant* [Romani,] *Simulacrum verò nullum effigiatum faciebant; perinde atque nefas eſſet meliora per deteriorum ſimilitudines exprimere.* Plutarch. *Numa*

Εἴη γὰρ ἓν τοῦτο μόνον θεὸς, τὸ περιέχον ἡμᾶς ἅπαντας καὶ γῆν καὶ θάλατταν, ὃ καλοῦμεν οὐρανὸν, καὶ κόσμον, καὶ τὴν τῶν αὐτῶν φύσιν· τούτου δὴ τίς ἂν εἰκόνα πλάττειν θαῤῥήσειε, νοῦν ἔχων, ὁμοίαν τινὶ τῶν παρ᾽ ἡμῖν; ἀλλὰ ἐᾶν δεῖ πᾶσαν ξοανοποιΐαν, τέμενος ἀφορίσαντας, καὶ σηκὸν ἀξιόλογον τιμᾶν ἕδους χωρὶς. Strab *l.* 16.

Ὀφθαλμοῖς οὐχ ὁρᾶται, οὐδενὶ ἔοικεν· διόπερ αὐτὸν οὐδεὶς ἐκμαθεῖν ἐξ εἰκόνος δύναται. Antiſt.

17. The Duties of this Commandment are learned by the intents of it. For it was directed againſt the falſe Religion of the Nations, who believed the Images of their gods to be filled with the Deity: and it was alſo a caution to prevent our low imaginations of God, leſt we ſhould come to think God to be like Man. And thus far there was indiſpenſible and eternal reaſon in the precept: and this was never leſſened in any thing by the Holy *Jeſus*, and obliges us Chriſtians to make our addreſſes and worſhippings to no God but the God of the Chriſtians, that is, of all the world; and not to do this in or before an Image of him, becauſe he cannot be repreſented. For the Images of *Chriſt* and his Saints, they come not into either of the two conſiderations; and we are to underſtand our duty by the proportions of our reverence to God, expreſſed in the great Commandment. Our Fathers in Chriſtianity, as I obſerved now, made no ſcruple of uſing the Images and Pictures of their Princes and Learned men; which the *Jews* underſtood to be forbidden to them in the Commandment. Then they admitted even in the Utenſils of the Church ſome cœlatures and engravings: Such was that *Tertullian* ſpeaks of, *The good Shepherd in the Chalice.* Afterwards they admitted Pictures, but not before the time of *Conſtantine*; for in the Council of *Eliberis* they were forbidden. And in ſucceſſion of time the ſcruples leſſened with the danger, and all the way they ſignified their belief to be, that this Commandment was only ſo far retained by *Chriſt* as it relied upon natural reaſon, or was a particular inſtance of the great Commandment: that is, Images were forbidden where they did diſhonour God, or leſſen his reputation, or eſtrange our duties, or became Idols, or the direct matter of ſuperſtitious obſervances, charms, or ſenſeleſs confidences; but they were permitted to repreſent the Humanity of *Chriſt*, to remember Saints and Martyrs, to recount a ſtory, to imprint a memory, to do honour and reputation to abſent perſons, and to be the inſtruments of a relative civility and eſteem. But in this particular, infinite care is to be taken of Scandal and danger, of a forward and zealous ignorance, or of a miſtaking and peeviſh confidence: and where a Society hath ſuch Perſons in it, the little good of Images muſt not be violently retained with the greater danger and certain offence of ſuch perſons of whom conſideration is to be had in the cure of Souls. I only add this, that the firſt Chriſtians made no ſcruple of ſaluting the Statues of their Princes, and were confident it made no intrenchment upon the natural prohibition contained in this Commandment; becauſe they had obſerved, that exteriour inclinations and addreſſes of the body, though in the loweſt manner, were not proper to God, but in Scripture found alſo to be communicated to Creatures, * to Kings, to Prophets, to Parents, to Religious perſons: and becauſe they found it to be death to do affront to the Pictures and Statues of their Emperours, they concluded in reaſon, (which they alſo ſaw verified by the practice and opinion of all the world,) that the reſpect they did at the Emperour's Statue was accepted as a veneration to his perſon. But theſe things are but ſparingly to be drawn into Religion, becauſe the cuſtoms of this world are altered, and their opinions new; and many, who have not weak underſtandings, have weak Conſciences: and the neceſſity for the entertainment of them is not ſo great as the offence is or may be.

* Gen. 48. 12. Gen. 23. 12 & 27. 29. & 42. 6. 1 Sam. 20. 41. 1 King. 1. 16.

III. COM.

18. *Thou ſhalt not take the name of the Lord thy God in vain.* This our Bleſſed Saviour repeating expreſſes it thus, *It hath been ſaid to them of old time,* [*Thou ſhalt not forſwear thy ſelf*;] to which *Chriſt* adds out of *Numb.* 30. 2. *But thou ſhalt perform thy Oaths unto the Lord.* The meaning of the one we are taught by the other. We muſt not invocate the Name of God in any promiſe in vain, that is, with a Lye: which happens either out of levity, that we change our purpoſe, which at firſt we really intended; or when our intention at that inſtant was fallacious, and contradictory to the undertaking. This is to *take the Name of God*, that is, to uſe it, to take it into our mouths, *for vanity*; that is, according to the perpetual ſtyle of Scripture, for a Lye. *Every one hath ſpoken vanity to his neighbour*, that is, hath lyed unto him: for ſo it follows, *with flattering lips, and with a double heart.* And *ſwearing deceitfully* is by the Pſalmiſt called *Lifting up his ſoul unto vanity.* And *Philo* the *Jew*, who well underſtood

Apud Romanos ſancitum eſt, ut ſi per Deum jurans quis pejeraret, ad Deum ipſum plectendus remitteretur, quem ſatis eſſe idoneum ſuæ Majeſtatis vindicem dicebant. L. juris jurandi. C de rebus credit. & jurejur. Sin per genium Principis quis jurans pejeràſſet, caſtigabatur fuſtibus cum hoc elogio, Temere nè jura. Si duo patroni, Sect. fin. de jurejur.

Lyſander dixit. homines uti poſſe pro ſuo commodo juramentis ſicut pueri aſtragalis. Plutarch. *in Lyſand. Idem in Æmilio ait, Macedonas uſos eſſe juramento uti Monetâ.*

Pſal. 12. 2.

Pſal. 24. 4.

Οὐκ ἔλαβεν ἐπὶ ματαίῳ τὴν ψυχὴν αὐτοῦ μάρτυρα γὰρ καὶ καλεῖν ἐπὶ ψεύδει Θεὸν, ἀνοσιώτατον. *Philo.*

ſtood the Law and the Language of his Nation, renders the ſence of this Commandment to be, *to call God to witneſs to a Lye.* And this is to be underſtood only in Promiſes; for ſo *Chriſt* explains it by the appendix out of the Law, *Thou ſhalt perform thy Oaths.* For lying in Judgment, which is alſo with an Oath, or taking God's Name for witneſs, is forbidden in the Ninth Commandment. To this *Chriſt* added a farther reſtraint. For whereas by the Natural Law it was not unlawful to ſwear by any Oath that implied not Idolatry, or the belief of a falſe God, I ſay, any grave and prudent Oath, when they ſpake a grave truth; and whereas it was lawful for the *Jews* in ordinary intercourſe to ſwear by God, ſo they did not ſwear to a Lye, (to which alſo ſwearing to an impertinency might be reduced by a proportion of reaſon, and was ſo accounted of in the practice of the *Jews*, but elſe and in other caſes they us'd to ſwear by God or by a Creature reſpectively: (for, *they that ſwear by him ſhall be commended,* ſaith the Pſalmiſt; and *ſwearing to the Lord of Hoſts* is called *ſpeaking the Language of Canaan*:) Moſt of this was reſcinded; *Chriſt* forbad *all ſwearing*; not only ſwearing to a Lye, but alſo ſwearing to a truth in common affairs; not only ſwearing commonly by the Name of God, but ſwearing commonly *by Heaven* and *by the Earth, by our Head*, or by any other Oath: only let our ſpeech be *Yea*, or *Nay*, that is, plainly affirming or denying. In theſe, I ſay, *Chriſt* corrected the licence and vanities of the *Jews* and Gentiles. For as the *Jews* accounted it Religion to name God, and therefore would not ſwear by him but in the more ſolemn occaſions of their life; but in trifles they would ſwear by their Fathers, or the Light of Heaven, or the Ground they trod on: ſo the *Greeks* were alſo careful not to ſwear by the gods lightly, much leſs fallaciouſly; but they would ſwear by any thing about them or near them, upon an occaſion as vain as their Oath. But becauſe theſe Oaths are either indirectly to be referred to God, (and *Chriſt* inſtances in divers,) or elſe they are but a vain teſtimony, or elſe they give a Divine honour to a Creature, by making it a Judge of truth and diſcerner of ſpirits; therefore *Chriſt* ſeems to forbid all forms of Swearing whatſoever. In purſuance of which Law, *Baſilides*, being converted at the prayers of *Potamiæna* a Virgin-Martyr, and required by his fellow-ſouldiers to ſwear upon ſome occaſion then happening, anſwered, It was not lawful for him to ſwear, for he was a Chriſtian. And many of the Fathers have followed the words of *Chriſt* in ſo ſevere a ſence, that their words ſeem to admit no exception.

Pſal. 63. 11.
1 Sam. 20. 17.
Iſai. 19. 18.

Ἁπλᾶ γάρ ἐστι τἀληθείας ἔπη. Æſchyl. Ὅπλων κρίσις.

Mart. *l.* 11. *ep.* 95. *Ecce negas, juráſque mihi per templa Tonantis Non credo: jura, Verpe, per Anchialum*, id eſt, *per Elohim Hebræorum Vide* Harmenpoulun *in Plin l. 5 c 27. & Interp. in* Hom.

Scalig. *de Emendat. temp. in append. libror.* Μὴ προπετῶς κατὰ τῶν θεῶν ὀμνύειν, ἀλλὰ κατὰ τῶν προστυγχανόντων.
Euſeb. *lib.* 6. *hiſt. cap* 4.

19. But here a grain of ſalt muſt be taken, leſt the letter deſtroy the ſpirit. 1. It is certain the Holy *Jeſus* forbad a * cuſtom of Swearing; it being great irreligion to deſpiſe and leſſen the Name of God, which is the inſtrument and conveyance of our Adorations to him, by making it common and applicable to trifles and ordinary accidents of our life. He that ſwears often, many times ſwears falſe; and however lays by that reverence which, being due to God, the Scripture determines to be due to his Name: His *Name is to be loved and feared.* And therefore *Chriſt* commands that our *communication be Yea, yea*, or *Nay, nay*; that is, our ordinary diſcourſes ſhould be ſimply affirmative or negative. In order to this, * *Plutarch* affirms out of *Phavorinus*, that the reaſon why the *Greeks* forbad children who were about to ſwear by *Hercules*, to ſwear within doors, was, that by this delay and preparation they might be taught not to be haſty or quick in ſwearing, but all ſuch invocations ſhould be reſtrained and retarded by ceremony: and *Hercules* himſelf was obſerved never to have ſworn in all his life-time but once. 2. Not only cuſtomary Swearing is forbidden, but all Swearing upon a ſlight cauſe. S. *Baſil* upbraids ſome Chriſtians his contemporaries with the example of *Clineas* the *Pythagorean*, who rather than he would ſwear, ſuffered a mulct of three Talents. And all the followers of *Pythagoras* admitted no Oath, unleſs the matter were grave, neceſſary, and charitable: and the wiſeſt and graveſt perſons among the Heathens were very ſevere in their Counſels concerning Oaths. 3. But there are ſome caſes in which the intereſts of Kingdoms and Bodies politick, Peace and Confederacies, require the ſanction of promiſſory Oaths: and they whom we are bound to obey, and who may kill us if we do not, require that their intereſts be ſecured by an Oath. And that in this caſe, and all that are equal, our Bleſſed Saviour did not forbid Oaths, is certain, not only by the example of Chriſtians, but of all the world before and ſince this prohibition, underſtanding it to be of the nature of ſuch natural bands and ſecurities, without which

Common-

[*] *Vide* Ecclus 23. 9, 11, 13. *Dominus &* Jacobus *ideo prohibuerunt jusjurandum, non ut illud prorſus è rebus humanis tollerent, ſed quia caveremus à perjurio non facilè jurando.* S. Auguſt. *ſer.* 28. *de verbis Apoſt.*

[*] Ῥωμαϊκ. κη'. ἐπίσχεσίς ἐστι τῆς πρὸς τὸν ὅρκον εὐχειρείας, καὶ ταχύτητος τὸ γινόμενον, ὡς Φαβωρῖνος ἔλεγε· τὸ γὰρ ὥσπερ ἐκ παρασκευῆς μέλλησιν ἐμποιεῖ, καὶ βουλεύσασθαι δίδωσι.

Commonwealths in ſome caſes are not eaſily combined, and therefore to be a thing neceſſary, and therefore not to be forbidden. Now what is by Chriſtians to be eſteemed a ſlight cauſe, we may determine by the account we take of other things. The Glory of God is certainly no light matter; and therefore when that is evidently and certainly concerned, not phantaſtically and by vain and imaginary conſequences, but by prudent and true eſtimation, then we may lawfully ſwear. We have S. *Paul*'s example, who well underſtood the precept of his Maſter, and is not to be ſuppoſed eaſily to have done any violence to it; but yet we find religious affirmations, and *God* invoked for *witneſs as a record upon his ſoul*, in his Epiſtles to the *Romans*, *Galatians*, and *Corinthians*. But theſe Oaths were only aſſertory. *Tertullian* affirmeth, that Chriſtians refuſed to ſwear by the Genius of their Prince, becauſe it was a Dæmon; but they ſware by his Health, and their ſolemn Oath was by God, and *Chriſt*, and the Holy Spirit, and the Majeſty of the Emperour. The Fathers of the *Epheſine* Council made *Neſtorius* and *Victor* ſwear; and the Biſhops at *Chalcedon* ſware by the health of their Princes. But as S. *Paul* did it extrajudicially, when the glory of God was concerned in it and the intereſt of Souls; ſo the Chriſtians uſed to ſwear in a cauſe of Piety and Religion, in obedience and upon publick command, or for the ends of Charity and Juſtice, both with Oaths promiſſory and aſſertory, as the matter required: with this only difference, that they never did ſwear in the cauſes of Juſtice or Charity but when they were before a Magiſtrate; but if it were in a cauſe of Religion, and in matters of promiſe, they did indeed ſwear among themſelves, but always to or in communities and ſocieties, obliging themſelves by Oath not to commit wickedneſs, Robberies, Sacrilege, not to deceive their truſt, not to detain the pledge; which rather was an act of direct intercourſe with God, than a ſolemn or religious obligation to man. Which very thing *Pliny* alſo reports of the Chriſtians.

Rom. 1. 9.
2 Cor. 11. 31.
Gal. 1. 20.

20. The ſumm is this: Since the whole ſubject matter of this Precept is Oaths promiſſory, or Vows; all Promiſes with Oaths are regularly forbidden to Chriſtians, unleſs they be made to God or God's Vicegerent, in a matter not trifling. For in the firſt caſe, a Promiſe made to God, and a ſwearing by God to perform the Promiſe, to him is all one. For the Name of God being the inſtrument and determination of all our addreſſes, we cannot be ſuppoſed to ſpeak to God without uſing of his Name explicitely or by implication: and therefore he that promiſes to God makes a Promiſe, and uſes God's Name in the Promiſe; the Promiſe it ſelf being in the nature of a Prayer or ſolemn Invocation of God. In the ſecond caſe, when the publick * neceſſity requires it, of which we are not judges, but are under authority, we find the lawfulneſs by being bound to believe, or not to contradict the pretence of its neceſſity. Only care is to be taken that the matter be grave or religious. That is, it is to be eſteemed and preſumed ſo by us, if the Oath be impoſed by our lawful Superiours, and to be cared for by them: or elſe it is ſo to be provided for by our ſelves, when our intercourſe is with God, as in Vows and Promiſes paſſed to God; being careful that we do not offer to God Goats-hair, or the fumes of Muſhromes, or the blood of Swine, that is, things either impious or vain. But in our communication, that is, in our ordinary intercourſe with men, we muſt promiſe by ſimple teſtimony, not by religious adjurations, though a Creature be the inſtrument of the Oath.

Τὸ Ναὶ καὶ τὸ Οὒ συλλαβαὶ δύο· ἀλλ' ὅμως τὸ κράτιστον τῶν ἀγαθῶν ἡ ἀλήθεια, καὶ ὁ ἔσχατος ὅρος τῆς πονηρίας, τὸ ψεῦδος, τοῖς μικροῖς τούτοις ῥήμασι πολλάκις ἐμπεριέχεται. S. Baſil *l. de Spir. S.*

* *Neceſſitas, magnum humanæ imbecillitatis præſidium, quicquid cogit, excuſat.* Sen.

21. But this forbids not aſſertory Oaths at all, or depoſing in Judgment: for of this *Chriſt* ſpeaks not here, it being the proper matter of another Commandment. And ſince (as S. *Paul* affirms) *an Oath is the end of all controverſie*, and that the neceſſity of Commonwealths requires that a period ſhould be fixed to queſtions, and a rule for the neareſt certainty for Judgment; whatſoever is neceſſary is not unlawful; and *Chriſt*, who came to knit the bonds of Government faſter by the ſtricture of more religious ties, cannot be underſtood to have given precepts to diſſolve the inſtruments of Judicature and prudent Government. But concerning aſſertory Oaths, although they are not forbidden, but ſuppoſed in the Ninth Commandment to be done before our Judges in the cauſe of our Neighbour; yet becauſe they are only ſo ſuppoſed, and no way elſe mentioned by permiſſion or intimation, therefore they are to be eſtimated by the proportions of this Precept concerning promiſſory Oaths. They may be taken in Judgment and righteouſneſs, but never lightly, never extrajudicially: only a leſs cauſe, ſo it be judicial, may authorize an aſſertory than a promiſſory Oath: becauſe many caſes occur in which Peace and Juſtice may be concerned, which without an Oath are indeterminable; but there are but few neceſſities to confirm a Promiſe by an Oath. And therefore the reverence of the Name of God ought not to be intrenched upon in accidents of little or no neceſſity. God not having made many neceſſities in this caſe,

Heb. 6. 16.

caſe, would not in the matter of Promiſe give leave to uſe his Name but when an extraordinary caſe happens. An Oath in Promiſes is of no uſe for ending queſtions and giving judicial ſentences; and the faith of a Chriſtian and the word of a juſt perſon will do moſt of the work of Promiſes; and it is very much to the diſreputation of our Religion or our ſelves, if we fall into hypocriſie or deceit, or if a Chriſtian Aſſeveration were not of value equal with an Oath. And therefore *Chriſt* forbidding promiſſory Oaths, and commanding ſo great ſimplicity of ſpirit and honeſty, did conſonantly to the deſign and perfection of his Inſtitution, intending to make us ſo juſt and ſincere, that our Religion being infinite obligation to us, our own Promiſes ſhould paſs for bond enough to others, and the Religion receive great honour by being eſteemed a ſufficient ſecurity and inſtrument of publick entercourſe. And this was intimated by our Lord himſelf in that reaſon he is pleaſed to give of the prohibition of ſwearing: (a) *Let your Communication be, Yea, yea, Nay, nay; for whatſoever is more cometh of evil.* That is, As good Laws come from ill manners, the modeſty of cloathing from the ſhame of ſin, Antidotes and Phyſick by occaſion of poiſons and diſeaſes; ſo is Swearing an effect of diſtruſt, and want of faith or honeſty, on one or both ſides. Men dare not truſt the word of a Chriſtian, or a Chriſtian is not juſt and punctual to his Promiſes, and this calls for confirmation by an Oath. So that Oaths ſuppoſe a fault, though they are not faults always themſelves: whatſoever is more than Yea or Nay is not always evil, but it always cometh of evil. And therefore the *Eſſenes* eſteemed every man that was put to his Oath no better than an infamous perſon, a perjurer, or at leaſt ſuſpected, not eſteemed a juſt man. And the Heathens would not ſuffer the Prieſt of *Jupiter* to ſwear, becauſe all men had great opinion of his ſanctity and authority: and the *Scythians* derided *Alexander*'s caution and timorous proviſion, when he required an Oath of them; *Nos religionem in ipſa fide novimus*, Our faith is our bond: and * they who are willing to deceive men will not ſtick to deceive God, when they have called God to witneſs. But I have a caution to inſert for each, which I propound as an humble advice to perſons eminent and publickly intereſted.

Μὴ ὀμνύναι θεούς· ἀσκεῖν γὰρ αὐτὸν δεῖν ἀξιόπιστον παρέχειν. Hierocl. *Vide* Marc. Anton *in deſcriptione viri boni, l.* 3. μήτε ὅρκου δεόμενος. Τῶν δικαίων ναὶ ἐστὶ ναὶ, καὶ οὐ ἐστὶν οὐ *tritum eſt: ita ſcil. ut facta dictis reſpondere juſtorum ſit.* Κάλλιστον, καὶ βιοφιλέστατον, καὶ ἁρμόζον τῇ λογικῇ φύσει τὸ ἀνώμοτον, οὕτως ἀληθεύειν ἐφ' ἑκάστου δεδιδαγμένῃ, ὡς λόγους ὅρκους εἶναι νομίζεσθαι. Philo.

Verbum Sacerdotis] *apud Chriſtianæ Eccleſiæ Miniſtros etiam hodie manet loco juramenti. Ad eundem ſenſum apud antiquos fuerunt verba illa Prætoris ex edicto perpetuo,* [*Sacerdotem Veſtalem & Flaminem Dialem in omni mea juriſdictione jurare non cogam*] A. Gell. *l.* 10. *c.* 15.

(a) Matt. 5. 37.

Curtius *lib.* 7.

* *Qui non reverentur homines fallent Deos.* Cicero *pro Roſcio.*

22. Firſt, That Princes, and ſuch as have power of decreeing the injunction of promiſſory Oaths, be very curious and reſerved, not lightly enjoyning ſuch Promiſes, neither in reſpect of the matter trivial, nor yet frequently, nor without great reaſon enforcing. The matter of ſuch Promiſes muſt be only what is already matter of Duty or Religion; for elſe the matter is not grave enough for the calling of God to teſtimony: but when it is a matter of Duty, then the Oath is no other than a Vow or Promiſe made to God in the preſence of men. And becauſe Chriſtians are otherwiſe very much obliged to do all which is their duty in matters both civil and religious, of Obedience and Piety; therefore it muſt be an inſtant neceſſity, and a great cauſe to ſuperinduce ſuch a confirmation as derives from the ſo-ſacredly invocating the Name of God: it muſt be when there is great neceſſity that the duty be actually performed, and when the Supreme Power either hath not power ſufficient to puniſh the delinquent, or may miſs to have notice of the delict. For in theſe caſes it is reaſonable to bind the faith of the obliged perſons by the fear of God after a more ſpecial manner, but elſe there is no reaſon ſufficient to demand of the ſubject any farther ſecurity than their own faith and contract. The reaſon of this advice relies upon the ſtrictneſs of the words of this Precept againſt promiſſory Oaths, and the reverence we owe to the Name of God. Oaths of Allegiance are fit to be impoſed in a troubled State or to a mutinous People. But it is not ſo fit to tie the People by Oath to abſtain from tranſportations of Metal or Grain or Leather, from which by Penalties they are with as much ſecurity, and leſs ſuſpicion of iniquity, reſtrained.

Οὐ γὰρ πίστεως τεκμήριον πολυορκία, ἀλλὰ ἀπιστίας ἐστὶ, παρὰ τοῖς εὖ φρονοῦσι. Philo. *in Decal.*

23. Secondly, Concerning aſſertory Oaths and Depoſitions in Judgment, although a greater liberty may be taken in the ſubject matter of the Oath, and we may, being required to it, ſwear in Judgment, though the cauſe be a queſtion of money, or our intereſt, or the rights of a Society; and S. *Athanaſius* purged himſelf by Oath before the Emperour *Conſtantius*: yet it were a great purſuance and ſecurity of this part of Chriſtian Religion, if in no caſe contrary Oaths might be admitted, in which it is certain one part is perjured, to the * ruine of their Souls, to the intricating of the Judgment, to the diſhonour of Religion; but that ſuch rules of prudence and reaſonable preſumption be eſtabliſhed, that upon the Oath of that party which the Law ſhall chuſe, and upon probable grounds ſhall preſume for, the ſentence may be eſtabliſhed. For by a ſmall

* Ἀλλ' οἵπερ πρότεροι ὑπὲρ ὅρκια δηλήσαντο —— τέρενα χρόα γῦπες ἔδονται. Hom *Iliad. l.* 4.

probability there may a ſurer Judgment be given than upon the confidence of contradictory Oaths; and after the ſin the Judge is left to the uncertainty of conjectures as much as if but one part had ſworn; and to much more, becauſe ſuch an Oath is by the conſent of all men accepted as a rule to determine in Judgment. By theſe diſcourſes we underſtand the intention of our Bleſſed Maſter in this Precept: and I wiſh by this or any thing elſe men would be reſtrained from that low, cheap, unreaſonable and unexcuſable vice of cuſtomary Swearing, to which we have nothing to invite us that may leſſen the iniquity, for which we cannot pretend temptation nor alledge infirmity, but it begins by wretchleſneſs and a malicious careleſneſs, and is continued by the ſtrength of habit and the greateſt immenſity of folly. And I conſider that Chriſtian Religion, being ſo holy an Inſtitution, to which we are invited by ſo great promiſes, in which we are inſtructed by ſo clear revelations, and to the performance of our duties compelled by the threatnings of a ſad and unprofitable Eternity, ſhould more than ſufficiently endear the performance of this Duty to us. The name of a Chriſtian is a high and potent antidote againſt all ſin, if we conſider aright the honour of the name, the undertaking of our Covenant, and the reward of our duty. The *Jews* eat no Swines fleſh, becauſe they are of *Moſes*, and the *Turks* drink no Wine, becauſe they are *Mahumetans*; and yet we ſwear for all we are Chriſtians, than which there is not in the world a greater conviction of our baſeneſs and irreligion. Is the authority of the Holy *Jeſus* ſo deſpicable? are his Laws ſo unreaſonable, his rewards ſo little, his threatnings ſo ſmall, that we muſt needs in contempt of all this profane the great Name of God, and trample under food the Laws of *Jeſus*, and caſt away the hopes of Heaven, and enter into ſecurity to be poſſeſſed by Hell-torments for Swearing, that is, for ſpeaking like a fool, without reaſon, without pleaſure, without reputation, much to our diſeſteem, much to the trouble of civil and wiſe perſons with whom we joyn in ſociety and intercourſe? Certainly Hell will be heat ſeven times hotter for a cuſtomary Swearer; and every degree of his unreaſonableneſs will give him a new degree of torment, when he ſhall find himſelf in flames for being a ſtupid, an atheiſtical, an irreligious fool. This only I deſire ſhould be obſerved, that our Bleſſed Maſter forbids not only ſwearing by God, but by any Creature; for every Oath by a Creature does involve and tacitly relate to God. And therefore ſaith *Chriſt*, *Swear not by Heaven, for it is the throne of God*; and he that ſweareth by the throne of God, *ſweareth by it, and by him that ſitteth thereon*. So that it is not a leſs matter to ſwear by a Creature than to ſwear by God: for a Creature cannot be the inſtrument of teſtimony, but as it is a relative to God; and it by implication calls the God of that Creature to witneſs. So that although in ſuch caſes in which it is permitted to ſwear by God, we may in thoſe caſes expreſs our Oath in the form of advocating and calling the Creature: (as did the Primitive Chriſtians ſwearing by the health of their Emperour, and as *Joſeph* ſwearing by the life of *Pharaoh*, and as *Eliſha* ſwearing by the life of *Elias*, and as did S. *Paul* proteſting *by the rejoycing he had in Jeſus Chriſt*, and as we in our forms of ſwearing in Courts of Judicature touch the Goſpels, ſaying, *So help me God, and the Contents of this Book*; and in a few Ages lately paſt Biſhops and Prieſts ſometimes ſwore upon the Croſs, ſometimes upon the Altar, ſometimes by their holy Order:) yet we muſt remember that this in other words and ceremonies is but a calling God for witneſs; and he that ſwears by the Croſs, ſwears by the holy Crucifix, that is, *Jeſus* crucified thereon. And therefore theſe and the like forms are therefore not to be uſed in ordinary communication, becauſe they relate to God; they are as obligatory as the immediate invocation of his Holineſs and Majeſty: and it was a *Judaical* vanity to think ſwearing by Creatures was leſs obliging. They are juſt with the ſame reſtraints made to be religious as the moſt ſolemn invocation of the holy and reverend Name of God, lawful or unlawful as the other. Unleſs the ſwearing by a Creature come to be ſpoiled by ſome other intervening circumſtance, that is, with a denying it to relate to God; for then it becomes Superſtition as well as Profanation, and it gives to a Creature what is proper to God: or when the Creature is contemptible, or leſs than the gravity of the matter; as if a man ſhould ſwear by a Fly or the ſhadow of a Tree: or when there is an *indecorum* in the thing, of ſomething that does at too great diſtance relate to God. For that which with greateſt vicinity referrs to God in ſeveral Religions is the beſt inſtrument of an Oath, and neareſt to God's honour; as in Chriſtianity are the Holy Sacrament, the Croſs

Ὄμνυμι δ' ἱερὸν αἰθέρ', οἴκησιν Διός.
Sophoc. *Menal.*

Qui per ſalutem ſuam jurat, Deum jurare videtur; reſpectu enim divini Numinis jurat. Ulpian. *J. C.* Concil. Chalc. *c.* 25.

2 King. 2. 2
1 Cor. 15. 31.
Vide ſuprà, num. 19.

Per tua jurares ſacra, tuúmque caput. Mart.

Deut. 30. 19. Iſa. 1. 2. Micah 1. 2. *S.* Auguſt. *epiſt. ad Publicolam*; & *l.* 51. *Duo patroni, Sect. Si quis juraverit*; & *l.* Non erit, *D. de jurejurando.* Tertul. *ad Scap.*

Teſtor, chara, Deos——*téque tuúmque*
Dulce caput, magicas invitam accingier artes.
Virgil. *l* 4. *Æneid.*

Pérque ſuos illam quondam juráſſe recordor,
Pérque meos oculos; & doluêre mei. Ovid

Croſs, the Altar, and the Goſpels: and therefore too great a diſtance may be an indecency next to a diſparagement. This only may be added to this conſideration; That although an Oath, which is properly calling God or God's relative into teſtimony, is to be underſtood according to the former Diſcourſe; yet there may be great affirmations or negations reſpectively, and confirmed by forms of vehement aſſeveration, ſuch as the cuſtoms of a Nation or conſent ſhall agree upon: and thoſe do in ſome caſes promote our belief or confirm our pretenſions better than a plain Yea or No; becauſe by ſuch conſent the perſon renders himſelf infamous if he breaks his word or truſt. And although this will not come under the reſtraint of *Chriſt*'s words, becauſe they are not properly Oaths, but circumſtances of earneſt affirmation or negation; yet theſe are humane Atteſtations, introduced by cuſtom or conſent; and as they come not under the notion of Swearing, ſo they are forms of teſtimony and collateral engagement of a more ſtrict truth.

IV. COM.

24. The Holy *Jeſus* having ſpecified the great Commandment of *loving God with all our heart*, in this one inſtance of hallowing and keeping his Name ſacred, that is, from profane and common talk, and leſs prudent and unneceſſary intercourſes, inſtanced in no other commandment of *Moſes*: but having frequent occaſion to ſpeak of the Sabbath, for ever expreſſes his own dominion over the Day, and that he had diſſolved the bands of *Moſes* in this inſtance; that now we were no more obliged to that Reſt which the *Jews* religiouſly obſerved by preſcript of the Law; and by divers acts againſt ſecurities of the then-received practices did deſecrate the day, making it a broken yoke, and the firſt great inſtance of Chriſtian Liberty. And when the Apoſtle gave inſtructions that *no man ſhould judge his Brother in a Holy-day, or New-moons, or the Sabbath-days*, he declared all the *Judaical* Feaſts, to be obliterated by the ſponge which *Jeſus* taſted on the Croſs; it was within the Manuſcript of Ordinances and there it was cancelled. And there was nothing moral in it, but that we do honour to God for the Creation, and to that and all other purpoſes of Religion ſeparate and hallow ſome portion of our time. The Primitive Church kept both the Sabbath and the Lord's Day till the time of the *Laodicean* Council, about 300 years after *Chriſt*'s nativity, and almoſt in every thing made them equal; and therefore did not eſteem the Lord's Day to be ſubſtituted in the place of the obliterated Sabbath, but a Feaſt celebrated by great reaſon and perpetual conſent, without precept or neceſſary Divine injunction. But the liberty of the Church was great: they found themſelves diſobliged from that ſtrict and neceſſary Reſt which was one great part of the Sabbatick rites, only they were glad of the occaſion to meet often for offices of Religion, and the day ſerved well for the gaining and facilitating the Converſion of the *Jews*, and for the honourable ſepulture of the Synagogue, it being kept ſo long, like the forty days mourning of *Iſrael* for the death of their Father *Jacob*: but their liberty they improved not to licence, but as an occaſion of more frequent aſſemblies. And there is ſomething in it for us to imitate, even to ſanctifie the Name of God in the great work of the Creation, reading his praiſes in the Book of his Creatures, and taking all occaſions of Religious acts and offices, though in none of the *Jewiſh* circumſtances.

Ignat. *ep. ad Magneſ.* Καὶ μετὰ τὸ σαββατίσαι ἑορταζέτω ὁ φιλόχριστος τὴν κυριακήν. Ἀνὴρ ἀγαθὸς πᾶσαν ἡμέραν ἑορτὴν ἡγεῖται. Diog. Clem. Apoſt Conſtit. *l* 7. *c*. 24. & *lib.* 8. Tertul. *Monog.* Canon. Apoſt 65. & Zonar. *in eund.* *Vide etiam* Synod. Laodic.

Col. 2. 16.

25. Concerning the obſervation of the Lord's Day, which now the Church obſerves and ever did in remembrance of the Reſurrection, becauſe it is a day of poſitive and Eccleſiaſtical inſtitution, it is fit that the Church, who inſtituted the day, ſhould determine the manner of its obſervation. It was ſet a part in honour of the Reſurrection; and it were not ill if all Churches would into the weekly Offices, put ſome memorial of that myſtery, that the reaſon of the feſtival might be remembred with the day, and God thanked with the renewing of the Offices. But becauſe Religion was the deſign of the Feaſt, and leiſure was neceſſary for Religion, therefore to abſtain from * Suits of Law and ſervile works, but ſuch works as are of (a) neceſſity and charity, (which to obſerve are of themſelves a very good Religion,) is a neceſſary duty of the day; and to do acts of publick Religion is the other part of it. So much is made matter of duty by the intervention of Authority. And though the Church hath made no more preſcriptions in this, and God hath made none at all; yet he who keeps the Day moſt ſtrictly, moſt religiouſly, he keeps it beſt,

* *Feriis jurgia amovento, eáſque in famulis operibus patratis habento.* Cicer. *de Leg. l.* 2.

(a) *Quippe etiam feſtis quædam exercere diebus*
Fas & jura ſinunt: rivos deducere nulla
Religio vetuit, ſegeti prætendere ſepem,
Inſidias avibus moliri, incendere vepres,
Balantûmque gregem fluvio merſare ſalubri.
Virgil. *apud* Macrob.

De ferocia Tiberii dedit teſtimonium. Tacit. *l.* 3. *Annal. his verbis: Quémne diem vacuum pœnâ, ubi inter ſacra & vota, quo tempore verbis etiã profanis abſtinere mos eſſet, vincula & laqueus inducantur?* Ἑορτὴ οὐδὲν ἄλλο ἐστὶν ἢ τὰ δέοντα πράττειν. Thucyd. *l* 1.

S. Ignat. *ep. ad Magneſ.* Ἕκαστος ὑμῶν σαββατιζέτω πνευματικῶς, μελέτῃ νόμου χαίρων, οὐ σώματος ἀνέσει, δημιουργίαν Θεοῦ θαυμάζων, οὐχ ἕωλα ἐσθίων, καὶ χλιαρὰ πίνων, καὶ μεμετρημένα βαδίζων, καὶ ὀρχήσει καὶ κρότοις νοῦν οὐκ ἔχουσι χαίρων.

S. Aug. *tract* 4 *in Joan Judæi ſerviliter obſervant diem Sabbati, ad luxuriam, ad ebrietatem. Quantò meliùs fœminæ eorum lanam facerent, quàm illo die in Mænianis ſaltarent? Et in Pſal.* 921 *idem ferè.*

and moſt conſonant to the deſign of the Church, and the ends of Religion, and the opportunity of the preſent leiſure, and the intereſts of his Soul. The acts of Religion proper for the Day are Prayers and publick Liturgies, Preaching, Catechizing, acts of Charity, Viſiting ſick Perſons, acts of Euchariſt to God, of Hoſpitality to our poor neighbours, of friendlineſs and civility to all, reconciling differences; and after the publick Aſſemblies are diſſolved, any act of direct Religion to God, or of eaſe and remiſſion to Servants, or whatſoever elſe is good in Manners, or in Piety, or in Mercy. What is ſaid of this great Feaſt of the Chriſtians is to be underſtood to have a greater ſeverity and obligation in the Anniverſary of the Reſurrection, of the Aſcenſion, of the Nativity of our Bleſſed Saviour, and of the deſcent of the Holy Spirit in Pentecoſt. And all days feſtival to the honour of God in remembrance of the holy Apoſtles, and Martyrs, and departed Saints, as they are with prudence to be choſen and retained by the Church, ſo as not to be unneceſſary, or burthenſome, or uſeleſs; ſo they are to be obſerved by us as inſtances of our love of the communion of Saints, and our thankfulneſs for the bleſſing, and the example.

V. COM.

26. *Honour thy Father and thy Mother.* This Commandment *Chriſt* made alſo to be Chriſtian by his frequent repetition and mention of it in his Sermons and Laws, and ſo ordered it, that it ſhould be the band of civil Government and Society. In the Decalogue God ſets this Precept immediately after the duties that concern himſelf, our duty to Parents being in the confines with our duty to God, the Parents being in order of nature next to God, the cauſe of our being and production, and the great Almoners of Eternity, conveying to us the eſſences of reaſonable Creatures, and the charities of Heaven. And when our Bleſſed Saviour in a Sermon to the Phariſees ſpake of Duty to Parents, he reſcued it from the impediments of a vain tradition, and ſecured this Duty, though againſt a pretence of Religion towards God, telling us that God would not himſelf accept a gift which we took from our Parents needs. This duty to Parents is the very firmament and band of Commonwealths. He that honours his Parents will alſo love his Brethren derived from the ſame loins, he will dearly account of all his relatives and perſons of the ſame cognation; and ſo Families are united, and of them Cities and Societies are framed. And becauſe Parents and Patriarchs of Families and of Nations had regal power, they who by any change ſucceeded in the care and government of Cities and Kingdoms ſucceeded in the power and authority of Fathers, and became ſo in eſtimate of Law and true Divinity to all their People. So that the Duty here commanded is due to all our Fathers in the ſence of Scripture and Laws; not only to our natural, but to our civil Fathers, that is, to Kings and Governours. And the Scripture adds *Mothers*, for they alſo, being inſtruments of the bleſſing, are the objects of the Duty. The Duty is, *Honour*, that is, Reverence, and Support, if they ſhall need it. And that which our Bleſſed Saviour calls *not honouring our Parents* in St. *Matthew*, is called in S. *Mark*, *doing nothing for them*; and Honour is expounded by * S. *Paul* to be *maintenance* as well as *reverence*. Then we honour our Parents, if with great readineſs we miniſter to their neceſſities, and communicate our eſtate, and attend them in ſickneſſes, and ſupply their wants, and, as much as lies in us, give them ſupport, who gave us being.

Ὁ λοιδορῶν τὸν πατέρα δυσφημεῖ λόγῳ·
Τὴν εἰς τὸ θεῖον ἐκ μελετᾷ βλασφημίαν,
Menand

Ἐμφανεῖς θεοὶ, μιμούμενοι τὸν ἀγέννητον ἐν τῷ ζωοπλαστεῖν. *de Parentibus dixit* Philo *ad Decal.*

Vivet extento Proculeius avo,
Notus in fratres animi paterni:
Illum aget pennâ metuente ſolvi
Fama ſuperſtes. Hor. *l.* 2. *od* 2.

Τοὺς τε γονεῖς τίμα, τοὺς τ' ἄγχιστ' ἐκγεγαῶτας. Hierocl.

Cùm tibi ſint fratres, fratres ulciſcere læſos:
Cúmque pater tibi ſit, jura tuere patris.
Neceſſaria præſidia vitæ debentur his maximé Cicer. *Offic.* 3.

Mat. 15. 6.
Mar. 7. 12.
* 1 Tim. 5. 17, 18. Γονέας τιμήσωμεν ὑπερβαλλόντως σώματος ὑπηρεσίας καὶ χρημάτων χορηγίαν αὐτοῖς ὑπέχοντες ὅτι μάλιστα προθυμοτάτην. Hierocl. Φέρει δ' ἐπὶ τὴν ἐπιμυθίαν αὐτοῦ, καὶ τὸ τῶν δουλικωτέρων ὑπηρετημάτων ἅπτεσθαί ποτε τοὺς παῖδας, ὥστε καὶ πόδας ἀπονίψαι. Hierocl. *apud* Stobæum.

VI. COM.
Lev. 24. 21.
Num. 35. 16, 17.

27. *Thou ſhalt do no Murther.* So it was ſaid to them of old time; He that kills ſhall be guilty of Judgment, that is, he is to die by the ſentence of the Judge. To this *Chriſt* makes an appendix, *But I ſay unto you, He that is angry with his Brother without a cauſe ſhall be in danger of the Judgment.* This addition of our Bleſſed Saviour, as all the other which are ſeverer explications of the Law than the *Jews* admitted, was directed againſt the vain and imperfect opinion of the Lawyers, who thought to be juſtified by their external works, ſuppoſing, if they were innocent in matter of fact, God would require no more of them than Man did; and what by cuſtom or ſilence of the Laws was not puniſhable by the Judge, was harmleſs before God. And this made them to truſt in the letter, to neglect the duties of Repentance, to omit asking pardon for their ſecret irregularities, and the obliquities and averſations of their ſpirits. And this S. *Paul* alſo complains of, that neglecting *the righteouſneſs of God, they ſought to eſtabliſh their own,* that is, according to Man's Judgment. But our Bleſſed Saviour tells them that ſuch an innocence is not enough; God requires more than conformity, and obſervation of the fact,

Rom. 10. 3.

fact, and exteriour Piety, placing Juſtice not in legal innocency, or not being condemned in judgment of the Law and humane judicature, but in the righteouſneſs of the ſpirit alſo: for the firſt acquits us before Man, but by this we ſhall be held upright in judgment before the Judge of all the world. And therefore beſides abſtinence from murther or actual wounds, *Chriſt* forbids *all anger without cauſe againſt our Brother*, that is, againſt any man.

28. By which not the firſt motions are forbidden, the twinklings of the eye, as the Philoſophers call them, the pro-paſſions and ſudden and irreſiſtible alterations; for it is impoſſible to prevent them, unleſs we could give our ſelves a new nature, any more than we can refuſe to wink with our eye when a ſudden blow is offered at it, or refuſe to yawn when we ſee a yawning ſleepy perſon: but by frequent and habitual mortification, and by continual watchfulneſs, and ſtanding in readineſs againſt all inadvertencies, we ſhall leſſen the inclination, and account fewer ſudden irreptions. A wiſe and meek perſon ſhould not kindle at all, but after violent and great colliſion; and then, if like a flint he ſends a ſpark out, it muſt as ſoon be extinguiſhed as it ſhews, and cool as ſoon as ſparkle. But however, the ſin is not in the natural diſpoſition. But when we entertain it, though it be, as *Seneca* expreſſes it, *cum voluntate non contumaci*, without a determination of revenge, then it begins to be a ſin. Every indignation againſt the perſon of the man, in us is pride and ſelf-love, and towards others ungentleneſs, and an immorigerous ſpirit. Which is to be underſtood, when the cauſe is not ſufficient, or when the anger continues longer, or is exceſſive in the degrees of its proportion.

S. Hieron *epiſt. ad Demetriad.*

Seneca *lib.* 2. *de Ira, c.* 4.

29. The cauſes of allowable Anger are, when we ſee God diſhonoured, or a ſin committed, or any irregularity or fault in matter of Government; a fault againſt the Laws of a Family or good manners, diſobedience or ſtubbornneſs: which in all inſtances where they may be prudently judged ſuch by the Governour, yet poſſibly they are not all direct ſins againſt God and Religion. In ſuch caſes we may *be angry*. But then we may alſo *ſin*, if we exceed in time, or meaſure of degree.

30. The proportion of time S. *Paul* expreſſes, by *not letting the Sun ſet upon our anger*. *Leontius Patricius* was one day extremely and unreaſonably angry with *John* the Patriarch of *Alexandria*; at Evening the Patriarch ſent a ſervant to him with this meſſage, *Sir, the Sun is ſet*: upon which *Patricius* reflecting, and the grace of God making the impreſſion deep, viſible and permanent, he threw away his anger, and became wholly ſubject to the counſel and ghoſtly aids of the Patriarch. This limit S. *Paul* borrowed from the Pſalmiſt: for that which in the fourth Pſalm, verſe 4. we read, *Stand in awe, and ſin not*, the Septuagint reads, *Be angry, but ſin not*. And this meaſure is taken from the analogy of the Law of the *Jews*, that a malefactor ſhould not hang upon the accurſed tree after the Sun was ſet. And if the Laws laid down their juſt anger againſt Malefactours as ſoon as the Sun deſcended, and took off his beams from beholding the example; much more is it reaſonable that a private anger which is not warranted by authority, not meaſured by Laws, not examined by Solemnities of Juſtice, not made reaſonable by conſidering the degree of the cauſes, not made charitable by intending the publick good, not ſecured from injuriousneſs by being diſintereſs'd, and ſuch an anger in which the party is judge, and witneſs, and executioner; it is (I ſay) but reaſon ſuch an anger ſhould unyoke and go to bed with the Sun, ſince Juſtice and Authority laid by the Rods and Axes as ſoon as the Sun unteamed his chariot. *Plutarch* reports that the *Pythagoreans* were ſtrict obſervers of the very letter of this caution: for if Anger had boiled up to the height of injury or reproach, before Sun-ſet they would ſhake hands, ſalute each other, and depart friends. For they were aſhamed that the ſame anger which had diſturbed the counſels of the day, ſhould alſo trouble the quiet and dreams of the night, leſt anger by mingling with their reſt and nightly fancies, ſhould grow natural and habitual. Well, anger muſt laſt no longer; but neither may a Chriſtian's anger laſt ſo long: for if his anger laſt a whole day, it will certainly before night ſour into a crime. A man's anger is like the Spleen, at the firſt it is natural, but in its exceſs and diſtemper it ſwells into a diſeaſe: and therefore although to be angry at the preſence of certain objects is natural, and therefore is indifferent, becauſe he that is an eſſential enemy to ſin never made ſin eſſential to a man; yet unleſs it be alſo tranſient, and paſs off at the command of Reaſon and Religion, it quickly becomes criminal. The meaning is, that it be no more but a tranſient Paſſion, not permanent at all; but that the anger againſt the man paſs into indignation againſt the crime, and pity of the perſon, till the pity grows up into endeavours to help him. For an angry, violent and diſturbed man is like that white Bramble of *Judæa*, of which *Joſephus* reports, that it is ſet on fire by impetuous winds, and conſumes it ſelf, and burns the neighbour-plants.

Leontius *Cypr. Epiſc. in vita ipſius, c.* 14.

Εἴ ποτε προαχθεῖεν εἰς λοιδορίαν ὑπ' ὀργῆς, πρὶν ἢ τὸν ἥλιον δῦναι, τὰς δεξιὰς ἐμβαλλόντες ἀλλήλοις καὶ ἀσπασάμενοι διελύοντο. Plutarch.

And the * evil effects of a violent and paſſionate Anger are ſo great, ſo dangerous, ſo known to all the world, that the very conſideration of them is the beſt argument in the world to diſpute againſt it. Families and Kingdoms have ſuffered horrid calamities; and whatſoever is violent in art or nature hath been made the inſtrument of ſadneſs in the hands of Anger.

* *Iræ Thyeſten exitio gravi Stravêre, & altis urbibus ultimæ Stetêre cauſæ cur perirent Funditus, imprimerétque muris Hoſtile aratrum exercitus inſolens.* Horat. *l.* 1. *od.* 16.

31. The meaſure of the degree is to be eſtimated by humane prudence, that it exceed not the value of the cauſe, nor the proportion of other circumſtances, and that it cauſe no eruption into indiſcretions or undecencies. For therefore *Moſes*'s anger, though for God and Religion, was reproved, becauſe it went forth into a violent and troubled expreſſion, and ſhewed the degree to be inordinate. For it is in this paſſion as in Lightning, which, if it only breaks the cloud, and makes a noiſe, ſhews a tempeſt and diſturbance in nature, but the hurt is none; but if it ſeizes upon a man, or dwells upon a houſe, or breaks a tree, it becomes a judgment and a curſe. And as the one is a miſchief in chance and accident, ſo the other is in morality and choice: if it paſſes from paſſion into action, from a tranſient violence to a permanent injury, if it abides, it ſcorches the garment, or burns the body, and there is no way to make it innocent, but to remove and extinguiſh it, and, while it remains, to tie the hands, and pare the nails, and muzzle it, that it may neither ſcratch, nor bite, nor talk. An anger in God's cauſe may become unhallowed, if it ſees the Sun riſe and ſet: and an anger in the cauſe of a man is innocent according to the degrees of its ſuddenneſs and diſcontinuance. For by its quickneſs and volatile motion it ſhews that it was, 1. unavoidable in its production; or, 2. that it was harmleſs in the event; or, 3. quickly ſuppreſſed. According to which ſeveral caſes Anger is either, 1. natural, or, 2. excuſable, or, 3. the matter of a vertue.

32. The vulgar *Latin* Bible in this Precept of our Bleſſed Saviour reads not the appendix, *without a cauſe*, but indefinitely, *he that is angry with his Brother*; and S. *Hierom* affirms that the clauſe *without a cauſe* is not to be found in the true *Greek* copies. Upon ſuppoſition of which, becauſe it is not to be imagined that all Anger in all cauſes and in all degrees is ſimply unlawful, and S. *Paul* diſtinguiſhes being angry from committing a ſin, *Be angry, but ſin not*; theſe words are left to ſignifie ſuch an anger as is the crime of Homicide in the heart, like the ſecret Luſting called by *Chriſt Adultery in the heart:* and ſo here is forbidden not only the outward act, but the inward inclinations to Murther, that is, * an Anger with deliberation and purpoſe of revenge, this being explicative and additional to the Precept forbidding Murther: which alſo our Bleſſed Saviour ſeems to have intended, by threatning the ſame penalty to this anger or ſpiritual Homicide which the Law inflicted upon the actual and external, that is, judgment or condemnation. And becauſe this prohibition of Anger is an explication and more ſevere commentary upon the Sixth Commandment, it is more than probable that this Anger, to which condemnation is threatned, is ſuch an Anger as hath entertained ſomething of miſchief in the ſpirit. And this agrees well enough with the former interpretation, ſave that it affirms no degree of anger to be criminal as to the height of condemnation, unleſs it be with a thought of violence or deſires of revenge; the other degrees receiving their heightnings and declenſions as they keep their diſtance or approach to this. And beſides, by not limiting or giving caution concerning the cauſe, it reſtrains the malice only or the degree; but it permits other cauſes of anger to be innocent beſides thoſe ſpiritual and moral, of the intereſts of God's Glory and Religion. But this is alſo true, which ſoever of the readings be retained. For the iraſcible faculty having in nature an object proper to its conſtitution and natural deſign, if our anger be commenced upon an object naturally troubleſome, the anger is very natural, and no-where ſaid to be irregular. And he who is angry with a ſervant's unwarineſs or inadvertency, or the remiſſneſs of a child's ſpirit and application to his ſtudies, or on any ſudden diſpleaſure, is not in any ſence guilty of prevaricating the Sixth Commandment, unleſs beſides the object he adds an inequality of degree, or unhandſome circumſtance, or adjunct. And poſſibly it is not in the nature of man to be ſtrict in diſcipline, if the prohibitions of Anger be confined only to cauſes of Religion: and it were hard that ſuch an Anger which is innocent in all effects, and a good inſtrument of Government, ſhould become criminal and damnable; becauſe ſome inſtances of diſpleaſure are in actions not certainly and apparently ſinful. So that our Bleſſed Saviour forbidding us to be *angry without a cauſe*, means ſuch cauſes which are not only irregularities in Religion, but defections in manners; and an Anger may be religious, and political, and œconomical, according as it meets with objects proper to it in ſeveral kinds, It is ſometimes neceſſary that

* Καὶ πάσῃ ὀργῇ ἕπεσθαί τινα ἡδονὴν τὴν ἀπὸ τῆς ἐλπίδος τοῦ τιμωρήσασθαι. Ariſt. 2. *Rhet.*

Si ira non fuerit nec doctrina proficit, nec judicia ſtant, nec crimina compeſcuntur. S Chry. *Si nulla ira ex virtute ſurgeret, Divine animadverſionis impetū per gladium Phinehas non placâſſet* S. Greg. *l.* 5. *Moral.*

that a man carry a tempeſt in his face, and a rod in his hand; but for ever let him have a ſmooth mind, or at leaſt under command, and within the limits of Reaſon and Religion, that he may ſtear ſecurely, and avoid the rocks of ſin: for then he may reprove a Friend that did amiſs, or chaſtiſe an offending Son, or correct a vicious Servant. The ſumm is this: There are no other bounds to hallow or to allow and legitimate Anger, but that, 1. The cauſe be Religion, or matter of Government: 2. That the degree of the Anger in prudent accounts be no bigger than the cauſe: 3. That if it goes forth, it be not expreſſed in any action of uncharitableneſs, or unſeaſonable violence: 4. Whether it goes forth or abides at home, it muſt not dwell long any where; nor abide in the form of a burning coal, but at the moſt of a thin flame, thence paſſing into air ſalutary and gentle, fit to breathe, but not to blaſt. There is this only nicety to be obſerved: That although an Anger ariſing for Religion, or in the matter of Government, cannot innocently abide long; yet it may abide till it hath paſſed forth into its proper and temperate expreſſion, whether of Reprehenſion or Chaſtiſement, and then it muſt ſit down. But if the Anger ariſes from another cauſe, (provided it be of it ſelf innocent, not ſinful in the object or cauſe,) the paſſion in its firſt ſpring is alſo innocent, becauſe it is natural, and on the ſudden unavoidable: but this muſt be ſuppreſſed within, and is not permitted to expreſs it ſelf at all. For in that degree in which it goes out of the mouth, or through the eyes, or from the hand, in that degree it is violent, ought to be corrected and reſtrained: for ſo that paſſion was intended to be turned into vertue. For this paſſion is like its natural parent or inſtrument. And if Choler keeps in its proper ſeat, it is an inſtrument of digeſtion; but if it goes forth into the ſtranger regions of the body, it makes a Fever. And this Anger which commences upon natural cauſes, though ſo far as it is natural it muſt needs be innocent; yet when any conſent of the will comes to it, or that it goes forth in any action or voluntary ſignification, it alſo becomes criminal. Such an Anger is only permitted to be born and die; but it muſt never take nouriſhment, or exerciſe any act of life.

Πειθανώτατοι γὰρ ἀπὸ τῆς φύσεως οἱ ἐν τοῖς πάθεσίν εἰσι. καὶ κυμαίνει ὁ κυματιζόμενος, καὶ χαλεπαίνει ὀργιζόμενος, &c. Ariſt *Poetic.*

33. But if that prohibition be indefinite, then it is certain the analogy of the Commandment, of which this is an explication, referrs it to Revenge or Malice: it is an Anger that is Wrath, an Anger of Revenge or Injury, which is here prohibited. And I add this conſideration, That ſince it is certain that *Chriſt* intended this for an explication of the prohibition of Homicide, the clauſe of [* *without cauſe*] ſeems leſs natural and proper. For it would intimate, that though anger of Revenge is forbidden when it is raſh and unreaſonable; yet that there might be a caſe of being angry with a purpoſe of revenge and recompence, and that in ſuch a cauſe it is permitted to them to whom in all other it is denied, that is, to private perſons: which is againſt the meekneſs and charity of the Goſpel. More reaſonable it is, that as no man might kill his Brother in *Moſes*'s Law by his own private authority; ſo an Anger is here forbidden, ſuch an Anger which no qualification can permit to private perſons, that is, an Anger with purpoſes of Revenge.

* *εἰκῆ ſignificat* in vanum; *i.e. non ſolùm extra cauſam, ſed & extra modum.*

34. But *Chriſt* adds, that a farther degree of this ſin is, when our Anger breaks out in contumelies and ill Language, and receives its increment according to the degree and injury of the reproach. There is a Homicide in the tongue as well as in the heart; and he that kills a man's* reputation by calumnies, or ſlander, or open reviling, hath broken this Commandment. But this is not to be underſtood ſo, but that perſons in authority or friends may reprehend a vicious perſon in language proper to his crime, or expreſſive of his malice or iniquity. *Chriſt* called *Herod Fox:* and although S. *Michael brought not a railing accuſation* againſt Satan, yet the Scripture calls him *an Accuſer*, and *Chriſt* calls him *the Father of lyes*, and S. Peter, *a devourer* and a *roaring Lion*; and S. *John* calls *Diotrephes a lover of pre-eminence*, or ambitious. But that which is here forbidden, is not a repreſenting the crimes of the man for his emendation, or any other charitable or religious end; but a reviling him to do him miſchief, to murther his reputation. Which alſo ſhews, that whatever is here forbidden, is in ſome ſence or other accounted Homicide; the Anger in order to reproach, and both in order to murther, ſubject to the ſame puniſhment, becauſe forbidden in the ſame period of the Law: ſave only that, according to the degrees of the ſin, *Chriſt* proportions ſeveral degrees of puniſhment in the other world, which he apportions to the degrees of death which had ever been among the *Jews*; *viz.* the Sword, and Stoning to death, which were puniſhments legal and judicial; and the Burning infants

——* Δεινὴν δὲ βροτῶν ὑπαλεύεο φήμην.
Φήμη γάρ τε κακὴ πέλεται· κούφη μὲν ἀεῖραι
Ῥεῖα μάλ' ἀργαλέη δὲ φέρειν, χαλεπὴ δ' ἀποθέσθαι.
Heſiod. Ἔργ. *l.* 2.

————*Inſuevit pater optimus hoc me,*
Ut fugerem, exemplis vitiorum quæque notando:
Quum me hortaretur parcè, frugaliter, atque
Viverem utì contentus eo quod mî ipſe paràſſet;
Nonne vides Albi ut malè vivat filius, útque
Barrus inops? ——— ———
———*A turpi meretricis amore*
Cùm deterreret; Sectani diſſimilis ſis.
Nè ſequerer mœchas ——— ———
———*Deprênſi non bella eſt fama Trebonî,*
Aiebat. ——— ——— ———.
Horat *Sat.* 4. *l.* 1.

infants in the Valley of *Hinnom*, which was a barbarous and ſuperſtitious cuſtom uſed formerly by their Fathers, in imitation of the *Phœnician* accurſed rites.

35. The remedies againſt anger, which are preſcribed by Maſters of ſpiritual life, are partly taken from rules of Prudence, partly from Piety and more preciſe rules of Religion. In Prudence, 1. Do not eaſily entertain, or at all encourage, or willingly hear, or promptly believe, Tale-bearers and reporters of other mens faults: for oftentimes we are ſet on fire by an *ignis fatuus*, a falſe flame, and an empty ſtory. 2. Live with peaceable people, if thou canſt. 3. Be not inquiſitive into the miſdemeanours of others, or the reports which are made of you. 4. Find out reaſons of excuſe to alleviate and leſſen the ignorances of a friend, or careleſneſſes of a Servant. 5. Obſerve what object is apteſt to inflame thee, and by ſpecial arts of fortification ſtop up the avenues to that part: If Loſſes, if Contempt, if Incivilities, if Slander, ſtill make it the greateſt part of your imployment to ſubdue the Impotency of that Paſſion that is more apt to raiſe tempeſts. 6. Extirpate petty curioſities of Apparel, Lodging, Diet, and learn to be indifferent in circumſtances: and if you be apt to be tranſported with ſuch little things, do ſome great thing that ſhall cut off their frequent intervening. 7. Do not multiply ſecular cares, and troubleſome negotiations, which have variety of converſation with ſeveral humours of men and accidents of things; but frame to thy ſelf a life ſimple as thou canſt, and free from all affectations. 8. Sweeten thy temper and allay the violence of thy ſpirit with ſome convenient, natural, temperate and medicinal ſolaces; for ſome diſpoſitions we have ſeen inflamed into Anger, and often aſſaulted by Peeviſhneſs, through immoderate faſting and inconvenient auſterities. 9. A gentle anſwer is an excellent Remora to the progreſſes of Anger, whether in thy ſelf or others. For Anger is like the waves of a troubled ſea; when it is corrected with a ſoft reply, as with a little ſtrand, it retires, and leaves nothing behind it but froth and ſhells, no permanent miſchief. 10. (a) Silence is an excellent art: and that was the advice which S. *Iſaac*, an old religious perſon in the Primitive Church, is reported to have followed, to ſuppreſs his Anger within his breaſt, and uſe what means he could there to ſtrangle it; but never permitting it to go forth in Language. Anger and Luſt being like fire, which if you encloſe, ſuffering it to have no emiſſion, it periſhes and dies; but give it the ſmalleſt vent, and it rages to a conſumption of all it reaches. And this advice is coincident with the general rule which is preſcribed in all temptations, that Anger be ſuppreſſed in its cradle and firſt (b) aſſaults. 11. Laſtly, let every man be careful that in his Repentance, or in his Zeal, or his Religion, he be as diſpaſſionate and free from Anger as is poſſible; leſt Anger paſs upon him in a reflex act, which was rejected in the direct. Some mortifiers in their conteſtation againſt Anger, or any evil or troubleſome principle, are like Criers of Aſſizes, who calling for ſilence make the greateſt noiſe; they are extremely angry when they are fighting againſt the habit or violent inclinations to Anger.

Terminum etiam marinus fluctibus Fabricator deſcripſit: arena maris exigua ſæpe inter duas acies intercapedo eſt. Si reprimere iram non potes, memento quia indignabundum mare nil ultra ſpumam & fluctuationem effert. Simocatta.

(a) *Ex quo factus ſum Monachus, ſtatui apud me, ut iracundia extra guttur meum non procederet, dixit S.* Iſaac *Eremita.*

(b) *Melius enim eſt negare primum iræ introitum, etiam de cauſa probabili ſatìs & glorioſa, quàm admiſſam ejicere. S.* Aug. *ad Profuturum.*

36. But in the way of more ſtrict Religion it is adviſed, 1. that he who would cure his anger ſhould pray often. It is S. *Auſtin*'s counſel to the Biſhop *Auxilius*, that, like the Apoſtles in a ſtorm, we ſhould awake *Chriſt*, and call to him for aid, leſt we ſhipwrack in ſo violent paſſions and impetuous diſturbances. 2. Propound to thy ſelf the example of Meek and Patient perſons: remembring always that there is a family of Meek Saints, of which *Moſes* is the Precedent; a family of Patient Saints, under the conduct of *Job*. Every one in the mountain of the Lord ſhall be gathered to his own Tribe, to his own Family, in the great day of Jubilee: and the Angry ſhall periſh with the effects of Anger; and peeviſh perſons ſhall be vexed with the diſquietneſs of an eternal worm and ſting of a vexatious Conſcience, if they ſuffer here the tranſportations and ſaddeſt effects of an unmortified, habitual and prevailing Anger. 3. Above all things endeavour to be humble, to think of thy ſelf as thou deſerveſt, that is, meanly and unworthily: and in reaſon it is to be preſumed thou wilt be more patient of wrong, quiet under affronts and injuries, ſuſceptive of inconveniencies, and apt to entertain all adverſities, as inſtruments of Humiliation, deleteries of Vice, corrections of undecent Paſſions, and inſtruments of Vertue. 4. All the Reaſon, and all the Relations, and all the Neceſſities of mankind are daily arguments againſt the violences and inordinations of Anger. For he that would not have his Reaſon confounded, or his diſcourſe uſeleſs, or his family be a den of Lions; he that would not have his Marriage a daily duel, or his Society troubleſome, or his Friendſhip formidable, or his Feaſts bitter: he that delights not to have his Diſcipline cruel, or his Government tyrannical, or his Diſputations violent, or his Civilities unmannerly,

mannerly, or his Charity be a rudeneſs, or himſelf brutiſh as a Bear, or peeviſh as a Fly, or miſerable upon every accident, and in all the changes of his Life, muſt mortifie his Anger. For it concerns us as much as Peace, and Wiſdom, and Nobleneſs, and Charity, and Felicity are worth, to be at peace in our Breaſts, and to be pleaſed with all God's Providence, and to be in charity with every thing, and with every Man.

VII. COM.

37. *Thou ſhalt not commit Adultery.* Theſe two Commandments are immediate to each other, and of the greateſt cognation: For Anger and Luſt work upon one ſubject; and the ſame fervours of Blood which make Men revengeful, will alſo make Men unchaſte. But the prohibition is repeated in the words of the old Commandment; ſo *it was ſaid to them of old:* Which was not only a prohibition of the violation of the Rites of Marriage, but was even among the *Jews* extended to ſignifie all mixture of Sexes not matrimonial. For Adultery in Scripture is ſometimes uſed to ſignifie Fornication, and Fornication for Adultery; as it is expreſſed in the Permiſſions of Divorce in the caſe of Fornication: And by *Moſes*'s Law Fornication alſo was forbidden, and it was hated alſo and reproved in the natural. But it is very probable that this Precept was reſtrained only to the inſtance of Adultery in the proper ſence, that is, violation of Marriage: For *Moſes* did in other annexes of the Law forbid Fornication. And as a blow or wound was not eſteemed in *Moſes*'s Law a breach of the Sixth Commandment; ſo neither was any thing but Adultery eſteemed a violation of the Seventh by very many of their own Doctors; of which I reckon this a ſufficient probation, becauſe they permitted ſtranger Virgins and Captives to fornicate; only they believed it ſinful in the *Hebrew* Maidens. And when two Harlots pleaded before *Solomon* for the Baſtard-Child, he gave ſentence of their queſtion, but nothing of their crime. * *Strangers* with the *Hebrews* ſignified many times Harlots, becauſe they were permitted to be ſuch, and were entertained to ſuch purpoſes. But theſe were the licenſes of a looſer interpretation; God having to all Nations given ſufficient teſtimony of his deteſtation of all Concubinate not hallowed by Marriage. Of which among the Nations there was abundant teſtimony, in that the Harlots were not permitted to abide in the Cities, and wore veils in teſtimony of their ſhame and habitual undecencies; which we obſerve * in the ſtory of *Thamar*, and alſo in *Chryſippus*. And although it paſſed without puniſhment, yet never without ſhame, and a note of turpitude. And the abſtinence from Fornication was one of the Precepts of *Noah*, to which the *Jews* obliged the ſtranger-Proſelytes, who were only Proſelytes of the Houſe: and the Apoſtles enforce it upon the *Gentiles* in their firſt Decree at *Jeruſalem*, as renewing an old ſtock of precepts and obligations in which all the converted and religious *Gentiles* did communicate with the *Jews*.

Ut furoris inſederit virus, libidinis quoque incendium neceſſe eſt peterare. Caſſian.

——— *Numquid ego à te*
Magno prognatam depoſco Conſule ———
Velatámque ſtolâ, mea cum conferbuit ira?
Horat. *Serm. l.* 1 *Sat.* 2.

* *Ξένας vocârunt Græci Meretrices & peregrinas, ad morem & ad verbum Hebræorũ; & Menandrum transferens* Terentius *peregrinam vocat Andriam.*

* Gen. 38. 14.

38. To this *Chriſt* added, that the Eyes muſt not be adulterous; his Diſciples muſt not only abſtain from the act of unlawful Concubinate, but from the impurer intuition of a wife of another man: So according to the deſign of his whole Sermon oppoſing the Righteouſneſs of the Spirit to that of the Law, or of Works, in which the *Jews* confided. Chriſtians muſt have chaſt deſires, not indulging to themſelves a liberty of looſer thoughts; keeping the threſhold of their Temples pure, that the Holy Ghoſt may obſerve nothing unclean in the entry of his habitation. For he that luſts after a woman, wants nothing to the conſummation of the act but ſome convenient circumſtances; which becauſe they are not in our power, the act is impeded, but nothing of the malice abated. But ſo ſevere in this was our bleſſed Maſter, that he commanded us rather to *put our eyes* out, than to ſuffer them to become an *offence* to us; that is, an inlet of ſin, or an invitation or tranſmiſſion of impurity: By *putting our eyes out*, meaning the extinction of all incentives of luſt, the rejection of all opportunities and occaſions, the quitting all conditions of advantage which miniſters fuel to this Hell-fire. And by this ſeverity we muſt underſtand all beginnings, temptations, likeneſſes, and inſinuations and minutes of luſt and impurity, to be forbidden to Chriſtians; ſuch as are all moroſe delectations in vanity, wanton words, geſtures, balls, revellings, wanton diet, gariſh and laſcivious dreſſings and trimmings of the body, looſer banquetings; all *making proviſions for the fleſh to fulfil the luſts of it*, all luſt of concupiſcence, and all *luſt of the eye*, and all luſt of the hand, unclean contacts, are to be reſcinded; all luſt of the tongue and palate, all ſurfeiting and drunkenneſs. For it is impoſſible to keep the Spirit pure, if it be expoſed to all the entertainment of enemies. And if *Chriſt* forbade the wanton eye, and placed it under the prohibition of adultery; it is certain, whatſoever miniſters to that Vice, and invites to it, is within the ſame reſtraint;

Nihil refert quibus membris adulteraveris dixit Archeſilaus philoſ. apud Plutarch. ἀρχὴ τοῦ ἔρωτος ὅρασις. Plat.

Ut jam ſervaris bene corpus, adultera mens eſt:
Omnibus excluſis intus adulter erit. Ovid.

Inceſta eſt etiam ſine ſtupro quæ ſtuprum quærit. Seneca.

Πόθεν ποτ᾽ ἆρα γίνεται μοιχῶν γένος; ἐκ κιναιδιῶντος ἀνδρὸς ἐν ἀφροδισίοις. Cleanthes.

it is the *eye*, or the *hand*, or the *foot*, that is to be cut off. To this Commandment faſtings and ſevere abſtinences are apt to be reduced, as being the proper abſciſſion of the inſtruments and temptations of luſt, to which *Chriſt* envites by the mixt propoſition of threatning and reward: for *better it is to go to Heaven with but one eye or one foot*, that is, with a body half nouriſhed, *than* with full meals and an active luſt to *enter into Hell*. And in this our bleſſed Lord is a Phyſician rather than a Law-giver: For abſtinence from all impure Concubinate, and moroſe delectations ſo much as in thought, being the Commandment of God; that *Chriſt* bids us retrench the occaſions and inſinuations of luſt, it is a facilitating the duty, not a new ſeverity, but a ſecurity and caution of prudence.

VIII. COM. 39. *Thou ſhalt not Steal.* To this Precept *Chriſt* added nothing, becauſe God had already in the Decalogue fortified this Precept with a reſtraint upon the * Deſires. (*a*) For the Tenth Commandment forbids all coveting of our Neighbour's goods. For the Wife there reckoned, and forbidden to be deſired from another man, is not a reſtraint of libidinous appetite, but of the covetous; it being accounted part of wealth to have a numerous family, many wives, and many ſervants. And this alſo God by the Prophet *Nathan* upbraided to *David*, as an inſtance of *David*'s wealth, and God's liberality. But yet this Commandment *Chriſt* adopted into his Law, it being prohibited by the natural Law, or the Law of right Reaſon; Commonwealths not being able to ſubſiſt without diſtinction of dominion, nor induſtry to be encouraged but by propriety, nor families to be maintained but by defence of juſt Rights and truly purchaſed Poſſeſſions. And this prohibition extends to all injuſtice, whether done by force or fraud; whether it be by ablation, or prevention, or detaining of rights; any thing in which injury is done directly or obliquely to our Neighbour's fortune.

* *Creſcit indulgens ſibi dirus hydrops,*
Nec ſitim pellit, niſi cauſa morbi
Fugerit venis & aquoſus albo
Corpore languor. Horat. *l.* 2. *Od.* 2.

(*a*) Ὁ γὰρ τοῖς ἀλλοτρίοις ἐπικεχηνὼς, κοινὸς πόλεως ἐχθρός· βουλήσει μὲν πάντων, δυνάμει δὲ τὰ τῶν τινῶν ἀφαιρούμενος. Philo *in Expoſit. gener.*

Κλοπὴ μὲν χρημάτων ἀνελεύθερον. Plat. *l.* 10 *de Leg.*

Δὼς ἀγαθὴ, ἅρπαξ δὲ κακὴ, θανάτοιο δότειρα. Heſiod *l.* 1. Ἔργ.

Paulus *J. C. l.* 1. *D. de furtis.* Ulpian *l. Proborum, D de Verborum ſignificatione.*

IX. COM. 40. *Thou ſhalt not bear falſe Witneſs.* That is, Thou ſhalt not anſwer in judgment againſt thy Neighbour falſly; which teſtimony in the Law was given ſolemnly and by Oath, invoking the Name of God. *I adjure thee by God that thou tell us whether thou be the CHRIST*, ſaid the High-Prieſt to the bleſſed *Jeſus*; that is, ſpeak upon thy Oath: and then he told them fully, though they made it the pretence of murthering him, and he knew they would do ſo. Confeſſing and witneſſing truth is giving glory to God; but falſe witneſs is high injuſtice, it is inhumanity and treaſon againſt the quietneſs, or life, or poſſeſſion of a juſt perſon; it is in it ſelf irregular and unreaſonable, and therefore is ſo forbidden to Chriſtians, not only as it is unjuſt, but as it is falſe. For a lye in communication and private converſe is alſo forbidden as well as unjuſt teſtimony: (*a*) *Let every man ſpeak truth with his neighbour*; that is, in private ſociety. And whether a lye be in * jeſt or earneſt, when the purpoſe is to deceive and abuſe, though in the ſmalleſt inſtance, it is in that degree criminal, as it is injurious. I find not the ſame affirmed in every deception of our neighbours, wherein no man is injured, and ſome are benefited; the errour of the affirmation being nothing but a natural irregularity, nothing malicious, but very charitable. I find no ſeverity ſuperadded by *Chriſt* to this Commandment, prohibiting ſuch diſcourſe which, without injury to any man, deceives a man into piety or ſafety. But this is to be extended no farther: In all things elſe we muſt be ſevere in our diſcourſes, and *neither lye in a great matter nor a ſmall, for the cuſtom thereof is not good*, ſaith the ſon of *Sirach*. I could add concerning this Precept, That, *Chriſt* having left it in that condition he found it in the Decalogue, without any change or alteration of circumſtance, we are commanded to give true teſtimony in Judgment; which becauſe it was under an Oath, there lies upon us no prohibition, but a ſeverity of injunction, to ſwear truth in judgment when we are required. The ſecuring of Teſtimonies was by the ſanctity of an Oath, and this remains unaltered in Chriſtianity.

Οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσετ' ἀρωγός. Homer *l.* 4. *Ill.*

Ὃς δέ κε μαρτυρίῃσιν ἑκὼν ἐπίορκον ὀμόσσας
Ψεύσεται, ἐν δὲ δίκην βλάψας, νήκεστον ἀάσθη,
Τοῦ δέ τ' ἀμαυροτέρη γενεὴ μετόπισθε λέλειπται.
Heſiod. *l.* 1. Ἔργ.

Ἀλήθεια ἐστὶ μεγάλη ἀρχὴ τῆς ἀρετῆς. Pind.
Ψεῦδος δὲ μισεῖ πᾶς φρόνιμος καὶ σοφός.
Menand.

(*a*) Epheſ. 4. 25.

* *Epaminondam nè joco quidem mentitum fuiſſe narrant fidi ſcriptores.* Probus. *Idem de Ariſtide refert* Plutarchus.

X COM. 41. *Thou ſhalt not covet.* This Commandment we find no-where repeated in the Goſpel by our Bleſſed Saviour; but it is inſerted in the repetition of the Second Table, which St. *Paul* mentioned to the *Romans*. For it was ſo abundantly expreſſed in the incloſure of other Precepts, and the whole deſign of *Chriſt*'s Doctrines, that it was leſs needful ſpecially to expreſs that which is every-where affixed to many Precepts Evangelical. Particularly it is inherent in

Furtum quoque ſine ulla attrectatione fieri poſſe ſolâ mente, atque animo ut furtum fiat annitente. A. Gell. *l.* 11. *c.* 18.

Has patitur pœnas peccandi ſola voluntas.
Nam ſeclus intra ſe tantùm qui cogitat ullum,
Facti crimen habet —— Juvenal.

Dixit Xenocrates, *Non minùs eſſe turpe oculos quam pedes in aliena immittere.*

in the firſt Beatitude, *Bleſſed are the poor in ſpirit:* and it means, that we ſhould not wiſh our Neighbour's goods with a deliberate entertained deſire, but that upon the commencement of the motion it be disbanded inſtantly. For he that does not at the firſt addreſs and incitement of the paſſion ſuppreſs it, he hath given it that entertainment which in every period of ſtaying is a degree of moroſe delectation in the appetite. And to this I find not *Chriſt* added any thing; for the Law it ſelf, forbidding to entertain the deſire, hath commanded the inſtant and preſent ſuppreſſion: they are the ſame thing, and cannot reaſonably be diſtinguiſhed. Now that *Chriſt* in the inſtance of Adultery hath commanded to abſtain alſo from occaſions and acceſſes towards the Luſt, in this is not the ſame ſeverity; becauſe the vice of Covetouſneſs is not ſuch a wild-fire as Luſt is, not inflamed by contact, and neighbourhood of all things in the world. Every thing may be inſtrumental to libidinous deſires, but to covetous appetites there are not temptations of ſo different natures.

42. Concerning the order of theſe Commandments it is not unuſefully obſerved, that, if we account from the firſt to the laſt, they are of greateſt perfection which are laſt deſcribed; and he who is arrived to that ſeverity and dominion of himſelf as not to deſire his Neighbour's goods, is very far from actual injury, and ſo in proportion; it being the leaſt degree of Religion to confeſs but One God. But therefore Vices are to take their eſtimate in the contrary order: he that prevaricates the Firſt Commandment is the greateſt ſinner in the world; and the leaſt is he that only covets without any actual injuſtice. And there is no variety or objection in this, unleſs it be altered by the accidental difference of degrees; but in the kinds of ſin the Rule is true. This only, The Sixth and Seventh are otherwiſe in the *Hebrew* Bibles than ours, and in the *Greek* otherwiſe in *Exodus* than in *Deuterouomy:* and by this rule it is a greater ſin to commit Adultery than to kill: concerning which we have no certainty, ſave that S. *Paul* in one reſpect makes the ſin of Uncleanneſs the greateſt of any ſin whoſe ſcene lies in the Body; *Ever ſin is without the body, but he that commits Fornication ſins againſt his own body.*

The PRAYER.

O *Eternal* Jeſus, *Wiſdom of thy Father, thou Light of* Jews *and Gentiles, and the great Maſter of the world, who by thy holy Sermons and cleareſt Revelations of the Myſteries of thy Father's Kingdom didſt invite all the world to great degrees of Juſtice, Purity and Sanctity, and inſtruct us all in a holy Inſtitution, give us underſtanding of thy Laws; that the light of thy celeſtial Doctrine illuminating our darkneſſes, and making bright all the receſſes of our ſpirits and underſtandings, we may direct our feet, all the lower man, the affections of the inferiour appetite, to walk in the paths of thy Commandments. Deareſt God, make us to live a life of Religion and Juſtice, of Love and Duty; that we may adore thy Majeſty, and reverence thy Name, and love thy Mercy, and admire thy infinite Glories and Perfections, and obey thy Precepts. Make us to love thee for thy ſelf, and our Neighbours for thee; make us to be all Love and all Duty: that we may adorn the Goſpel of thee our Lord, walking worthy of our Vocation: that as thou haſt called us to be thy Diſciples, ſo we may walk therein, doing the work of faithful ſervants, and may receive the adoption of ſons, and the gift of eternal glory, which thou haſt reſerved for all the Diſciples of thy holy Inſtitution. Make all the world obey thee as a Prophet; that, being redeemed and purified by thee our High-Prieſt, all may reign with thee our King in thy eternal Kingdom, O Eternal* Jeſus, *Wiſdom of thy Father.* Amen.

Of the Three additional Precepts which *Chriſt* ſuperinduced and made parts of the Chriſtian Law.

DISCOURSE XI.

Of CHARITY, with its parts, Forgiving, Giving, not Judging.

Of Forgiveneſs. PART I.

1. THE Holy *Jeſus* coming to reconcile all the world to God, would reconcile all the parts of the world one with another, that they may rejoyce in their common Band and their common Salvation. The firſt inſtance of Charity forbad to Chriſtians all Revenge of Injuries: which was a perfection and endearment of duty beyond what either moſt* of the old Philoſophers, or the Laws of the Nations, or of *Moſes*, ever practiſed or enjoyned. For Revenge was eſteemed to unhallowed, unchriſtian natures as ſweet as life, a ſatisfaction of injuries, and the only cure of maladies and affronts. Only, Laws of the wiſeſt Commonwealths commanded that Revenge ſhould be taken by the Judge: a few caſes being excepted, in which, by ſentence of the Law, the injur'd perſon or his neareſt Relative might be the Executioner of the Vengeance: as among the *Jews* in the caſe of Murther; among the *Romans*, in the caſe of an Adultereſs or a raviſhed Daughter, the Father might kill the Adultereſs or the Raviſher. In other things the Judge only was to be the Avenger. But *Chriſt* commanded his Diſciples, rather than to take revenge, to expoſe themſelves to a ſecond injury; rather *offer the other cheek*, than be avenged for a blow on his: *For vengeance belongs to God*, and he will retaliate. And *to* that *wrath we muſt give place*, ſaith S. *Paul*; that is, *in well-doing* and evil-ſuffering *commit our ſelves to his righteous judgment*, leaving room for his execution, who will certainly do it, if we ſnatch not the ſword from his arm.

* Plutarchus *tamen multa præclara dicit de charitate erga inimicos. Simplicitati & magnanimitati atque bonitati plus loci hîc eſt quàm in amicitiis —— Oblatâ occaſione ulciſcendi inimicum, eum miſſum facere æquanimitatis eſt. Qui verò miſeratur inimicum afflictum, & opem fert indigenti, & filiis ejus ac familiæ adverſo ipſorum tempore operam ſuam ſtudiúmque defert, hunc qui non amat, huic pectus atrum eſt atque adamantinum, &c. De cap. ex inim. utilit.*

Et Cicero *dixit Cæſari; Pompeii ſtatuas reſtituendo, tuas defixiſti.*

Juſtitiæ primum munus eſt, ut nè cui noceas, niſi laceſſitus injuriâ. Cic. *de Offic.*

Exod. 21. 23. Levit 24. 20. Deut. 19. 21.

Idcirco Judiciorum vigor, juriſque publici tutela videtur in medio conſtituta, nè quiſquam ſibi ipſi permittere valeat ultionem. Honor. & Theod. *in Cod. Theodoſ.*

Rom. 12. 19.

2. But ſome obſerve, that our Bleſſed Saviour inſtanced but in ſmaller injuries. He that bad us ſuffer a Blow on the cheek, did not oblige us tamely to be ſacrificed: he that enjoyned us to put up the loſs of our Coat and Cloak, did not ſignifie his pleaſure to be that we ſhould offer our Family to be turned out of doors, and our whole eſtate aliened and cancelled; eſpecially we being otherwiſe obliged to provide for them under the pain of the curſe of *Infidelity*. And indeed there is much reaſon our defences may be extended, when the injuries are too great for our ſufferance; or that our defence bring no greater damage to the other than we divert from our ſelves. But our Bleſſed Saviour's prohibition is inſtanced in ſuch ſmall particulars, which are no limitations of the general Precept, but particulars of common conſideration. *But I ſay unto you, reſiſt not evil*; ſo our *Engliſh* Teſtament reads it: but the word ſignifies, *avenge not evil*; and it binds us to this only, That we be not avengers of the wrong, but rather ſuffer twice, than once to be avenged. He that is ſtruck on the face may run away, or may divert the blow, or bind the hand of his enemy, and he whoſe Coat is ſnatched away may take it again, if without injury to the other he may do it. We are ſometimes bound to *reſiſt evil:* every clearing of our innocence, refuting of calumnies, quitting our ſelves of reproach, is a reſiſting evil; but ſuch which is hallowed to us by the example of our Lord himſelf and his Apoſtles. But this Precept is clearly expounded by S. *Paul*, *Render not evil for evil*, that is, be not revenged. You may either ſecure or reſtore your ſelves to the condition of your own poſſeſſions or fame, or preſerve your life, provided that no evil be returned to him that offers the injury. For ſo ſacred are the Laws of *Chriſt*, ſo holy and great is his Example, ſo much hath he endear'd us who were his Enemies, and ſo frequently and ſeverely hath he preached and enjoyned Forgiveneſs; that he who knows

Μὴ ἀντιστῆναι τῷ πονηρῷ *ſumitur ſenſu generali pro omni retaliatione.*

Rom. 12. 17.

knows not to forgive, knows not to be like a Chriſtian, and a Diſciple of ſo gentle a Maſter.

3. So that the ſmallneſs or greatneſs of the inſtance alters not the caſe in this duty: In the greateſt matters we are permitted only to an innocent defence, in the ſmalleſt we may do ſo too. I may as well hold my coat faſt as my gold, and I may as well hide my goods as run away; and that's a defence. And if my life be in danger, I muſt do no more but defend my ſelf. Save only that defence in caſe of life is of a larger ſignification than in caſe of goods. I may wound my enemy, if I cannot elſe be ſafe; I may diſarm him, or in any ſenſe diſable him, and this is extended even to a liberty to kill him, if my defence neceſſarily ſtands upon ſo hard conditions. For although I muſt not give him a wound for a wound, becauſe that cannot cure me, but is certainly Revenge; yet when my life cannot be otherwiſe ſafe than by killing him, I have uſed that liberty which Nature hath permitted me, and *Chriſt* hath not forbidden, who only interdicted Revenge, and forbade no defence which is charitable and neceſſary, and not blended with malice and anger. And it is as much charity to preſerve my ſelf as him, when I fear to die.

Succuram perituro, ſed ut ipſe non peream: niſi ſi futurus ero magni hominis aut magnæ rei merces. Sen.

4. But although we find this no-where forbidden, yet it is very conſonant to the excellent mercy of the Goſpel, and greatly laudable, if we chuſe rather to loſe our life, in imitation of *Chriſt*, than ſave it by the loſs of another's in purſuance of the permiſſions of Nature. When Nature only gives leave, and no Lawgiver gives command to defend our lives, and the excellence of Chriſtianity highly commends dying for our enemies, and propounds to our imitation the greateſt Example that ever could be in the world; it is a very great imperfection, if we chuſe not rather to obey an inſinuation of the Holy *Jeſus*, than with greedineſs and appetite purſue the bare permiſſions of Nature. But in this we have no neceſſity. Only this is to be read with two cautions: 1. So long as the aſſaulted perſon is in actual danger, he muſt uſe all arts and ſubterfuges which his wit or danger can ſupply him with, as paſſive defence, flight, arts of diverſion, entreaties, ſoft and gentle anſwers, or whatſoever is in its kind innocent, to prevent his ſin and my danger; that when he is forced to his laſt defence, it may be certain he hath nothing of revenge mingled in ſo ſad a remedy. 2. That this be not underſtood to be a permiſſion to defend our lives againſt an angry and unjuſt Prince. For if my lawful Prince ſhould attempt my life with rage, or with the abuſed ſolemnities of Law; in the firſt caſe the ſacredneſs of his Perſon; in the ſecond, the reverence and religion of Authority, are his defenſatives, and immure him, and bind my hands, that I muſt not lift them up, but to Heaven, for my own defence and his pardon.

Privatas micitias, non principis, ulciſcar, dixit Tiberius, Tacit. *l.* 3. *Annal.*

5. But the vain pretences of vainer perſons have here made a queſtion where there is no ſcruple: And if I may defend my Life with the ſword, or with any thing which Nature and the Laws forbid not, why not alſo mine Honour, which is as dear as life, which makes my life without contempt, uſeful to my friend, and comfortable to my ſelf? For to be reputed a Coward, a baffled Perſon, and one that will take affronts, is to be miſerable and ſcorned, and to invite all inſolent Perſons to do me injuries. May I not be permitted to fight for mine Honour, and to wipe off the ſtains of my reputation? Honour is as dear as Life, and ſometimes dearer. To this I have many things to ſay. For that which Men in this Queſtion call *Honour*, is nothing but a reputation amongſt perſons vain, unchriſtian in their deportment, empty and ignorant Souls, who count that the Standard of Honour which is the Inſtrument of Reprobation; as if to be a Gentleman were to be no Chriſtian. They that have built their Reputation upon ſuch Societies, muſt take new eſtimates of it, according as the Wine, or Fancy, or Cuſtom, or ſome great fighting perſon ſhall determine it; and whatſoever envites a quarrel is a rule of Honour. But then it is a ſad conſideration to remember, that it is accounted Honour not to recede from any thing we have ſaid or done. It is honour not to take the Lye; in the mean time it is not diſhonourable to lye indeed, but to be told ſo: And not to kill him that ſays it, and venture my life and his too, that is a forfeiture of reputation. A Miſtreſs's favour, an idle diſcourſe, a jeſt, a jealouſie, a health, a gaiety, any thing muſt engage two lives in hazard, and two Souls in ruine; or elſe they are diſhonoured. As if a life, which is ſo dear to a man's ſelf, which ought to be dear to others, which all Laws and wiſe Princes and States have ſecured by the circumvallation of Laws and Penalties, which nothing but Heaven can recompenſe for the loſs of, which is the breath of God, which to preſerve *Chriſt* died, the Son of God died, as if this were ſo contemptible a thing, that it muſt be ventured for ſatisfaction of a vicious perſon, or a vain cuſtom, or ſuch a folly which a wiſe and a ſevere perſon, had rather die than be guilty of. Honour is from him that honours. Now certainly God and the King are the

fountains of Honour; right Reaſon and Religion, the Scripture and the Laws, are the beſt Rules of eſtimating Honour. And if we offer to account our Honours by the ſenſeleſs and illiterate diſcourſes of vain and vicious perſons, our honour can be no greater than the fountain from whence it is derivative: And at this rate *Harpaſte*, *Seneca*'s Wife's Fool, might have declared *Therſites* an honourable perſon; and every bold Gladiator in a *Roman* Theatre, or a fighting Rebel among the Slaves of *Sparta*, or a Trooper of *Spartacus* his Guard, might have ſtood upon their Honour upon equal and as fair a challenge. Certainly there is no greater honour than to be like the Holy *Jeſus*, and he is delectable in the eyes of God, and ſo are all his relatives and followers, by participation of his honour; and nothing can be more honourable than to do wiſe and excellent actions, according to the account of divine and humane Laws: And if either God or the King can derive Honour upon their Subjects, then whatſoever is contrary to that which they honour muſt needs be baſe, diſhonourable and inglorious.

6. But if we be troubled for fear of new and ſucceeding injuries, and will needs fight, and as much as lies in us kill our Brother to * prevent an injury; nothing can be more unworthy of a Chriſtian, nothing can be more inhumane. *Cato*, pleading in the *Roman* Senate in the behalf of the *Rhodian* Embaſſadors, who came to beg peace of the Commonwealth, which had entertained an anger and ſome thoughts of war againſt them, upon pretence that the *Rhodians* would war with them when they durſt, diſcourſed ſeverely and prudently againſt ſuch unreaſonable purpoſes. And the life of men and the intereſt of States, is not like the trade of Fencers, whoſe lot is to conquer if they ſtrike firſt, to die if they be prevented. Man's life is not eſtabliſh'd upon ſo unequal and unreaſonable neceſſities, that either we muſt firſt do an injury, or elſe it is certain we muſt receive a miſchief. God's Providence and Care in his Government of the World is more vigilant and merciful, and he protects perſons innocent and juſt in all caſes; except when he means to make an injury the inſtrument of a grace, or a violent death to be the gate of glory. It was not ill anſwered of *Merope* to King *Polyphontes*, who therefore killed his Brother, becauſe he had entertained a purpoſe to have killed him: *You ſhould only have done the ſame injury to him which he did to you; you ſhould ſtill have had a purpoſe to kill him:* For his injuſtice went no farther; and it is hard to requite ill and uncertain purpoſes with actual murther, eſpecially when we are as much ſecured by the power of Laws, as the whole Commonwealth is in all its greateſt intereſts. And therefore for Chriſtians to kill a man to prevent being baffled or deſpiſed, is to uſe an extream deſperate remedy, infinitely painful and deadly, to prevent a little griping in the belly foreſeen as poſſible to happen it may be three years after. But beſides, this objection ſuppoſes a diſeaſe almoſt as earneſtly to be cured as this of the main queſtion; for it repreſents a man keeping company with lewd and debauch'd perſons, ſpending his time in vanity, drunken ſocieties, or engaged in luſt, or placing his ſcene amongſt perſons apt to do affronts and unworthy miſdemeanors: And indeed an affront, an injury, a blow, or a loud diſgrace, is not the conſequent of not fighting, but a puniſhment for engaging in looſe, baſer and vicious company. If the Gallants of the Age would find an honeſt and a noble employment, or would be delicate in the choice of their friends and company, or would be ſevere in taking accounts of themſelves and of their time, would live as becomes perſons wiſe and innocent, that is, like Chriſtians, they would ſoon perceive themſelves removed far from injuries, and yet farther from trouble, when ſuch levities of miſchance or folly ſhould intervene. But ſuppoſe a man affronted or diſgraced, it is conſiderable whether the man deſerve it or no; if he did, let him entertain it for his puniſhment, and uſe it for an inſtrument of correction and humility: If he did not, as an inſtance of fortitude, and deſpite of lower things. But to venture lives to aboliſh a paſt act, is madneſs, unleſs in both thoſe loves there was not good enough to be eſteemed greater and of better value, than the light affront had in it of miſery and trouble. Certainly thoſe perſons are very unfortunate, in whoſe lives much more pleaſure is not, than there is miſchief in a light blow, or a lighter affront, from a vain or an angry perſon. But ſuppoſe there were not, yet how can fighting or killing my adverſary wipe off my aſperſion, or take off my blow, or prove that I did not lye? For it is but an ill argument to ſay, If I dare kill him, then I did not lye; or, If I dare fight, then he ſtruck me not; or, If I dare venture damnation, then I am an honourable perſon. And yet farther, who gave me power over my own life, or over the life of another, that I ſhall venture my own, and offer to take his? God and God's Vicegerent only are the Lords of Lives: Who made us Judges, and Princes, or Gods? And if we be not ſuch, we are murtherers and villains. When *Moſes* would have parted the Duelliſts that

* Εἰ γάρ σε ἔμελλεν, ὡς σὺ φῂς, κτείνειν πόσις, Χρὴ καί σε μέλλειν, ὡς χρόνος παρῆλθεν. Euripid. *Quis hoc ſtatuit unquam, aut cui concedi ſine ſummo omnium periculo poteſt, ut eum jure potuerit occidere, à quo metuiſſe ſe dicat, nè ipſe poſteriùs occideretur?* Cicero.

that fought in *Egypt*, the injurious perſon asked him, *Who made thee a judge or ruler over us? Wilt thou kill me, as thou didſt the Egyptian yeſterday?* meaning, he had no power to kill, none to judge of life and death, unleſs he had been made a Ruler. Yea, but fleſh and blood cannot endure a blow or a diſgrace. Grant that too; but take this into the account, *Fleſh and blood ſhall not inherit the kingdom of God.* And yet beſides this, thoſe perſons have but a tender ſtock of reaſon and wiſdom and patience, who have not diſcourſe enough to make them bear an injury, which the Philoſophy of the Gentiles, without the light of Chriſtianity, taught them to tolerate with ſo much equanimity and diſpaſſionate entertainment. That perſon is not a man, who knows not how to ſuffer the inconvenience of an accident, and indiſcretion of light perſons: Or if he could not, yet certainly that is a mad impatience, when a man, to remedy the pain of a drop of ſcalding water, ſhall drench himſelf in the liquid flames of pitch and a bituminous bath.

Οὗτος κράτιστός ἐστ' ἀνὴρ ———
Ὅστις ἀδικεῖσθαι πλεῖστ' ἐπίσταται βροτῶν,
Menand.

7. Truth is, to fight a Duel is a thing that all Kingdoms are bound to reſtrain with higheſt ſeverity: It is a conſociation of many the worſt acts that a perſon ordinarily can be guilty of; it is want of Charity, of Juſtice, of Humility, of truſt in God's Providence; it is therefore Pride, and Murther, and Injuſtice, and infinite Unreaſonableneſs; and nothing of a Chriſtian, nothing of excuſe, nothing of honour is in it, if God and wiſe men be admitted Judges of the Liſts. And it would be conſidered, that every one that fights a Duel, muſt reckon himſelf as dead or dying: (for however any man flatters himſelf by ſaying he will not kill, if he could avoid it; yet, rather than be killed, he will, and to the danger of being killed his own act expoſes him.) Now is it a good poſture for a man to die with a ſword in his hand thruſt at his Brother's breaſt, with a purpoſe either explicite or implicit to have kill'd him? Can a man die twice, that in caſe he miſcarries and is damned for the firſt ill dying, he may mend his fault, and die better the next time? Can his vain, imaginary and fantaſtick ſhadow of Reputation, make him recompence for the diſgrace and confuſion of face, and pains and horrours of Eternity? Is there no ſuch thing as forgiving injuries, nothing of the diſcipline of *Jeſus* in our ſpirits: Are we called by the Name of *Chriſt*, and have nothing in us but the Spirit of *Cain*, and *Nimrod*, and *Joab*? If neither Reaſon nor Religion can rule us, neither intereſt nor ſafety can determine us, neither life nor eternity can move us, neither God nor wiſe men be ſufficient Judges of Honour to us; then our Damnation is juſt, but it is heavy; our fall is certain, but it is cheap, baſe, and inglorious. And let not the Vanities or the Gallants of the World ſlight this friendly monition, rejecting it with a ſcorn, becauſe it is talking like a Divine: It were no diſparagement if they would do ſo too, and believe accordingly; and they would find a better return of Honour in the Crowns of Eternity by talking like a Divine, than by dying like a Fool; by living in imitation and obedience to the laws of the Holy *Jeſus*, than by periſhing, or committing murther, or by attempting it, or by venturing it, like a weak, impotent, paſſionate and brutiſh perſon. Upon this Chapter it is ſometimes asked, Whether a Virgin may not kill a Raviſher to defend her Chaſtity? Concerning which, as we have no ſpecial and diſtinct warrant, ſo there is in reaſon and analogy of the Goſpel much for the negative. For ſince his act alone cannot make her criminal, and is no more than a wound in my body, or a civil or a natural inconvenience; it is unequal to take a life in exchange for a leſſer injury, and it is worſe that I take it my ſelf. Some great examples we find in ſtory, and their names are remembred in honour: But we can make no judgment of them, but that their zeal was reprovable for its intemperance, though it had excellency in the matter of the Paſſion.

8. But if we may not ſecure our Honour, or be reveng'd for Injuries by the Sword, may we not crave the Juſtice of the Law, and implore the Vengeance of the Judge, who is appointed *for Vengeance againſt Evil-doers?* And the Judge being the King's Officer, and the King God's Vicegerent, it is no more than imploring God's hand; and that is *giving place to wrath*, which St. *Paul* ſpeaks of, that is, permitting all to the Divine Juſtice. To this I anſwer, That it is not lawful to go to Law for every occaſion or ſlighter injury, becauſe it is very diſtant from the mercies, forgiveneſs, and gentleneſs of a Chriſtian, to conteſt for trifles: * And it is certain, that the injuries, or evil, or charges of trouble and expence, will be more vexatious and afflictive to the perſon conteſted, than a ſmall inſtance of wrong is to the perſon injured.

* Σχέτλιοι ἄνθρωποι ———
Ποίων ἐν τ' ἐρίδων ϗ λεσχεμάχων πεπλάνησθε
Ἄνθρωποι, κενεῆς οἰήσιος ἔμπλεοι ἀσκοί;
Timon Phliaſ.

Inhumanum verbum eſt, ac quidem pro juſto receptum, Ultio; & à contumelia non differt niſi ordine. Qui dolorem regerit, tantùm excuſatiùs peccat. Seneca. *l.* 2. *de Ira, c.* 32.

Matth. 5. 40.

Οὐ δικάζονται τοῖς ἁρπάζουσι. Athenag.

Nam lucroſæ hujus & ſanguinantis eloquentiæ uſus recens, & malis moribus natus, atque in locum teli repertus. Quintil. *de Orator.*

His qui bene facta canerent, non qui malè admiſſa defenderent, auguſtior honor apud Deos. Idem.

And it is a great intemperance of anger and impotence of ſpirit, a covetouſneſs and impatience, to appeal to the Judge for determination concerning a lock of Camel's hair or a Goat's beard, I mean, any thing that is leſs than the gravity of Laws or the ſolemnity of a Court, and that does not out-weigh the inconveniences of a Suit. But this we are to conſider in the expreſſion of our Bleſſed Saviour, *If a man will ſue thee at the Law, and take thy Cloak, let him have thy Coat alſo.* Which words are a particular inſtance in purſuit of the general Precept, *Reſiſt not*, or *Avenge not*, *evil.* The Primitive Chriſtians (as it happens in the firſt fervours of a Diſcipline) were ſometimes ſevere in obſervation of the Letter, not ſubtilely diſtinguiſhing Counſels from Precepts, but ſwallowing all the words of *Chriſt* without chewing or diſcrimination. They abſtained from Tribunals, unleſs they were forced thither by perſecutors; but went not thither to repeat their goods. And if we conſider Suits of Law, as they are wrapp'd in circumſtances of action and practice, with how many ſubtilties and arts they are managed, how pleadings are made mercenary, and that it will be hard to find right counſel that ſhall adviſe you to deſiſt if your cauſe be wrong, (and therefore there is great reaſon to diſtruſt every Queſtion, ſince, if it be never ſo wrong, we ſhall meet Advocates to encourage us and plead for it,) what danger of miſcarriages, of uncharitableneſs, anger and animoſities, what deſires to prevail, what care and fearfulneſs of the event, what innumerable temptations do intervene, how many ſins are ſecretly inſinuated in our hearts and actions; if a Suit were of it ſelf never ſo lawful, it would concern the duty of a Chriſtian to avoid it, as he prays againſt temptations, and cuts off the opportunities of a ſin. It is not lawful for a Chriſtian to ſue his Brother at the Law, unleſs he can be patient if he loſes, and charitable if he be wronged, and can proſecute his end without any mixture of Covetouſneſs, or deſires to prevail, without Envy, or can believe himſelf wrong when his Judge ſays he is, or can ſubmit to peace when his juſt cauſe is oppreſſed, and rejected and condemned, and without pain or regret can ſit down by the loſs of his right, and of his pains and his money. And if he can do all this, what need he go to Law? He may with leſs trouble and leſs danger take the loſs ſingly, and expect God's providence for reparation, then diſentitle himſelf to that by his own frowardneſs, and take the loſs when it comes loaden with many circumſtances of trouble.

* *Nova lex non ſe vindicat ultione gladii.* Tertul. *i.e. Privatus Chriſtianus vindictam nunquam petit.*

1 Cor. 6. 1, &c.

9. But however by accident it may become unlawful to go to Law in a juſt cauſe, or in any, yet by this Precept we are not forbidden. To go to Law for revenge we are ſimply forbidden, that is, to return evil for evil; and therefore all thoſe ſuits which are for * vindictive ſentences, not for reparative, are directly criminal. To follow a Thief to death for ſpoiling my goods, is extreamly unreaſonable and uncharitable: For as there is no proportion between my goods and his life, (and therefore I demand it to his evil and injury;) ſo the putting him to death repairs not my eſtate: The firſt makes it in me to be unjuſt, the latter declares me malicious and revengeful. If I demand an eye for an eye, his eye extinguiſhed will not enlighten mine; and therefore to proſecute him to ſuch purpoſes, is to reſiſt or render evil with evil, directly againſt *Chriſt*'s Sermon. But if the poſtulation of ſentence be in order only to reſtore my ſelf, we find it permitted by St. *Paul*, who, when for the ſcandal's ſake he forbade *going to Law before unbelievers*, and for the danger and temptation's ſake, and the latent irregularity which is certainly appendant to ordinary Litigations, he is angry indefinitely with them that go to Law; yet he adviſeth that Chriſtian Arbitrators be appointed for deciſion of emergent Queſtions. And therefore when the Supreme Authority hath appointed and regularly eſtabliſhed an Arbitrator, the permiſſion is the ſame. St. *Paul* is angry that among Chriſtians there ſhould be Suits, but it is therefore he is chiefly angry becauſe Chriſtians do wrong: They who ſhould rather ſuffer wrong, yet that they ſhould do it, and defraud their brother, which in ſome ſence enforces Suits, that's it he highly blames. But when injuſtice is done, and a man is in a conſiderable degree defrauded, then it is permitted to him to repeat his own before Chriſtian Arbitrators, whether choſen by private conſent or publick authority; for that circumſtance makes no eſſential alteration in the Queſtion. But then this muſt be done with as much ſimplicity and unmingled deſign as is poſſible, without any deſire of rendering evil to the perſon of the offender, without arts of heightning the charge, without prolongation, devices, and arts of vexation, without anger and animoſities; and then although accidentally there is ſome appendent charge to the offending perſon, that is not accounted upon the ſtock

of revenge, becauſe it was not deſigned, and is not deſired, and is cared for to prevent it as much as may be, and therefore offer was made of private and unchargeable Arbitrators: And this being refuſed, the charge and accidental evil, if it be leſs than the loſs of my ſufferance and injury, muſt be reckoned to the neceſſities of affairs, and put upon the ſtock of his injuſtice, and will not affix a guilt upon the actor. I ſay, this is true, when the actor hath uſed all means to accord it without charge, and when he is refuſed, manages it with as little as he can, and when it is nothing of his deſire, but ſomething of his trouble, that he cannot have his own without the leſſer accidental evil to the offender, and that the queſtion is great and weighty in his proportion; then a ſuit of Law is of it ſelf lawful. But then let it be remembred how many ways afterwards it may become unlawful, and I have no more to add in this Article, but the ſaying of the Son of *Syrach, He that loves danger, ſhall periſh in it.* And certainly he had need be an Angel that manages a Suit innocently: And he that hath ſo excellent a ſpirit as with innocence to run through the infinite temptations of a Law-ſuit, in all probability hath ſo much holineſs as to ſuffer the injury, and ſo much prudence as to avoid the danger. And therefore nothing but a very great defalcation or ruine of a man's eſtate will, from the beginning to the end, juſtifie ſuch a Controverſie. When the man is put to it ſo, that he cannot do ſome other duty without venturing in this, then the Grace of God is ſufficient for him: But he that enters lightly ſhall walk dangerouſly, and a thouſand to one but he will fall foully. *It is utterly a fault among you*, ſaid St. *Paul*, *becauſe ye go to Law one with another.* It is not always a crime, but ever a *fault* and an irregularity, a receſſion from Chriſtian perfection, and an entertaining of a danger; which though we eſcape through, yet it was a fault to have entered into it, when we might have avoided it. And even then when it is *lawful* for us, it is *not expedient.* For ſo the Apoſtle ſumms up his reprehenſion concerning Chriſtians going to Law. We muſt *rather take wrong, rather ſuffer our ſelves to be defrauded*; and when we cannot bear the burthen of the loſs, then indeed we are permitted to appeal to Chriſtian Judges: But then there are ſo many cautions to be obſerved, that it may be the remedy is worſe than the diſeaſe. I only obſerve this one thing, That St. *Paul* permits it only in the inſtance of *defraudation*, or matter of intereſt, ſuch as are defending of Widows, and Orphans, and Churches, which, in eſtimation of Law, are by way of fiction reckoned to be in pupillage and minority; and alſo repeating our own intereſts, when our neceſſities, or the ſupport of our family and relatives, requires it: For all theſe are caſes of Charity or Duty reſpectively. But beſides the matter of defraudation, we find no inſtance expreſſed, nor any equality and parallel of Reaſon to permit Chriſtians in any caſe to go to Law: Becauſe in other things the ſentence is but vindictive, and cannot repair us; and therefore demanding Juſtice is a rendering evil in the proper matter of Revenge. Concerning which I know no ſcruple but in an Action of Scandal and ill report. But becauſe an innocent and an holy life will force light out of darkneſs, and humility, and patience, and waiting upon God will bring glory out of ſhame; I ſuppoſe he who goes to Law to regain his credit, attempts the cure by incompetent remedies. If the accuſation be publick, the Law will call him to an account, and then he is upon his defence, and muſt acquit himſelf with meekneſs and ſincerity: But this allows not him to be the actor, for then it is rather a deſign of revenge, than a proper deletery of his diſgrace, and purgative of the calumny. For if the accuſation can be proved, it was no calumny; if it be not proved, the perſon is not always innocent; and to have been accuſed, leaves ſomething foul in his Reputation: And therefore he that by Law makes it more publick, propagates his own diſgrace, and ſends his ſhame farther than his innocence, and the crime will go whither his abſolution ſhall not arrive.

Ὦ Πέρση, σὺ δὲ ταῦτα τεῷ ἐνικάτθεο θυμῷ.
Μὴ δέ σ' ἔεις κακόχαρτος ἀπ' ἔργου θυμὸν ἐρύ-
Νεἰκε' ὀπιπτεύοντ', ἀγορῆς ἐπακουὸν ἐόντα· (κοι
Ὤρη γάρ τ' ὀλίγη πέλεται νεικέων τ' ἀγορέων τε
Ὧτινι μὴ βίος ἔνδον ἐπηετανὸς κατάκειται
Ὡραῖος —— Heſiod. Ἔργ. καὶ ἡμέρ. l. 1.

1 Cor. 6. 7. Ὅλως ἥττημα, not παράπτωμα.

Verſ. 12.

Verſ. 7.

10. If it be yet farther queſtioned, whether it be lawful to pray for a Revenge, or a Puniſhment upon the offender; (I reckon them all one: he that prays for puniſhment of him that did him perſonal injury, cannot eaſily be ſuppoſed to ſeparate the puniſhment from his own revenge;) I anſwer, That altho' God be the avenger of all our wrongs, yet it were fit for us to have the affections of brethren, not the deſigns and purpoſes of a Judge, but leave them to him to whom they are proper. When in the bitterneſs of ſoul an oppreſſed perſon curſes ſadly, and prays for vengeance, the calamity of the man and the violence of his enemy haſten a curſe, and aſcertain it. But whatever excuſes the greatneſs of the oppreſſion may make, I know not; but the bitterneſs of the Spirit, beſides that it is pitiable as it is a paſſion, yet it is violent and leſs Chriſtian, as it is active and ſends forth prayers. *Wo* is pronounced *to them by whom the*

offence cometh; yet we muſt *beware of offences*, becauſe by them we are engaged in a ſin: And he that prays for a Revenge, hath a revengeful ſpirit, however it be reſtrained by Laws and exteriour tenderneſſes from acting ſuch dire purpoſes. And he that prays for revenge, may indeed procure a juſtice to be done upon the injurious perſon; but oftentimes it happens then to fall on him when we leaſt wiſh it, when we alſo have a conjunct intereſt in the other's preſervation and eſcape: God ſo puniſhing the firſt wrong, that we alſo may ſmart for our uncharitable wiſhes. For the ground of all this diſcourſe is, that it is part of Chriſtian Charity to forgive * injuries: Which forgiveneſs of the injury, although it may reaſonably enough ſtand with my fair and innocent requiring of my own, which goes no further than a fair repetition; yet in no caſe can it ſtand with the acting and deſiring revenge, which alſo in the formality of revenge can have no pretence of Charity, becauſe it is ineffective to my reſtitution. This diſcourſe concerns private perſons; whether it concern the Queſtion of War, and how far, is not proper for this Conſideration.

* *Injuriam qui tulit, oblivіſci poteſt; qui fecit, nunquam.* Tacit.

Of Alms. PART II.

1. BUT Chriſtian Charity hath its effect alſo in Benefits as well as Gentleneſs and Innocence. *Give to him that asketh, and from him that would borrow of thee, turn not thou away. But when thou doeſt thine Alms, let not thy left hand know what thy right hand doth.* Theſe are the Precepts of the Lord, for the ſubſtance and the manner of Alms, for the quantity and freeneſs of the donative, and the ſimplicity of him that gives; to which add thoſe other words of his, *Sell your Poſſeſſions, and give Alms.* This Precept, which its circumſtances, was intended as a defenſative againſt Covetouſneſs and Prodigality, and a ſuppletory to make up the wants, and to make even the breaches of Mankind. In which we ſhall beſt underſtand our obligation, if we conſider in what proportion we muſt give alms, and to what perſons, and in what manner.

Matth 3. 42. 6. 3.

Luke 12. 33.

2. Firſt, For the quantity, we ſhall beſt take an eſtimate of it, if we remember the portion which God allows to Chriſtians; *Having food and raiment, let us be content with it:* and our Bleſſed Saviour, at the latter end of this Sermon, ſtirs us up to confidence in God, and not to doubt our proviſions, by telling that God *feeds the Ravens*, and *cloaths the Lilies*, and *he will much rather do it to us*; he will cloath us and feed us. No more is in the promiſe, no more is in our need: and therefore whatſoever is beſide our needs natural and perſonal, that is, proportioning our needs to the condition of our life, and exigence of our calling, and quality of our perſon, all that can be ſpared from what we modeſtly and temperately ſpend in our ſupport, and the ſupply of our families, and other neceſſary incidents, all that is to be ſpent in Charity or Religion. He defrauds the poor of their right who detains from them beyond his own neceſſary, prudent, and convenient ſupplies, ſaith S. *Hierom.* And this is intended to be a retrenchment of all vain expences, coſtly feaſts, rich cloths, pompous retinue, and ſuch excreſcences of expence which of themſelves ſerve no end of piety or juſt policy, but by wiſe and temperate perſons are eſteemed unneceſſary, and without which the dignity and juſt value of the perſon may ſtill be retained. Whatſoever is vainly ſpent was the portion of the poor; whatſoever we loſe in idle gaming, revelling, and wantonneſs or prodigality, was deſigned by *Chriſt* to refreſh his own bowels, to fill the bellies of the poor; whatſoever lies in our repoſitory uſeleſs and ſuperfluous, all that is the poor man's inheritance: and certainly there is not any greater baſeneſs than to ſuffer a man to periſh, or be in extream want of that which God gave me for him, and beyond my own needs. It is unthankfulneſs to God, it is unmercifulneſs to the poor, it is improvidence to our ſelves, it is unfaithfulneſs in the diſpenſation of the money, of which God made him but the Steward, and his cheſt the Bank for the exchange and iſſuing it to the indigent. And he that is unmerciful and unjuſt, is extreamly unlike God. But in taking this eſtimate concerning our excreſcences, we are to proceed according to the rules of prudence, not making determinations in grains and ſcruples, but in the greater actions and accountable proportions of our eſtates. And if any man ſeeing great neceſſities of indigent and calamitous perſons ſhall give beyond his ability, he had the *Philippians* for his precedent, and he hath God engaged for his payment, and a greater ſhare

1 Tim. 6. 8.

Aliena rapere convincitur, qui ultra ſibi neceſſaria retinere probatur; apud Gratian. *diſt.* 42.

Cur eget indignus quiſquam te divite? Hor. *l.* 2. *Sat.* 2.

James 5. 2, 3.

Callidus effractâ nummos fur auferat arcâ: Quas dederis, ſolas ſemper habebis opes. Martial.

Hoc n. eſt maximum incentivū miſericordiæ ut compatiamur alienis calamitatibus quantum poſſumus, imò interdum plùs quàm poſſumus. S. Ambr *l.* 2. *de Offic.*

ſhare in Heaven for his reward. Only this; As we are to provide for our ſelves, ſo alſo for our Family and the relatives of our charge and nearer endearments; not only with a proviſion of the preſent day's entertainment, but alſo for all nearer, probable, foreſeen and expected events, ſuch as are Portions for our Children, Dowries for Daughters. But this muſt not be extended to care and reſervations for all poſſible and far-diſtant events; but ſo much is to be permitted to the Divine providence as our preſent duty gives leave. In which although a prudent guide and a ſober reaſon are to make application to practice; yet the Rule in general is, That by ſo much we are to relieve the poor, as we can deduct from ſuch a portion of good things as God permits us to uſe for our own ſupport, and reaſonable and temporal conveniences of our perſon and condition: ever remembring, that if we encreaſe in our Eſtate, we alſo ſhould encreaſe in Charity; that in this alſo may be verified what is written, *He that had much had nothing over, and he that had little had no lack.* There is in the quantity of theſe donatives ſome latitude: but if we *ſow ſparingly*, or if we ſcatter plentifully, ſo we ſhall *reap*. Only we muſt be careful that no extream neceſſity or biting want lies upon any poor man, whom we can relieve without bringing ſuch a want upon our ſelves which is leſs than the permiſſions of fortune which the mercies of God have permitted to us, that is, *food and raiment* proper for us. Under *food and raiment* all the neceſſaries of our life are to be underſtood. Whatſoever is more than this is counſel and perfection; for which a proportionable reward is depoſited in the treaſures of Eternity.

2. Secondly, If queſtion be made concerning the Perſons who are to be the object of our Alms, our rule is plain and eaſie; for nothing is required in the perſon ſuſcipient and capable of Alms, but that he be in miſery and want, and unable to relieve himſelf. This laſt clauſe I inſert in purſuance of that caution given to the Church of *Theſſalonica* by S. *Paul*, *If any one will not work, neither let him eat.* For we muſt be careful that our Charity, which is intended to miniſter to poor mens needs, do not miniſter to idleneſs and the love of beggary, and a wandring, uſeleſs, unprofitable life. But, abating this, there is no other conſideration that can exempt any needy perſon from participation of your Charity: not, though he be your Enemy; (for that is it which our Bleſſed Saviour means in the appendix of this Precept, *Love you Enemies*, that is, according to the expoſition of the Apoſtle, *If thine Enemy hunger, feed him; if he thirſt, give him drink*;) not, though he be an Unbeliever; not, though he be a * vicious perſon. Provided only that the vice be ſuch to which your relief miniſters no fuel, and adds no flame: and if the mere neceſſities of his nature be ſupplied, it will be a fair ſecurity againſt the danger. But if the vice be in the ſcene of the body, all freer comforts are to be denied him, becauſe they are but incentives of ſin, and Angels of darkneſs. This I the rather inſert, that the pride and ſupercilious auſterities of ſome perſons become not to them an inſtrument of excuſe from miniſtring to needy perſons, upon pretence their own ſins brought them into that condition. For though the cauſes of our calamities are many times great ſecrets of Providence; yet ſuppoſe the poverty of the man was the effect of his Prodigality, or other baſeneſs, it matters not as to our duty how he came into it, but where he is; leſt we alſo be denied a viſit in our ſickneſſes, and a comfort in our ſorrow, or a counſel in our doubts, or aid in any diſtreſs, upon pretence that ſuch ſadneſs was procured by our ſins: and ten to one but it was ſo. *Do good to all*, ſaith the Apoſtle, *but eſpecially to the family of faith*; for to them our Charity is moſt proper and proportioned. To all, *viz.* who are in need, and cannot relieve themſelves; in which number perſons that can work are not to be accounted. So that if it be neceſſary to obſerve an order in our Charity, this is, when we cannot ſupply and ſuffice for all our opportunities of mercy, then *let not the Brethren of our Lord go away aſhamed.* And in other things obſerve the order and propriety of our own relations: and where there is otherwiſe no difference, the degree of the neceſſity is firſt to be conſidered. This alſo, if the neceſſity be final and extream, what-ever the man be, he is firſt to be relieved before the leſſer neceſſities of the beſt perſons or moſt holy poor. But the proper objects of our Charity are old perſons, ſick or impotent, laborious and poor Houſe-keepers, Widows and Orphans, people oppreſſed or perſecuted for the cauſe of Righteouſneſs, diſtreſſed Strangers, Captives and abuſed Slaves, priſoners for Debt. To theſe we muſt be liberal, whether they be holy or unholy; remembring that we are Sons of that Father

2 Theſ. 3. 10.

Ὅταν δέῃ συγκινδυνεῦσαι φίλῳ ἢ πατρίδι, μὴ μαντεύεσθαι εἰ συγκινδυνευτέον. —— καὶ γὰρ ὁ Πύθιος ἐξέβαλε τοῦ ναοῦ τὸν οὐ βοηθήσαντα ἀναιρουμένῳ τῷ φίλῳ, Epict. c. 39.

* *Herodes Atticus, vir Conſularis, quum palliatus quidam ſpecie Philoſophi ſtipem emendicaſſet, reſpondit, Demus huic aliquid æris cujuſmodi eſt, tanquam homines, non tanquam homini.* A. Gell. *l.* 9. *c.* 2.

——*nunc ſportula primo*
Limine parva ſedet turbæ rapienda togatæ.
Ille tamen faciem priùs inſpicit, & trepidat nè
Suppoſitus venias, & falſo nomine poſcas.
Juven. *Satyr.* 1.

Οἱ τὰς ὀφρῦς αἴροντες ὡς ἀβέλτεροι
Καὶ, Σκέψομαι, λέγοντες· ἄνθρωπος γὰρ ὢν
Σκέψῃ σὺ περὶ τοῦ, δυστυχὴς ὅταν τύχῃ Menand.

Father who makes the dew of Heaven to drop upon the dwellings of the righteous and the fields of ſinners.

4. Thirdly, The Manner of giving Alms is an office of Chriſtian prudence; for in what inſtances we are to exemplifie our Charity, we muſt be determined by our own powers, and others needs. The Scripture reckons entertaining ſtrangers, viſiting the ſick, going to priſons, feeding and cloathing the hungry and naked: to which, by the exigence of the poor and the analogy of Charity, many other are to be added. The Holy *Jeſus* in the very Precept inſtanced in *lending* money to them that need to borrow; and he adds, *looking for nothing again*, that is, if they be unable to pay it. Forgiving Debts is a great inſtance of mercy, and a particular of excellent relief: but to impriſon men for Debt, when it is certain they are not able to pay it, and by that priſon will be far more diſabled, is an uncharitableneſs next to the cruelties of ſalvages, and at infinite diſtance from the mercies of the Holy *Jeſus*.

Amicitiam ſi ad fructum noſtrum referemus non ad illius commoda quem diligimus, non erit iſta amicitia, ſed mercatura quædam utilitatum ſuarum. Prata, & arva & pecudum greges diliguntur iſto modo, quòd fructus ex eis capiuntur: Hominum charitas & amicitia gratuita eſt. Cicer. *de nat. Deor. lib* 1.

Of not Judging PART III.

ANother inſtance of Charity our great Maſter inſerted in this Sermon, [*not to judge our Brother.*] And this is a Charity ſo cheap and ſo reaſonable, that it requires nothing of us but ſilence in our ſpirits. We may perform this duty at the charge of a negative: if we meddle not with other mens affairs, we ſhall do them no wrong, and purchaſe to our ſelves a peace, and be ſecured the rather from the unerring ſentence of a ſevere Judge. But this interdict forbids only ſuch judging as is ungentle and uncharitable. In criminal cauſes let us find all the ways to alleviate the burthen of the man by juſt excuſes, by extenuating or leſſening accidents, by abatement of incident circumſtances, by gentle ſentences, and whatſoever can do relief to the perſon, that his ſpirit be not exaſperated, that the crime be not the parent of impudence, that he be not inſulted on, that he be invited to repentance, and by ſuch ſweetneſſes he be led to his reſtitution. This alſo in queſtions of doubts obliges us to determine to the more favourable ſence: and we alſo do need the ſame mercies, and therefore ſhould do well, by our own rigour not to diſintitle our ſelves to ſuch poſſibilities and reſerves of Charity. But it is foul and baſe, by detraction and iniquity to blaſt the reputation of an honourable action, and the fair name of vertue with a calumny. But this duty is alſo a part of the grace of Juſtice and of humility, and by its relation and kindred to ſo many vertues is furniſhed with ſo many arguments of amity and endearment.

Qui nè tuberibus propriis offendat amicum
Poſtulat, ignoſcat verrucis illius: æquum eſt,
Peccatis veniam poſcentem, reddere rurſus.
Hor. *l.* 1. *Sat.* 3.

Nè judices proximum, donec ad ejus locum pertingas. Prov. Judæor.

——— *eheu*
Quàm temere in noſmet legem ſancimus iniquam?
Nam vitiis nemo ſine naſcitur; optimus ille eſt
Qui minimis urgetur. ——— Horat. *ibid.*

The PRAYER.

HOly and merciful Jeſus, *who art the great principle and the inſtrument of conveying to us the charity and mercies of Eternity, who didſt love us when we were enemies, forgive us when we were debtours, recover us when we were dead, ranſome us when we were ſlaves, relieve us when we were poor, and naked, and wandring, and full of ſadneſs and neceſſities; give us the grace of Charity, that we may be pitiful and compaſſionate of the needs of our neceſſitous Brethren, that we may be apt to relieve them, and that according to our duty and poſſibilities we may reſcue them from their calamities. Give us courteous, affable, and liberal ſouls. Let us by thy example forgive our debtours, and love our enemies, and do to them offices of civility and tenderneſs and relief; always propounding thee for our pattern, and thy Mercies for our Precedent, and thy Precepts for our Rule, and thy Spirit for our Guide: that we, ſhewing Mercy here, may receive the Mercies of Eternity by thy Merits, and by thy Charities, and Diſpenſation,* O *Holy and Merciful* Jeſus. Amen.

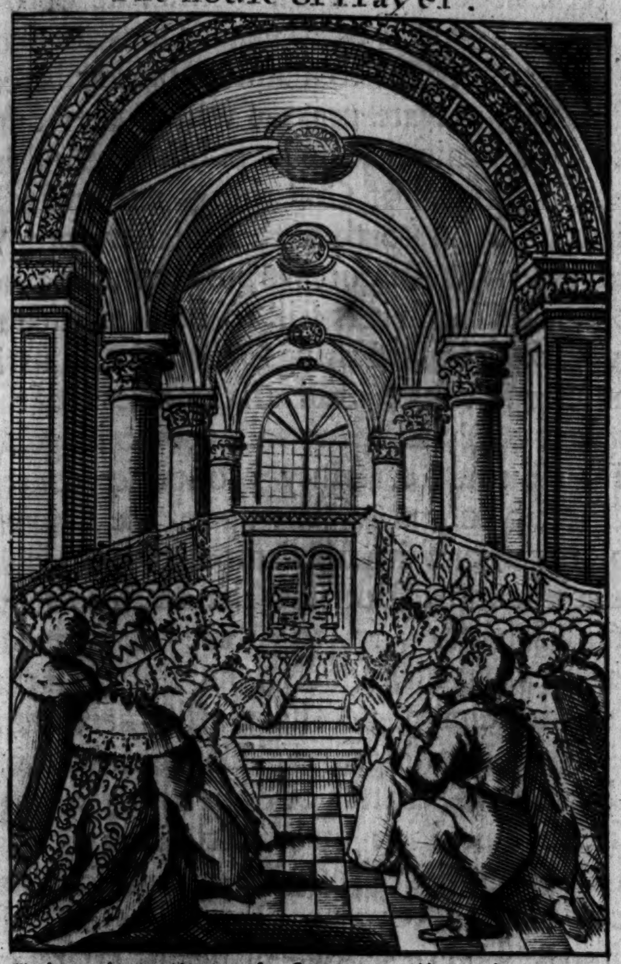
Discourse XII.

Of the Second additional Precept of Chriſt,

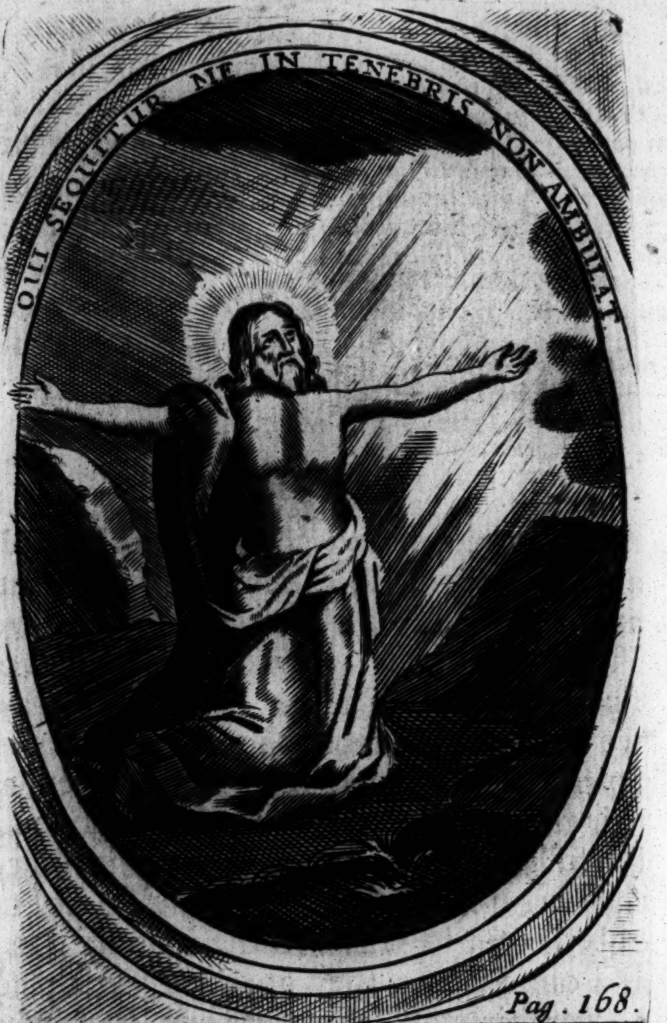
(*viz*)

Of PRAYER.

The houſe of Prayer.



It is written My houſe ſhall be called of all Nations, the houſe of Prayer Mark. *11.17.*
If they return confeſs thy name, and pray, and make ſupplication before thee in this Houſe then hear thou in heaven and forgive. 2 Chron 6.24.


QUI SEQUITUR ME IN TENEBRIS NON AMBULAT.
Pag. 168.

Cum clamore valido et Lacrymis preces offerens exauditus est pro sua reverentia.

1. THE Soul of a Chriſtian is the houſe of God; *Ye are God's building*, (ſaith S. *Paul*;) but the houſe of God is the houſe of Prayer: and therefore Prayer is the work of the Soul, whoſe Organs are intended for Inſtruments of the Divine Praiſes; and when every ſtop and pauſe of thoſe Inſtruments is but the concluſion of a Collect, and every breathing is a Prayer, then the Body becomes a Temple, and the Soul is the Sanctuary, and more private receſs, and place of intercourſe. Prayer is the great Duty, and the greateſt Privilege of a Chriſtian: it is his intercourſe with God, his Sanctuary in Troubles, his Remedy for Sins, his Cure of Griefs; and, as S. *Gregory* calls it, *it is the principal inſtrument whereby we miniſter to God in execution of the decrees of eternal Predeſtination*; and thoſe things which God intends for us, we bring to our ſelves by the mediation of holy Prayers. Prayer is the * *aſcent of the mind to God, and a petitioning for ſuch things as we need for our ſupport and duty.* It is an abſtract and ſummary of Chriſtian Religion. Prayer is an act of Religion and Divine || Worſhip, confeſſing his Power and his Mercy: it celebrates his Attributes, and confeſſes his Glories, and reveres his Perſon, and implores his Aid, and gives thanks for his Bleſſings. It is an act of Humility, Condeſcenſion, and Dependence, expreſſed in the proſtration of our Bodies, and humiliation of our Spirits. Is is an act of Charity, when we pray for others: it is an act of Repentance, when it confeſſes and begs pardon for our ſins; and exerciſes every Grace according to the deſign of the man, and the matter of the Prayer. So that there

1 Cor. 3. 9.

* Ἀνάβασις νοῦ πρὸς Θεὸν, καὶ αἴτησις τῶν προσηκόντων παρὰ Θεοῦ. Damaſc. *l.* 3. *Orthodox. fid.*

|| *Qui fingit ſacros auro vel marmore vultus Non facit ille Deos: qui rogat, ille facit.*

there will be leſs need to amaſs arguments to invite us to this Duty; every part is an excellence, and every end of it is a bleſſing, and every deſign is a motive, and every need is an impulſive to this holy office. Let us but remember how many needs we have, at how cheap a rate we may obtain their remedies, and yet how honourable the imployment is to go to God with confidence, and to fetch our ſupplies with eaſineſs and joy; and then, without farther preface, we may addreſs our ſelves to the underſtanding of that Duty by which we imitate the imployment of Angels and beatified ſpirits, by which we aſcend to God in ſpirit while we remain on earth, and God deſcends on earth while he yet reſides in Heaven, ſitting there on the Throne of his Kingdom.

2. Our firſt inquiry muſt be concerning the Matter of Prayers: for our Deſires are not to be the rule of our Prayers, unleſs Reaſon and Religion be the rule of our Deſires. The old Heathens * prayed to their Gods for ſuch things which they were aſhamed to name publickly before men: and theſe were their private prayers which they durſt not for their undecency or iniquity make publick. And indeed ſometimes the beſt men ask of God things not unlawful in themſelves, yet very hurtful to them. And therefore, as by the Spirit of God and right Reaſon we are taught in general what is lawful to be asked; ſo it is ſtill to be ſubmitted to God, when we have asked lawful things, to grant to us in kindneſs, or to deny us in mercy: after all the rules that can be given us, we not being able in many inſtances to judge for our ſelves, unleſs alſo we could certainly pronounce concerning future contingencies. But the Holy Ghoſt being now ſent upon the Church, and the Rule of *Chriſt* being left to his Church, together with his form of Prayer taught and preſcribed to his Diſciples, we have ſufficient inſtruction for the matter of our Prayers ſo far as concerns the lawfulneſs or unlawfulneſs. And the Rule is eaſie and of no variety. 1. For we are bound to pray for all things that concern our duty, all that we are bound to labour for; ſuch as are Glory and Grace, neceſſary aſſiſtances of the Spirit, and rewards ſpiritual, Heaven and Heavenly things. 2. Concerning thoſe things which we may with ſafety hope for, but are not matter of duty to us, we may lawfully teſtifie our hope and expreſs our deſires by petition: but if in their particulars they are under no expreſs promiſe, but only conveniences of our life and perſon, it is only lawful to pray for them under condition, that they may conform to God's will and our duty, as they are good, and placed in the beſt order of eternity. Therefore 1. For ſpiritual bleſſings let our Prayers be particularly importunate, perpetual and perſevering: 2. For temporal bleſſings let them be generally * ſhort, conditional, and modeſt: 3. And whatſoever things are of mixt nature, more ſpiritual than Riches, and leſs neceſſary than Graces, ſuch as are gifts and exteriour aids, we may pray for them, as we may deſire them, and as we may expect them, that is, with more confidence and leſs reſtraint than in the matter of temporal requeſts, but with more reſervedneſs and leſs boldneſs of petition than when we pray for the graces of Sanctification. In the firſt caſe we are bound to pray: in the ſecond, it is only lawful under certain conditions: in the third, it becomes to us as an act of zeal, nobleneſs, and Chriſtian prudence. But the matter of our Prayers is beſt taught us in the form our Lord taught his Diſciples; which becauſe it is ſhort, myſterious, and, like the treaſures of the Spirit, full of wiſdom and latent ſences, it is not improper to draw forth thoſe excellencies which are intended and ſignified by every Petition, that by ſo excellent an authority we may know what it is lawful to beg of God.

* *Cujuſmodi ridet* Lucianus *in Icaro-Menippo.* Ὦ Ζεῦ, τὸ βασιλεῦσαί μοι γένοιτο· ὦ Ζεῦ, τὰ κερόμμυά μοι φῦναι καὶ τὰ σκόροδα· ὦ Ζεῦ, τὸν πατέρα μοι ταχέως ἀποθανεῖν· ὁ δέ τις ἂν φαίη, εἴθε κληρονομῆσαί με τῆς γυναικός· εἴθε λάθοιμι ἐπιβουλεύσας τῷ ἀδελφῷ· γένοιτό μοι νικῆσαι τὴν δίκην, στεφθῆναι τὰ ὀλίμπια· τῶν πλεόντων ὁ μὲν Βορέαν ηὔχετο ἐπιπνεῦσαι, ὁ δὲ Νότον· ὁ δὲ γεωργὸς ᾔτει ὑετὸν, ὁ δὲ γναφεὺς ἥλιον.

——— *Si tacito mala vota ſuſurro*
Concipimus ——— *Pulchra Laverna,*
Da mihi fallere, da juſtum ſanctúmque videri;
Noctem peccatis, & fraudibus objice nubem.
Horat.

* ——— *Si conſilium vis,*
Permittes ipſis expendere Numinibus, quid
Conveniat nobis, rebúſque ſit utile noſtris:
Nam pro jucundis aptiſſima quæque dabunt Dii.
Juvenal.

Exorari in perniciē rogantium ſæva benignitas eſt.
——— *Multa petentibus*
Deſunt multa. Bene eſt, cui Deus obtulit
Parcâ, quod ſatis eſt, manu. Hor. *l* 3. *od.* 16.

Oratio hæc quantum ſubſtringitur verbis, tantum diffunditur ſenſibus. Tertul. *Evangelii breviarium.* *Idem l. de Orat c.* 1. *Si tamen rectè & congruenter oramus, nihil aliud diſcere poſſumus qua quod in Oratione Dominica continetur.* S. Aug *ad frat. in Erem.*

3. *Our Father which art in Heaven.* The addreſs reminds us of many parts of ou duty. *If God be our Father, where is* his *fear*, and reverence, and obedience? *If were Abraham's children, ye would do the works of Abraham:* and, *Ye are of your fath the Devil, for his works ye do.* Let us not dare to call him Father, if we be rebels an enemies: but if we be obedient, then we know he is our Father, and will give us Child's portion, and the inheritance of Sons. But it is obſervable, that *Chriſt* he ſpeaking concerning private Prayer, does deſcribe it in a form of plural ſignification

Vir bonus vera Dei progenies. Senec. *de Provident.*

Καὶ τοῦ μὲν γένος ἐσμέν. Menan.

Hoc donum excedit omne donum, ut Deus hominem vocet filium. Leo *Ser: de nat.*

to tell us, that we are to draw into the communication of our prayers all thoſe who are confederated in the common relation of Sons to the ſame Father. *Which art in Heaven* tells us * where our hopes and our hearts muſt be fixed, whither our deſires and our prayers muſt tend. *Surſum corda*; *Where our treaſure is, there muſt our hearts be alſo.*

Matth. 23. 8.
Epheſ. 4. 6.

* *Nihil nos delectet in infimis, qui Patrem habemus in cœlis.* Leo. *Ser. de Aſcen.*

4. *Hallowed be thy Name*, That is, Let thy Name, thy Eſſence and glorious Attributes be honoured and adored in all the world, believed by Faith, loved by Charity, celebrated with Praiſes, thanked with Euchariſt: and let thy Name be hallowed in us, as it is in it ſelf. Thy Name being called upon us, let us walk worthy of that calling; that *our light may ſhine before men, that they, ſeeing our good works, may glorifie* thee *our Father which art in heaven.* In order alſo to the ſanctification of thy Name, grant that all our praiſes, hymns, Euchariſtical remembrances and repreſentments of thy glories may be uſeful, bleſſed and effectual for the diſperſing thy fame, and advancing thy honour over all the world. This is a direct and formal act of worſhipping and adoration. The Name of God is repreſentative of God himſelf, and it ſignifies, Be Thou worſhipped and adored, Be Thou thanked and celebrated with honour and Euchariſt.

5. *Thy Kingdom come.* That is, As thou haſt cauſed to be preached and publiſhed the coming of thy Kingdom, the peace and truth, the revelation and glories of the Goſpel; ſo let it *come* verily and effectually to us and all the world: that thou mayeſt truly reign in our ſpirits, exerciſing abſolute dominion, ſubduing all thine Enemies, ruling in our Faculties, in the Underſtanding by Faith, in the Will by Charity, in the Paſſions by Mortification, in the Members by a chaſt and right uſe of the parts. And as it was more particularly and in the letter proper at the beginning of *Chriſt*'s Preaching, when he alſo taught the Prayer, that God would haſten the coming of the Goſpel to all the world, ſo now alſo and ever it will be in its proportion neceſſary and pious to pray that it may come ſtill, making greater progreſs in the world, extending it ſelf where yet it is not, and intending it where it is already; that the Kingdom of *Chriſt* may not only be in us in name and form and honourable appellatives, but in effect and power. This Petition in the firſt Ages of Chriſtianity was not expounded to ſignifie a prayer for *Chriſt*'s ſecond coming; becauſe the Goſpel not being preached to all the world, they prayed for the delay of the day of Judgment, that *Chriſt*'s Kingdom upon Earth might have its proper increment: but ſince then every Age, as it is more forward in time, ſo it is more earneſt in deſire to accompliſh the intermedial Prophecies, that the Kingdom of God the Father might come in glories infinite. And, indeed, the Kingdom of Grace being in order to the Kingdom of Glory, this, as it is principally to be deſired, ſo may poſſibly be intended chiefly. Which alſo is the more probable, becauſe the addreſs of this Prayer being to God the Father, it is proper to obſerve, that the Kingdom of Grace, or of the Goſpel, is called the Kingdom of the * Son, and that of Glory in the ſtyle of the Scripture is the Kingdom of the Father. S. *German*, Patriarch of *Conſtantinople*, expounds it with ſome little difference, but not ill; *Thy Kingdom come*, that is, Let thy Holy Spirit come into us: for *the Kingdom of Heaven is within us*, ſaith the Holy Scripture. And ſo it intimates our deſires that the promiſe of the Father, and the Prophecies of old, and the Holy Ghoſt the Comforter, may come upon us. Let that *anointing from above* deſcend upon us, whereby we may be anointed *Kings* and *Prieſts* in a ſpiritual Kingdom and Prieſthood by a holy Chriſm.

* Coloſ. 1. 13.
Revel. 1. 9.
Matth. 13. 41.
Luke 6. 20.
Matth. 16. 28.

6. *Thy will be done in Earth as it is in Heaven.* That is, The whole Oeconomy and diſpenſation of thy Providence be the guide of the world, and the meaſure of our deſire; that we be patient in all accidents, conformable to God's will both in doing and in ſuffering, ſubmitting to changes, and even to perſecutions, and doing all God's will: which becauſe without God's aid we cannot do, therefore we beg it of him by prayer; but by his aid we are confident we may do it in the manner of Angelical obedience, that is, promptly, readily, chearfully, and with all our faculties. Or thus: As the Angels in Heaven ſerve thee with harmony, concord and peace, ſo let us all joyn in the ſervice of thy Majeſty with peace and purity, and love unfeigned: that as all the Angels are in peace, and among them there is no perſecutour and none perſecuted, there is none afflicted, none aſſaulting or afflicting or aſſaulted, but all in ſweetneſs and peaceable ſerenity glorifying thee; ſo let thy will be done on earth by all the world in peace and unity, in charity and tranquility, that with one heart and one voice we may glorifie thee our univerſal Father, having in us nothing that may diſpleaſe thee, having quitted all our own deſires and pretenſions, living in Angelick conformity, our Souls ſubject to thee, and our Paſſions to our Souls; that *in earth* alſo *thy will* may *be done* as in the Spirit and Soul, which is a portion of the *heavenly* ſubſtance. Theſe three Petitions are addreſſed to God by way of adoration. In the firſt the Soul puts on the af-

fections of a Child, and deveſts it ſelf of its own intereſt, offering it ſelf up wholly to the deſigns and glorifications of God. In the ſecond it puts on the relation and duty of a Subject to her legitimate Prince, ſeeking the promotion of his Regal Intereſt. In the third ſhe puts on the affection of a Spouſe, loving the ſame love, and chuſing the ſame object, and delighting in unions and conformities. The next part deſcends lower, and makes addreſſes to God in relation to our own neceſſities.

7. *Give us this day our * daily bread.* That is, Give unto us all that is neceſſary for the ſupport of our lives, the bread of our neceſſity, ſo the *Syriack* Interpreter reads it ; *This day give us the portion of bread which is day by day neceſſary.* Give us the bread or ſupport which we ſhall need all our lives ; only this day miniſter out preſent part. For we pray for the neceſſary bread or maintenance, which God knows we ſhall need all our days : but that we *be not careful for to morrow*, we are taught to pray, not that it be all at once repreſented or depoſited, but that God would miniſter it as we need it, how he pleaſes: but our needs are to be the meaſure of our deſires, our deſires muſt not make our needs ; that we may be confident of the Divine Providence, and not at all covetous. Fo therefore God feeds his people with extemporary proviſions, that by needing always they may learn to pray to him, and by being ſtill ſupplied they may learn to truſt him for the future, and thank him for that is paſt, and rejoyce in the preſent. So God rained down Manna, giving them their daily portion ; and ſo all Fathers and Maſters miniſter to their Children and Servants, giving them their proportion as they eat it, not the meat of a year a once : and yet no Child or Servant fears want, if his Parent or Lord be good, and wiſe, and rich. And it is neceſſary for all to pray this Prayer. The Poor, becauſe they want the bread, and have it not depoſited but in the hands of God : *mercy ploughin the fields of Heaven* (as *Job*'s expreſſion is) brings them corn ; and *the cattel upon thouſand hills are God's*, and they find the poor man meat. The Rich alſo need thi Prayer, becauſe although they have the bread, yet they need the bleſſing ; and wha they have now, may periſh or be taken from them : and as preſervation is a perpetua creation, ſo the continuing to rich men what God hath already beſtowed is a continua giving it. Young men muſt pray, becauſe their needs are like to be the longer ; and Old men, becauſe they are preſent. But all theſe are to pray but for the * preſent ; that which in eſtimation of Law is t be reckoned as imminent upon the preſent, and part of thi ſtate and condition. But it is great improvidence, and a unchriſtian ſpirit, for old men to heap up proviſions, and loa their ſumpters ſtill the more by how much their way is ſhorter. But there is alſo a bread which came down from heave a diviner nutriment of our Souls, the *food* and *wine of Angel Chriſt* himſelf, as he communicates himſelf in the expreſſes of his Word and Sacraments and if we be deſtitute of this bread, we are miſerable and periſhing people. We mu pray that our Souls alſo may feed upon thoſe celeſtial viands prepared for us in th antepaſts of the Goſpel, till the great and fuller meal of the Supper of the Lamb ſha anſwer all our prayers, and ſatisfy every deſire.

8. *Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.* Not only tho ſins of infirmity, invaſion, and ſudden ſurpriſe, which, like excreſcences of luxur ant trees, adhere to many actions by inadvertency, and either natural weakneſs o accidental prejudice ; but alſo all thoſe great ſins which were waſhed off from ou Souls, and the ſtain taken away in Baptiſm ; or when by choice and after the uſe o Reaſon we gave up our names to *Chriſt*, when we firſt received the adoption of ſon For even thoſe things were ſo pardoned, that we muſt for ever confeſs and glory in th Divine Mercy, and ſtill aſcertain it by performing what we then promiſed, and whic were the conditions of our Covenant. For although *Chriſt* hath taken off the guilt, y ſtill there remains the diſreputation. And S. *Paul* calls himſelf *the chiefeſt of ſinner* not referring to his preſent condition, but to his former perſecuting the Church of Go which is one of the greateſt crimes in the world, and for ever he asked pardon for i and ſo muſt we, knowing that they may return ; if we ſhake off the yoke of *Chri* and break his cords from us, the bands of the covenant Evangelical, the ſins will r turn ſo as to undo us. And this we pray with a tacit obligation to forgive: for ſo on

a

---

* 'Επιέσι☉ *ab* ἐπιȣ̃σα, *quod* diem poſterum *ſignificat. Nazarenorum Evangelium* (*referente S* Hieronymo) *legit* [*panem craſtinum* ;] *S.* Lucas [*panem diurnum,*] *ſive indies neceſſarium,* τὸ καθ' ἡμέραν· πλȣ̃τός ἐςι κτῆσις σύμμετρ☉ πρὸς ἐυδαιμονίαν.

Vivitur parvo bene, cui paternum
Splendet in menſa tenui ſalinum,
Nec leves ſomnos. timor aut cupido
Sordidus aufert. Horat. *l.* 2 *Od.* 16.
Fructibus Agrippæ Siculis, quos colligis, Icci,
Si rectè frueris, non eſt ut copia major
Ab Jove donari poſſit tibi ; tolle querelas :
Pauper enim non eſt cui rerum ſuppetit uſus.
Si ventri bene, ſi lateri eſt pedibúſque tuis, nil
Divitiæ poterunt regales addere majus.
Horat *ad Iccium, l.* 2. *Ep* 12.

Μὴ μόνον τȣ̃ ζῆν, ἀλλὰ καὶ τȣ̃ ἀποθνάσκειν τὴν τροφὴν εἶναι ἐφόδιον. Plutarch.

* *Lætus in præſens animus quod ultrà eſt*
Oderit curare ; & amara læto
Temperet riſu ——— Horat. *l.* 2. *Od.* 16.
——— *quid æternis minorem*
Conſiliis animum fatigas ? Horat. *l* 2. *Od.* 11.
Vitæ ſumma brevis ſpem nos vetat incboare longam :
Jam te premet nox, fabulæque manes,
Et domus exilis Plutonia —— Horat. *l.* 1. *Od.* 4.
'Αναγκαιότατον ἐφόδιον. Conc. Nicen.

and upon that condition we beg pardon to be given or continued reſpectively; that is, as we from our hearts forgive them that did us injury in any kind, never entertaining ſo much as a thought of revenge, but contrary-wiſe loving them that did us wrong; for ſo we beg that God ſhould do to us. And therefore it is but a leſſer revenge to ſay, I will forgive, but I will never have to do with him. For if he become an object of Charity, we muſt have to do with him to relieve him; becauſe he needs prayers, we muſt have to do with him, and pray for him: and to refuſe his ſociety when it is reaſonably and innocently offered, is to deny that to him which Chriſtians have been taught to deny only to perſons excommunicate, to perſons under puniſhment, *i. e.* to perſons not yet forgiven. And we ſhall have but an evil portion, if God ſhould forgive our ſins, and ſhould not alſo love us, and do us grace, and beſtow benefits upon us. So we muſt forgive others; ſo God forgives us.

Parùm eſt nobis non puniri, niſi mereamur & diligi. Hugo de S. Victor. *l.* 2. *Allegat. in Matt.*

9. *And lead us not into temptation.* S. *Cyprian*, out of an old *Latin* copy, reads it, * *Suffer us not to be led into temptation*, that is, Suffer us not to be overcome by temptation. And therefore we are bound to prevent our acceſs to ſuch temptation whoſe very approximation is dangerous, and the contact is irregular and evil; ſuch as are temptations of the fleſh. Yet in other temptations the aſſault ſometimes makes confident, and hardens a reſolution. For ſome Spirits, who are ſoftned by fair uſages, are ſteeled and emboldned by a perſecution. But of what nature ſoever the temptations be, whether they be ſuch whoſe approach a Chriſtian is bound to fear, or ſuch which are the certain lot of Chriſtians, (ſuch are troubles and perſecutions, into which *when we enter* we muſt *count it joy*,) yet we are to pray that we enter not into the poſſeſſion of the temptation, that we be not overcome by it.

10. *But deliver us from evil.* From the aſſaults or violence of evil, from the *Wicked one*, who not only preſents us with objects, but heightens our concupiſcence, and makes us imaginative, phantaſtical and paſſionate, ſetting on the temptation, making the luſt active, and the man full of appetite, and the appetite full of energy and power: therefore deliver us from the Evil one, who is intereſted as an enemy in every hoſtility and in every danger. Let not Satan have any power or advantage over us; and let not evil men prevail upon us in our danger, much leſs to our ruine. Make us *ſafe under the covering of thy wings* againſt all fraud and every violence, that no temptation deſtroy our hopes, or break our ſtrength, or alter our ſtate, or overthrow our glories. In theſe laſt Petitions, which concern our ſelves, the Soul hath affections proper to her own needs; as in the former proportion, to God's glory. In the firſt of theſe, the affection of a poor, indigent and neceſſitous Begger; in the ſecond, of a delinquent and penitent Servant; in the laſt, of a perſon in affliction or danger. And after all this the reaſon of our confidence is derived from God.

11. *For thine is the kingdom, the power, and the glory for ever.* That is, theſe things which we beg are for the honour of thy Kingdom, for the manifeſtation of thy Power, and the glory of thy Name and Mercies. And it is an expreſs Doxology or Adoration, which is apt and fit to conclude all our prayers and addreſſes to God.

12. Theſe are the Generals and great Treaſures of matter to which all our preſent or ſudden needs are reducible. And when we make our Prayers more minute and particular, if the inſtance be in matter of duty and merely ſpiritual, there is no danger: but when our needs are temporal, or we are tranſported with ſecular deſires, all deſcending to particulars is a confining the Divine Providence, a judging for our ſelves, a begging a temptation oftentimes, ſometimes a miſchief: and to beg beyond the neceſſities of our life, is a mutiny againſt that Providence which aſſigns to Chriſtians no more but *food and raiment* for their own uſe; all other excreſcences of poſſeſſions being entruſted to the rich man's diſpenſation only as to a ſteward, and he ſhall be accountable for the coat that lies by him as the portion of moths, and for the ſhooes which are the ſpoils of mouldineſs, and the contumely of plenty. *Grant me, O Lord, not what I deſire, but what is profitable for me.* For ſometimes we deſire that which in the ſucceeding event of things will undo us. This rule is in all things that concern our ſelves. There is ſome little difference in the affairs and neceſſities of other men: for, provided we ſubmit to the Divine Providence, and pray for good things for others only with a tacite condition, ſo far as they are good, and profitable in order to the beſt ends, though we be particular, there is no covetouſneſs in it: there may be indiſcretion in

Μή μοι γένοιθ' ἃ βούλομ', ἀλλ' ἃ συμφέρει.

---

* Τί γάρ; Θεὸς εἰσάγει ἄνθρωπον εἰς πειρασμόν; μὴ γένοιτο· οὐ γὰρ αἴτιος τῶν κακῶν ὁ Θεός· ἀλλὰ παρακαλέσομεν αὐτὸν, ἵνα τοῖς πολλοῖς αὐτοῦ οἰκτιρμοῖς μὴ ἐάσῃ ἡμᾶς πειρασθῆναι. S German. *Patr C. P.* περὶ τοῦ ἱεροῦ.

—— *Pro jucundis aptiſſima quæque dabunt Dii.*
Charior eſt illis homo quàm ſibi. Nos animorum
Impulſu & cæcâ magnâque cupidine ducti,
Conjugium petimus, partúmque uxoris: at illis
Notum qui pueri, qualíſque futura ſit uxor.
Juven.

——— *Reg: incolumi, mens omnibus una; Amiſſo, rupêre fidem.* Virg

in the particular, but in the general no fault, becauſe it is a prayer and a deſign of Charity. *For Kings and all that are in authority* we may yet enlarge, and pray for a peaceable reign, true leiges, ſtrong armies, victories and fair ſucceſs in their juſt wars, health, long life, and riches; becauſe they have a capacity which private perſons have not. And whatſoever is good for ſingle perſons, and whatſoever is apt for their uſes as publick perſons, all that we may and we muſt pray for; either particularly, for ſo we may, or in general ſignifications, for ſo we muſt at leaſt: *That we may lead a godly, peaceable, and quiet life, in all godlineſs and honeſty*; that is S. *Paul*'s rule, and the preſcribed meaſure and purpoſe of ſuch prayers. And in this inſtance of Kings, we may pray for defeating all the King's enemies, ſuch as are truly ſuch. And we have no other reſtraint upon us in this, but that we keep our Deſires confined within the limits of the end we are commanded; that is, ſo far to confound the King's enemies, that he may do his duty, and we do ours, and receive the bleſſing; ever as much as we can to diſtinguiſh the malice from the perſon. But if the enemies themſelves will not alſo ſeparate what our intentions diſtinguiſh, that is, if they will not return to their duty, then let the Prayers operate as God pleaſes, we muſt be zealous for the end of the King's authority and peaceable government. By Enemies I mean Rebels or Invaders, Tyrants and Uſurpers; for in other wars there are many other conſiderations not proper for this place.

1 John 3. 21, 22.

Jam. 5. 16.

John 9. 31.

Pſal. 66. 18.

1 Tim. 2. 8.

Poſuiſti ut nubem peccatum, nè tranſeat oratio. Lam. 5.

13. The next conſideration will be concerning the manner; I mean both the manner of our Perſons, and the manner of our Prayers; that is, with what conditions we ought to approach to God, and with what circumſtances the Prayers may or ought to be performed. The Conditions to make our Prayers holy and certain to prevail are, firſt, That we live good lives, endeavouring to conform by holy obedience to all the Divine Commandments. This condition is expreſly recorded by S. *John*: *Beloved, if our hearts condemn us not, then have we confidence towards God; and whatſoever we ask of him, we ſhall obtain.* And S. *James* affirms that *the effectual fervent prayer of a righteous man availeth much.* And our bleſſed Saviour, limitting the confidence of our Prayers for Forgiveneſs to our Charity and forgiving others, plainly tells us, that the uncharitable and unrighteous Perſon ſhall not be heard. And the blind man in the Goſpel underſtood well what he ſaid, *Now we know that God heareth not ſinners: But if any man be a worſhipper, and doth his will, him he heareth.* And it was ſo decreed and reſolved a Point in the Doctrine of their Religion, that it was a proverbial Saying. And although this Diſcourſe of the blind man was of a reſtrained occaſion, and ſignified, if *Chriſt* had been a falſe Prophet, God would not have atteſted his Sermons with the power of Miracles; yet in general alſo he had been taught by *David*, *If I regard iniquity in my heart, the Lord will not hear my prayer.* And therefore when men *pray in every place*, (for ſo they are commanded,) *let them lift up pure hands without anger and contention.* And indeed, although every ſin entertained with a free choice and a full underſtanding, is an obſtruction to our Prayers: yet the ſpecial ſin of Uncharitableneſs makes the biggeſt cloud, and is in the proper matter of it an indiſpoſition for us to receive mercy. For he who is ſoftened with apprehenſion of his own needs of mercy, will be tender-hearted towards his brother: and therefore he that hath no bowels here, can have no aptneſs there to receive or heartily to hope for mercy. But this rule is to be underſtood of perſons who perſevere in the habit and remanent affections of ſin: ſo long as they entertain ſin with love, complacency and joy, they are in a ſtate of enmity with God, and therefore in no fit diſpoſition to receive pardon and the entertainment of friends. But penitent ſinners and returning ſouls, loaden and grieved with their heavy preſſures, are, next to holy Innocents, the apteſt perſons in the world to be heard in their Prayers for pardon: But they are in no farther diſpoſition to large favours, and more eminent charities. A ſinner in the beginning of his Penance will be heard for himſelf, and yet alſo he needs the Prayers of holy Perſons more ſignally than others; for he hath but ſome very few degrees of diſpoſitions to reconciliation; but in Prayers of interceſſion or mediation for others, only holy and very pious Perſons are fit to be intereſted. All men as matter of duty muſt pray for all men: But in the great neceſſities of a Prince, of a Church, or Kingdom, or of a Family, or in a great Danger and Calamity to a ſingle Perſon, only a *Noah*, a *David*, a *Daniel*, a *Jeremiah*, an *Enoch* or *Job*, are fit and proportioned advocates. God ſo requires Holineſs in us that our Prayers may be accepted, that he entertains them in ſeveral degrees according to the degrees of our Sanctity; to fewer or more purpoſes, according as we

are

Cùm n. is qui diſplicet ad intercedendum mittitur, irati animus ad deteriora provocatur. Gregor. *Paſtor.*

Immunis aram ſi tetigit manus;
Non ſumptuoſâ blandior hoſtiâ,
Mollibit averſos penates
Farre pio & ſaliente micâ.
Hor. *l.* 3. *Od.* 23.

are little or great in the kingdom of Heaven. As for thoſe irregular donations of good things which wicked perſons ask for and have; they are either no mercies, but inſtruments of curſing and crime: Or elſe they are Deſigns of Grace, intended to convince them of their unworthineſs; and ſo, if they become not inſtruments of their Converſion, they are aggravations of their Ruine.

14. Secondly, The ſecond condition I have already explained in the deſcription of the matter of our Prayers. For although we may lawfully ask for whatſoever we need, and this leave is conſigned to us in thoſe words of our Bleſſed Saviour, *Your heavenly Father knoweth what you have need of:* yet becauſe God's Providence walks in the great deep, that is, his footſteps are in the water, and leave no impreſſion; no former act of grace becomes a precedent that he will give us that in kind which then he ſaw convenient, and therefore gave us, and now he ſees to be inconvenient, and therefore does deny. Therefore in all things, but what are matter of neceſſary and mingled duty, we muſt ſend up our Prayers; but humility, mortification and conformity to the Divine will muſt attend for an anſwer, and bring back, not what the publick Embaſſie pretends, but what they have in private inſtructions to deſire; accounting that for the beſt ſatisfaction which God pleaſes, not what I have either unneceſſarily, or vainly, or ſinfully deſired.

15. Thirdly, When our perſons are diſpoſed by Sanctity, and the matter of our Prayers is hallowed by prudence and religious intendments, then we are bound to entertain a full perſuaſion and confident Hope that God will hear us. *What things ſoever ye deſire when ye pray, believe that ye receive them, and ye ſhall obtain them,* ſaid our Bleſſed Saviour. And S. *James* taught from that Oracle, *If any of you lack wiſdom, let him ask it of God: But let him ask in faith, nothing wavering; for he that wavereth, is like a wave of the Sea, driven with the wind, and toſſed to and fro.* Meaning, that when there is no fault in the matter of our Prayers, but that we ask things pleaſing to God, and there is no indiſpoſition and hoſtility in our perſons and manners between God and us, then to doubt were to diſtruſt God: for all being right on our parts, if we doubt the iſſue, the defailance muſt be on that part, which to ſuſpect were infinite impiety. But after we have done all we can, if, out of * humility, and fear that we are not truly diſpoſed, we doubt of the iſſue, it is a modeſty which will not at all diſcommend our perſons, nor impede the event; provided we at no hand ſuſpect either God's power or veracity. Putting truſt in God is an excellent advantage to our Prayers; *I will deliver him,* (ſaith God) *becauſe he hath put his truſt in me.* And yet diſtruſting our ſelves, and ſuſpecting our own diſpoſitions, as it pulls us back in our actual confidence of the event, ſo becauſe it abates nothing of our confidence in God, it prepares us to receive the reward of humility, and not to loſe the praiſe of a holy truſting in the Almighty.

16. Theſe Conditions are eſſential: Some other there are which are incidents and acceſſories, but at no hand to be neglected. And the firſt is, *actual* or *habitual Attention* to our Prayers, which we are to procure with moral and ſevere endeavours, that we deſire not God to hear us when we do not hear our ſelves. To which purpoſe we muſt avoid, as much as our duty will permit us, multiplicity of cares and exteriour imployments. For a River cut into many rivulets, divides alſo its ſtrength, and grows contemptible, and apt to be forded by a lamb, and drunk up by a ſummer-ſun: ſo is the ſpirit of man buſied in variety, and divided in it ſelf; it abates its fervour, cools into indifferency, and becomes trifling by its diſperſion and inadvertency. *Aquinas* was once asked, With what compendium a man might beſt become learned? He anſwered, By reading of one Book: Meaning, that an underſtanding entertained with ſeveral objects is intent upon neither, and profits not. And ſo it is when we pray to God; if the cares of the World intervene, they choak our deſires into an indifferency, and ſuppreſs the flame into a ſmoak, and ſtrangle the ſpirit. But this being an habitual careleſneſs an intemperance of ſpirit, is an enemy to an habitual attention, and therefore is highly criminal, and makes our Prayers to be but the labour of the lips, becauſe our deſires are leſſened by the remanent affections of the World. But beſides an *habitual* attention in our Prayers, that is, a deſire in general of all that our Prayers pretend to in particular, there is alſo for the accommodation, and to facilitate the acceſs of our Prayers, required, that we attend *actually* to the words, or ſence of every Collect or Petition. To this we muſt contend with Prayer, with actual dereliction and ſepoſition of all our other Affairs, though

Εὐχῆς δικαίας ἐκ ἀνήκοος Θεός.

Mar. 11. 24.

James 1. 5, 6.

Chryſantio Deus in aurem hunc verſiculum occinuit. Ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ. Eunapius *in vita Maximi. Signum futuræ impetrationis eſt, quando Spiritus Sanctus movet ad petendum cum fiducia, & quaſi ſecuritate impetrandi.* Caſſian. *Collat.* 9. *c.* 32.

* Ecclus. 35. 17.

Pſal. 102. 17.

Non in pluribus ſint actus tui. Ecclus 11. 10. *Impar quiſque invenitur ad ſingula, dum confuſâ mente dividitur ad multa.* S. Gregor. 1. *p. c.* 4. *Magnam rem puta, hominem unum agere: præter ſapientem nemo unum agit; cæteri multiformes ſumus.* Seneca. *Mentem tantæ rei intentam vacare omnibus aliis etiam culpâ carentibus vitiis oportet.* Quintil. *Inveni Dilectum meum in lectulo, i. e. in quiete; quia quæ cura implicat, quies explicat.* S. Bernard. *Serm.* 1. *in Cant.*

Quis locus ingenio, niſi tùm ſe carmine ſolo
Vexant ——————
Pectora noſtra duas non admittentia curas?
Magnæ mentis opus, nec de lodice paranda
Attonitæ ——— Juvenal. *Sat.* 7.

innocent and good in other kinds, by a preſent ſpirit. And the uſe of it is, that ſuch attention is an actual converſing with God; it occaſions the exerciſe of many acts of vertue, it encreaſes zeal and fervency, and by reflection enkindles love and holy deſires. And although there is no rule to determine the degree of our actual attention, and it is ordinarily impoſſible never to wander with a thought, or to be interrupted with a ſudden immiſſion into our ſpirit in the midſt of prayers: yet our duty is, by mortification of our ſecular deſires, by ſuppreſſion of all our irregular paſſions, by reducing them to indifferency, by ſeverity of ſpirit, by enkindling our holy appetites and deſires of holy things, by ſilence and meditation and repoſe, to get as forward in this excellency as we can. To which alſo we may be very much helped by ejaculatory prayers and ſhort breathings: in which as, by reaſon of their ſhort abode upon the ſpirit, there is leſs fear of diverſion; ſo alſo they may ſo often be renewed, that nothing of the Devotion may be unſpent or expire for want of oil to feed and entertain the flame. But the determination of the caſe of Conſcience is this. 1. Habitual attention is abſolutely neceſſary in our Prayers, that is, it is altogether our duty to deſire of God all that we pray for, though our mind be not actually attending to the form of words; and therefore all worldly deſires, that are inordinate, muſt be reſcinded, that we more earneſtly attend on God than on the world. He that prays to God to give him the gift of Chaſtity, and yet ſecretly wiſhes rather for an opportunity of Luſt, and deſires God would not hear him, (as S. *Auſtin* confeſſes of himſelf in his youth,) that man ſins for want of holy and habitual deſires; he prays only with his lips, what he in no ſence atteſts in his heart. 2. Actual attention to our Prayers is alſo neceſſary, not ever to avoid a ſin, but that the preſent Prayer become effectual. He that means to feaſt, and to get thanks of God, muſt invite the poor: and yet he that invites the rich, in that he ſins not, though he hath no reward of God for that: So that Prayer periſhes to which the man gives no degree of actual attention: for the Prayer is as if it were not, it is no more than a dream, or an act of cuſtom and order, nothing of Devotion; and ſo accidentally becomes a ſin, (I mean there where and in what degrees it is avoidable,) by taking God's Name in vain. 3. It is not neceſſary to the prevalency of the Prayer, that the ſpirit actually accompany every clauſe or word; if it ſays a hearty *Amen*, or in any part of it atteſts the whole, it is ſuch an attention which the preſent condition of moſt men will ſometimes permit. 4. A wandering of the ſpirit through careleſneſs, or any vice, or inordinate paſſion, is in that degree criminal as is the cauſe, and it is heightened by the greatneſs of the interruption. 5. It is only excuſed by our endeavours to cure it, and by our after-acts either of ſorrow, or repetition of the Prayer, and re-inforcing the intention. And certainly if we repeat our Prayer, in which we have obſerved our ſpirits too much to wander, and reſolve ſtill to repeat it, (as our opportunities permit) it may in a good degree defeat the purpoſe of the Enemy, when his own arts ſhall return upon his head, and the wandring of our ſpirits be made the occaſion of a Prayer, and the parent of a new Devotion. 6. Laſtly, according to the degrees of our actual attention, ſo our Prayers are more or leſs perfect: a preſent ſpirit being a great inſtrument and teſtimony of wiſdom, and apt to many great purpoſes; and our continual abode with God being a great indearment of our perſons by increaſing the affections.

17. Secondly, The ſecond acceſſory is *Intention of ſpirit* or fervency; ſuch as was tha of our Bleſſed Saviour, who prayed to his Father *with ſtrong cries* and loud petitions, not clamorous in Language, but ſtrong in Spirit. S. *Paul* alſo, when he was preſſed wit a ſtrong temptation, *prayed thrice*, that is, earneſtly; and S. *James* affirms this to be o great value and efficacy to the obtaining Bleſſings, *The effectual fervent prayer of a ju perſon avails much*; and *Elias*, though *a man of like paſſions*, yet by *earneſt prayer* h *obtained rain*, or drought, according as he deſired. Now this is properly produce by the greatneſs of our deſire of heavenly things, our true value and eſtimate of Religion, our ſence of preſent preſſures, our fears; and it hath ſome accidental increaſe by the diſpoſition of our body, the ſtrength of fancy, and the tenderneſs of ſpirit, an aſſiduity of the dropping of religious diſcourſes; and in all men is neceſſary to be ſ great, as that we prefer Heaven and Religion before the world, and deſire them rathe with the choice of our wills and underſtanding. Though there cannot always be tha degree of ſenſual, pungent or delectable affections towards Religion, as towards the deſires of nature and ſence; yet ever we muſt preferr celeſtial objects, reſtraining th appetites of the world, leſt they be immoderate, and heightning the deſires of gra and glory, leſt they become indifferent, and the fire upon the altar of incenſe be extinct. But the greater zeal and fervour of deſire we have in our Prayers, the ſoon and the greater will the return of the Prayer be, if the Prayer be for ſpiritual objec

--Τὸ δ' ζητούμενον ἁλωτὸν ἐκφεύγει τ' ἀμελούμενον. Sophocl. *Oedip.*

F

For other things, our deſires muſt be according to our needs, not by a value derived from the nature of the thing, but the uſefulneſs it is of to us in order to our greater and better purpoſes.

18. Thirdly, Of the ſame conſideration it is, that we *perſevere and be importunate* in our Prayers, by repetition of our Deſires, and not remitting either our affections or our offices, till God, overcome by our importunity, give a gracious anſwer. *Jacob* wraſtled with the Angel all night, and would not diſmiſs him till he had given him a bleſſing. *Let me alone*, ſaith God; as if he felt a preſſure and burthen lying upon him by our Prayers, or could not quit himſelf, nor depart, unleſs we give him leave. And ſince God is detained by our Prayers, and we may keep him as long as we pleaſe, and that he will not go away till we leave ſpeaking to him; he that will diſmiſs him till he hath his bleſſing, knows not the value of his benediction, or underſtands not the energy and power of a perſevering Prayer. And to this purpoſe *Chriſt ſpake a Parable, That men ought always to pray, and not to faint. Praying without ceaſing*, St. *Paul* calls it, that is, with continual addreſſes, frequent interpellations, never ceaſing the renewing the requeſt till I obtain my deſire. For it is not enough to recommend our deſires to God with one hearty Prayer, and then forget to ask him any more; but ſo long as our needs continue, ſo long in all times, and upon all occaſions, to renew and repeat our deſires: And this is *praying continually.* Juſt as the Widow did to the unjuſt Judge; ſhe never left going to him, ſhe troubled him every day with her clamorous ſuit: So muſt we *pray always*, that is, every day, and many times every day, according to our occaſions and neceſſities, or our devotion and zeal, or as we are determined by the cuſtoms and laws of a Church; never giving over through wearineſs or diſtruſt, often renewing our deſires by a continual ſucceſſion of Devotions, returning at certain and determinate Periods. For God's bleſſings, though they come infallibly, yet not always ſpeedily. Saving only that it is a bleſſing to be delayed, that we may encreaſe our Deſire, and renew our Prayers, and do acts of Confidence and Patience, and aſcertain and encreaſe the Bleſſing when it comes. For we do not more deſire to be bleſſed, than God does to hear us importunate for bleſſing: and he weighs every ſigh, and bottles up every tear, and records every Prayer, and looks through the cloud with delight to ſee us upon our knees; and when he ſees his time, his light breaks through it, and ſhines upon us. Only we muſt not make our accounts for God according to the courſe of the Sun, but the meaſures of Eternity. He meaſures us by our needs, and we muſt not meaſure him by our impatience. *God is not ſlack, as ſome men count ſlackneſs*, ſaith the Apoſtle; and we find it ſo, when we have waited long. All the elapſed time is no part of the tediousneſs; the trouble of it is paſſed with it ſelf: and for the future, we know not how little it may be; for ought we know we are already entred into the cloud that brings the bleſſing. However, pray till it comes; for we ſhall never miſs to receive our Deſire, if it be holy, or innocent, and ſafe; or elſe we are ſure of a great reward of our Prayers.

Τῇ προσευχῇ προσκαρτεροῦντες, Rom. 12. 12.

Quod olim erat Levitarum & Sacerdotum proprium.

Luke 18. 1.

Χρὴ ἀδιαλείπτως εὔχεσθαι ἐπὶ τῆς περὶ τὸ θεῖον θρησκείας. Proclus *ad Timæum.*

19. And in this ſo determined, there is no danger of blaſphemy or *vain repetitions.* For thoſe repetitions are vain which repeat the words, not the devotion; which renew the expreſſion, and not the deſire: And he that may pray the ſame Prayer to morrow which he ſaid to day, may pray the ſame at night which he ſaid in the morning, and the ſame at noon which he ſaid at night; and ſo in all the hours of Prayer, and in all the opportunities of Devotion. *Chriſt* in his Agony *went thrice, and ſaid the ſame words*, but he had intervals for repetition; and his need and his devotion preſſed him forward: And whenever our needs do ſo, it is all one if we ſay the ſame words or others, ſo we expreſs our deſire, and tell our needs, and beg the remedy. In the ſame office and the ſame hour of Prayer to repeat the ſame things often, hath but few excuſes to make it reaſonable, and fewer to make it pious. But to think that the Prayer is better for ſuch repetition, is the fault which the Holy *Jeſus* condemned in the Gentiles, who in their Hymns would ſay a name over an hundred times. But in this we have no rule to determine us in numbers and proportion, but right Reaſon. God loves not any words the more for being ſaid often; and thoſe repetitions which are unreaſonable in prudent eſtimation, cannot in any account be eſteemed pious. But where a reaſonable cauſe allows the repetition, the ſame cauſe that makes it reaſonable, makes it alſo proper for Devotion. He that ſpeaks his needs, and expreſſes nothing but his fervour and greatneſs of deſire, cannot be vain or long in his Prayers. He that ſpeaks impertinently, that is, unreaſonably and without deſires, is long, though

Ohe! jam deſine Deos, uxor, gratulando obtundere,
Tuam eſſe inventam gnatam: niſi illos tuo ex ingenio judicas,
Ut nil credas intelligere niſi idem dictū eſt centies.
Ter. *Heaut.*

Λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν.
Τεκμήριον γὰρ τοῦδε τὸν Ὅμηρον λάβε·
Οὗτος γὰρ ἡμῖν μυριάδας ἐπῶν γράφει.
Ἀλλ' οὐδὲ εἷς Ὅμηρον εἴρηκεν μακρόν. Philem.
Χωρὶς τό, τ' εἰπεῖν πολλά, καὶ τὰ καίρια.
Sophocl. *Oedip.* 2.

he ſpeak but two ſyllables. He that thinks for ſpeaking much to be heard the ſooner, thinks God is delighted in the labour of the lips. But when Reaſon is the guide, and Piety is the rule, and Neceſſity is the meaſure, and Deſire gives the proportion, let the Prayer be very long; he that ſhall blame it for its length muſt proclaim his diſreliſh both of Reaſon and Religion, his deſpite of Neceſſity, and contempt of Zeal.

20. As a part and inſtance of our importunity in Prayer, it is uſually reckoned and adviſed, that in caſes of great, ſudden and violent need, we corroborate our Prayers with a Vow of doing ſomething holy and religious in an uncommanded inſtance, ſomething to which God had not formerly bound our Duty, though fairly invited our will: or elſe, if we chuſe a Duty in which we were obliged, then to vow the doing of it in a more excellent manner, with a greater inclination of the Will, with a more fervent repetition of the act, with ſome more noble circumſtance, with a fuller aſſent of the Underſtanding; or elſe adding a new Promiſe to our old Duty, to make it become more neceſſary to us, and to ſecure our duty. In this caſe, as it requires great prudence and caution in the ſuſception, leſt what we piouſly intend obtain a preſent bleſſing, and lay a laſting ſnare; ſo if it be prudent in the manner, holy in the matter, uſeful in the conſequence, and ſafe in all the circumſtances of the perſon, it is an endearing us and our Prayer to God by the increaſe of duty and charity, and therefore a more probable way of making our Prayers gracious and acceptable. And the Religion of Vows was not only hallowed by the example of *Jacob* at *Bethel*, of *Hannah* praying for a child and God hearing her, of *David* vowing a Temple to God, and made regular and ſafe by the rules and cautions in *Moſes*'s Law; but left by our Bleſſed Saviour in the ſame conſtitution he found it, he having innovated nothing in the matter of Vows. And it was practiſed accordingly in the inſtance of S. *Paul* at *Cenchrea*; of * *Ananias* and *Sapphira*, who vowed their poſſeſſions to the uſe of the Church; and of the Widows in the Apoſtolical Age, who therefore vowed to remain in the ſtate of Widowhood, becauſe concerning them who married after the entry into Religion S. *Paul* ſays, *they have broken their firſt faith.* And ſuch were they of whom our Bleſſed Saviour affirms, *that ſome make themſelves Eunuchs for the Kingdom of Heaven*, that is ſuch who promiſe to God a life of Chaſtity. And concerning the ſucceſs of Prayer ſo ſeconded with ~~a prudent~~ and religious Vow, beſides || the inſtances of Scripture, we have the perpetual experience and witneſs of all Chriſtendom: and in particular our *Saxon* Kings have been remarked for this part of importunity in their own Chronicles. * *Oſwy* got a great victory with unlikely forces againſt *Penda* the *Dane* after his earneſt Prayer, and an appendent Vow: and *Ceadwalla* obtained of God power to recover the Iſle of *Wight* from the hands of Infidels after he had prayed, and promiſed to return the fourth part of it to be imployed in the proper ſervices of God and of Religion. This can have no objection or ſuſpicion in it among wiſe and diſabuſed perſons; for it can be nothing but an encreaſing and a renewed act of Duty, or Devotion, or Zeal, or Charity, and the importunity of Prayer acted in a more vital and real expreſſion.

In re trepida Tullus Hoſtilius duodecim vovit Salios, Fanaque Pallori & Pavori. Livius

Ego me majore religione quàm quiſque fuit ullius voti obſtrictum puto. Cicer. *ad Atticum:*

Solebant autem & vota fieri gratitudinis indicia.

Voveram dulces epulas & album
Libero caprum propè funeratus
Arboris ictu. Horat. *l.* 3. *Od* 8.

Non eſt meum——*ad miſeras preces*
Decurrere, & votis paciſci,
Nè Cypriæ Tyriæque merces
Addant avaro divitias mari. *Id. l.* 3. *Od.* 29.

Et læta quidem in præſens omnia: Sed benignitati Deorum gratiam referendam; nè ritus ſacrorum inter ambigua culti per proſpera obliterarentur. Tacit. *l.* 11. *Ann.*

* *Ananias & Sapphira ideo condemnati, quia poſt votum abſtulerunt quaſi ſua.* S. Hieron *ep* 8. *ad Demet.*

Quid enim eſt Fidem primam irritam fecerunt? voverunt, & non reddiderunt S. Auguſt.

In vita n. æterna eſt quædam egregia gloria, non omnibus in æternum victuris, ſed quibuſdam ibi tribuenda: cui conſequendæ parùm eſt liberatum eſſe à peccatis, niſi aliquid liberatori voveatur, quod non ſit criminis non voviſſe, ſed voviſſe ac reddidiſſe ſit laudis.
Idem *de S. Virgin. c.* 14.

|| Eccleſ. 5. 4, 5. Pſal. 132. 1, 2. Deut. 23. 21. Acts 18. 18.

* *Oſway vovit filiam in ſervitutem religionis & vitam cælibem, ſimulque duodecim poſſeſſiones ad conſtruendas ædes ſacras.*

——*Reddere victimas*
Ædémque votivam memento.
Nos humilem feriemus agnum.
Horat. *l.* 2. *Od.* 17.

21. All elſe that is to be conſidered concerning Prayer is extrinſecal and accidental to it. Firſt, Prayer is publick, or private; in the communion or ſociety of Saints, or in our Cloſets: theſe Prayers have leſs temptation to vanity; the other have more advantages of Charity, example, fervour, and energy. In publick offices we avoid ſingularity, in the private we avoid hypocriſie. Thoſe are of more edification, theſe of great retiredneſs and ſilence of ſpirit: thoſe ſerve the needs of all the world in the firſt intention, and our own by conſequence; theſe ſerve our own needs firſt, and the publick only by a ſecondary intention: theſe have more pleaſure, they more duty: theſe are the beſt inſtruments of Repentance, where our Confeſſions may be more particular, and our ſhame leſs ſcandalous; the other are better for Euchariſt and inſtruction, for edification of the Church and glorification of God.

22. Secondly, The poſture of our bodies in Prayer had as great variety as the Ceremonies and Civilities of ſeveral Nations came to. The *Jews* moſt commonly

prayed ſtanding: ſo did the Phariſee and the Publican in the Temple. So did the Primitive Chriſtians in all their greater Feſtivals, and intervals of Jubilee: In their Penances they kneeled. The Monks in *Caſſian* ſate when they ſang the Pſalter. And in every Country, whatſoever by the cuſtom of the Nation was a ſymbol of reverence and humility, of ſilence and attention, of gravity and modeſty, that poſture they tranſlated to their Prayers. But in all Nations bowing the head, that is, a laying down our glory at the feet of God, was the manner of Worſhippers. And this was always the more humble and the lower, as their devotion was higher; and was very often expreſſed by proſtration, or lying flat upon the ground: And this all Nations did and all Religions. Our deportment ought to be grave, decent, humble, apt for adoration, apt to edifie: And when we addreſs our ſelves to Prayer, not inſtantly to leap into the office, as the Judges of the *Areopage* into their ſentence, *without preface or preparatory affections*; but, conſidering in what preſence we ſpeak, and to what purpoſes, let us balance our fervour with reverential fear: And when we have done, not riſe from the ground as if we vaulted, or were glad we had done; but, as we begin with deſires of aſſiſtance, ſo end with deſires of pardon and acceptance, concluding our longer offices with a ſhorter mental Prayer of more private reflection and reverence, deſigning to mend what we have done amiſs, or to give thanks and proceed if we did well, and according to our powers.

Nehem. 9. 5. Mark 11. 25. Luke 18. 11. *Adoraturi ſedeant, dixit Numa Pompilius apud* Plutarch. *id eſt, ſint ſedato animo Et* καθῆσθαι προσκυνήσοντας *dictum proverbialiter ad eundem ſenſum. Vide* S Aug. *l.* 3. *c.* 5. *de Cura pro mortuis.*

Depoſitiſque ſuis ornamentis pretioſis,
Simplicis & tenuis fruitur velamine veſtis,
Inter ſacratos noctis venerabilis hymnos
Intrans nudatis templi ſacra limina plantis;
Et prono ſacram vultu poſtratus ad aram,
Corpus frigoreæ ſociavit nobile terræ.
S. Roſweid *de Hen. Imper.* & *de* Othon.

23. Thirdly, In private Prayers it is permitted to every man to ſpeak his Prayers, or only to think them, which is a ſpeaking to God. Vocal or mental Prayer is all one to God, but in order to us they have their ſeveral advantages. The ſacrifice of the heart and the calves of the lips make up a holocauſt to God. But words are the arreſt of the deſires, and keep the Spirit fix'd, and in leſs permiſſions to wander from fancy to fancy: and mental Prayer is apt to make the greater fervour, if it wander not. Our office is more determined by words; but we then actually think of God when our ſpirits only ſpeak. Mental Prayer, when our ſpirits wander, is like a Watch ſtanding ſtill, becauſe the ſpring is down; wind it up again, and it goes on regularly: But in vocal Prayer, if the words run on, and the ſpirit wanders, the Clock ſtrikes falſe, the Hand points not to the right hour, becauſe ſomething is in diſorder, and the ſtriking is nothing but noiſe. In mental Prayer we confeſs God's omniſcience; in vocal Prayer we call the Angels to witneſs. In the firſt our ſpirits rejoyce in God; in the ſecond the Angels rejoyce in us. Mental Prayer is the beſt remedy againſt lightneſs, and indifferency of affections; but vocal Prayer is the apteſt inſtrument of communion. That is more angelical, but yet fitteſt for the ſtate of ſeparation and glory; this is but humane, but it is apter for our preſent conſtitution. They have their diſtinct proprieties, and may be uſed according to ſeveral accidents, occaſions, or diſpoſitions.

The PRAYER.

I.

O Holy and Eternal God, who haſt commanded us to pray unto thee in all our neceſſities, and to give thanks unto thee for all our inſtances of joy and bleſſing, and to adore thee in all thy Attributes and Communications, thy own Glories and thy eternal Mercies; give unto me thy ſervant the ſpirit of Prayer and Supplication, that I may underſtand what is good for me, that I may deſire regularly, and chuſe the beſt things, that I may conform to thy will, and ſubmit to thy diſpoſing, relinquiſhing my own affections and imperfect choice. Sanctifie my heart and ſpirit, that I may ſanctifie thy Name, and that I may be gracious and accepted in thine eyes. Give me the humility and obedience of a ſervant, that I may alſo have the hope and confidence of a ſon, making humble and confident addreſſes to the Throne of Grace; that in all my neceſſities I may come to thee for aids, and may truſt in thee for a gracious anſwer, and may receive ſatisfaction and ſupply.

II.

Give me a ſober, diligent and recollected ſpirit in my Prayers, neither choaked with cares, nor ſcattered by levity, nor diſcompoſed by paſſion, nor eſtranged from thee by inadvertency, but fixed faſt to thee by the indiſſoluble bands of a great love and a pregnant devotion.

And let the beams of thy Holy Spirit deſcending from above enlighten and enkindle it with great fervours, and holy importunity, and unwearied induſtry : that I may ſerve thee, and obtain thy bleſſing by the aſſiduity and zeal of perpetual religious offices. Let my prayers come before thy preſence, and the lifting up of my hands be a daily ſacrifice, and let the fires of zeal not go out by night or day ; but unite my Prayers *to the interceſſion of thy Holy* Jeſus, *and to a communion of thoſe offices which Angels and beatified Souls do pay before the throne of the Lamb, and at the celeſtial Altar : that my* Prayers *being hallowed by the Merits of* Chriſt, *and being preſented in the phial of the Saints, may aſcend thither where thy glory dwells, and from whence mercy and eternal benediction deſcends upon the Church.*

III.

LOrd, change my ſins into penitential ſorrow, my ſorrow to petition, my petition to Euchariſt ; that my Prayers *may be conſummate in the adorations of eternity, and the glorious participation of the end of our hopes and prayers, the fulneſs of never-failing Charity and fruition of thee, O Holy and Eternal* God, *Bleſſed Trinity and myſterious Unity, to whom all honour, and worſhip, and thanks, and confeſſion, and glory, be aſcribed for ever and ever.* Amen.

DISCOURSE XIII.

Of the Third additional Precept of Chriſt,

(*viz.*)

Of the manner of *FASTING.*

1. FAſting, being directed in order to other ends, as for mortifying the body, taking away that fewel which miniſters to the flame of Luſt, or elſe relating to what is paſt, when it becomes an inſtrument of Repentance, and a part of that *revenge* which S. *Paul* affirms to be the effect of *godly ſorrow*, is to take its eſtimate for value, and its rules for practice, by analogy and proportion to thoſe ends to which it does co-operate. Faſting before the holy Sacrament is a cuſtom of the Chriſtian Church, and derived to us from great antiquity ; and the uſe of it is, that we might expreſs honour to the myſtery, by ſuffering nothing to enter into our mouths before the ſymbols. Faſting to this purpoſe is not an act of Mortification, but of Reverence and venerable eſteem of the inſtruments of Religion, and ſo is to be underſtood. And thus alſo, not to eat or drink before we have ſaid our morning Devotions, is eſteemed to be a religious decency, and preference of Prayer and God's honour before our temporal ſatisfaction, a ſymbolical atteſtation that we eſteem the words of God's mouth more than our neceſſary food. It is like the zeal of *Abraham*'s ſervant, who would not eat nor drink till he had done his errand. And in purſuance of this act of Religion, by the tradition of their Father it grew to be a cuſtom of the *Jewiſh* Nation, that they ſhould not eat bread upon their ſolemn Feſtivals before the ſixth hour ; that they might firſt celebrate the rites of their Religious ſolemnities, before they gave ſatisfaction to the leſſer deſires of nature. And therefore it was a reaſonable ſatisfaction of the objection made by the aſſembly againſt the inſpired Apoſtles in Pentecoſt, *Theſe are not drunk, as ye ſuppoſe, ſeeing it is but the third hour of the day:* meaning, that the day being feſtival, they knew it was not lawful for any of the Nation to break their faſt before the ſixth hour ; for elſe they might eaſily have been drunk by the third hour, if they had taken their morning's drink in a freer proportion. And true it is that Religion ſnatches even at little things ; and as it teaches us to obſerve all the great Commandments and Significations of Duty, ſo it is not willing to pretermit any thing, which, although by its greatneſs it cannot of it ſelf he conſiderable, yet by its ſmalneſs may become a teſtimony of the greatneſs of the affection, which would not omit the leaſt minutes of love and duty. And therefore when the *Jews* were ſcandalized at the Diſciples of our Lord for rubbing the ears of corn on the Sabbath-day, as they walked through the fields early in the morning, they intended their reproof, not for breaking the Reſt of the day, but the Solemnity ; for eating

Per univerſum orbem mos iſte obſervatur, ut, in honorem tanti Sacramenti, in os Chriſtiani priùs Dominicum corpus intraret quàm cæteri cibi. S Aug. *ep.* 18.

Plebs autem non aſſentiebatur horum orationibus ; & proculdubio exorta fuiſſet ſeditio niſi concionem ſolviſſet ſexta hora ſuperveniens, quæ noſtris ad prandium vocare ſolet ſabbatis. Joſeph. *in vita ſua.*

eating before the publick Devotions were finiſhed. *Chriſt* excuſed it by the neceſſity and charity of the Act; they were hungry, and therefore having ſo great need, they might lawfully do it: meaning, that ſuch particles and circumſtances of Religion are not to be neglected, unleſs where greater cauſe of charity or neceſſities does ſupervene.

2. But when Faſting is in order to greater and more concerning purpoſes, it puts on more Religion, and be comes a duty, according as it is neceſſary or highly conducing to ſuch ends, to the promoting of which we are bound to contribute all our skill and faculties. Faſting is principally operative to mortification of carnal appetites, to which Feaſting and full Tables do miniſter aptneſs and power and inclinations. *When I fed them to the full, then they committed adultery, and aſſembled by troups in the Harlots houſes.* Jer. 5. 7. And if we obſerve all our own vanities, we ſhall find that upon every ſudden joy, or a proſperous accident, or an opulent fortune, or a pampered body, and highly ſpirited and inflamed, we are apt to raſhneſs, levities, inconſiderate expreſſions, ſcorn, and pride, idleneſs, wantonneſs, curioſity, niceneſs, and impatience. But Faſting is one of thoſe afflictions which reduces our body to want, our ſpirits to ſoberneſs, our condition to ſufferance, our deſires to abſtinence and cuſtoms of denial; and ſo, by taking off the inundations of ſenſuality, leaves the enemies within in a condition of being eaſilier ſubdued. Faſting directly advances towards Chaſtity; and by conſequence and indirect Powers to Patience, and Humility, and Indifferency. But then it is not the Faſt of a day that can do this; it is not an act, but a ſtate of Faſting, that operates to Mortification. A perpetual Temperance and frequent abſtinence may abate ſuch proportions of ſtrength and nutriment, as to procure a body mortified and leſſened in deſires. And thus S. *Paul kept* his *body under*, uſing ſeverities to it for the taming its rebellions and diſtemperatures. And S. *Jerom* reports of S. *Hilarion*, that when he had faſted much and uſed courſe diet, and found his Luſt too ſtrong for ſuch auſterities, he reſolved to increaſe it to the degree of Maſtery, leſſening his diet and encreaſing his hardſhip, till he ſhould rather think of food than wantonneſs. And many times the Faſtings of ſome men are ineffectual, becauſe they promiſe themſelves cure too ſoon, or make too gentle applications, or put leſs proportions into their antidotes. I have read of a Maiden, that, ſeeing a young man much tranſported with her love, and that he ceaſed not to importune her with all the violent purſuits that paſſion could ſuggeſt, told him, ſhe had made a Vow to faſt forty days with bread and water, of which ſhe muſt diſcharge her ſelf before ſhe could think of correſponding to any other deſire; and deſired of him, as a teſtimony of his love, that he alſo would be a party in the ſame Vow. The young man undertook it, that he might give probation of his love: but becauſe he had been uſed to a delicate and nice kind of life, in twenty days he was ſo weakened, that he thought more of death than love; and ſo got a cure for his intemperance, and was wittily cozened into remedy. But S. *Jerom*'s counſel in this Queſtion is moſt reaſonable, not allowing violent and long faſts, and then returns to an ordinary courſe; for theſe are too great changes of diet to conſiſt with health, and too ſudden and tranſient to obtain a permanent and natural effect: but *a belly always hungry*, a table never full, a meal little and neceſſary, no extravagance, no freer repaſt, this is a ſtate of Faſting, which will be found to be of beſt avail to ſuppreſs pungent Luſts and rebellious Deſires. And it were well to help this exerciſe with the aſſiſtances of ſuch auſterities which teach Patience, and ingenerate a paſſive fortitude, and accuſtom us to a deſpight of pleaſures, and which are conſiſtent with our health. For if Faſting be left to do the work alone, it may chance either to ſpoil the body, or not to ſpoil the Luſt. Hard lodging, uneaſie garments, laborious poſtures of prayer, journies on foot, ſufferance of cold, paring away the uſe of ordinary ſolaces, denying every pleaſant appetite, rejecting the moſt pleaſant morſels; theſe are in the rank of *bodily exerciſes*, which though (as S. *Paul* ſays) of themſelves *they profit little*, yet they accuſtom us to acts of ſelf-denial in exteriour inſtances, and are not uſeleſs to the deſigns of mortifying carnal and ſenſual luſts. They have * *a proportion of wiſdom* with theſe cautions; *viz. in will-worſhip*, that is in voluntary ſuſception, when they are not impoſed as (a) neceſſary Religion; *in humility*, that is, without contempt of others that uſe them not; *in neglecting of the body*, that is, when they are done for diſcipline and mortification, that the *fleſh* by ſuch handlings and rough uſages become leſs *ſatisfied* and more deſpiſed.

Ἐν τῇ κενῇ γαστρὶ τῶν καλῶν ἔρως οὐκ ἔστι· πεινῶσιν ἡ Κύπρις πικρά. Achæus *apud* Athenæum.

Extraordinarios motus in cippo claudit jejunium. S. Cyp.

Jejunia enim nos contra peccata faciunt fortiores, concupiſcentias vincunt, tentationes repellunt, ſuperbiam inclinant, iram mitigant, & omnes bonæ voluntatis affectus ad maturitatem totius virtutis enutriunt. S. Leo, *ſerm.* 4. *de Jejun.*

Saginantur pugiles qui xerophagiis invaleſcunt. Tertul. *de Jejun.*

S. Hieron *in Vita* S. Hilarion.

Parcus cibus & venter ſemper eſuriens triduana jejunia ſuperant. S. Hieron. *ep.* 8. *ad Demetriad.*

* Coloſ. 2. 23. Λόγον σοφίας.

(a) Εἴ τις ἐπίσκοπος, &c. γάμου, καὶ κρεῶν, καὶ οἴνου, οὐ δι' ἄσκησιν, ἀλλὰ διὰ βδελυρίαν ἀπέχεται, ἢ διορθούσθω, ἢ καθαιρείσθω. Can. Apoſt. 52.

3. As Faſting hath reſpect to the future, ſo alſo to the preſent; and ſo it operates in giving aſſiſtance to Prayer. There is a *kind of Devil* that is *not to be ejected but by prayer and faſting*; that is, Prayer elevated and made intenſe by a defecate and pure ſpirit, not loaden with the burthen of meat and vapours. S. (b) *Baſil* affirms, that there are certain Angels deputed by God to miniſter, and to deſcribe all ſuch in every Church who mortifie themſelves by Faſting; as if paleneſs and a meagre viſage were that *mark in the forehead* which the Angel obſerved when he ſigned the Saints in *Jeruſalem* to eſcape the Judgment. Prayer is the * wings of the Soul, and Faſting is the wings of Prayer. *Tertullian* calls it (c) *the nouriſhment of Prayer*. But this is a Diſcourſe of Chriſtian Philoſophy; and he that chuſes to do any act of ſpirit, or underſtanding, or attention, after a full meal, will then perceive that Abſtinence had been the better diſpoſition to any intellectual and ſpiritual action. And therefore the Church of God ever joyned Faſting to their more ſolemn offices of Prayer. The Apoſtles *faſted and prayed* when *they laid hands* and invocated the Holy Ghoſt upon *Saul* and *Barnabas*. And theſe alſo, *when they had prayed with faſting, ordained Elders in the Churches of Lyſtra and Iconium*. And the Vigils of every Holy-day tells us, that the Devotion of the Feſtival is promoted by the Faſt of the Vigils.

(b) *Serm.* 5. *de Jejun.*

* *Jejunium animæ noſtræ alimentum, leves ei pennas producens.* S. Bern *Serm. in Vigil. S. Andreæ.*

Ἀκρίδας ἐσθίοντα Ἰωάννην, ϗ πτεροφυήσαντα τὴν ψυχήν, *dixit* S Chryſoſt.

(c) *Jejuniis preces alere, lacrymari, & mugire noctes dieſque ad Dominum.* Tertull.

Acts 13. 3.

Acts 14. 23.

4. But when Faſting relates to what is paſt, it becomes an inſtrument of Repentance, it is a punitive and an afflictive action, an effect of godly ſorrow, a teſtimony of contrition, *a judging of our ſelves*, and *chaſtening* our bodies, *that we be not judged of the Lord*. The Faſt of the *Ninevites*, and the Faſt the Prophet *Joel* calls for, and the Diſcipline of the *Jews* in the rites of Expiation, proclaim this uſefulneſs of Faſting in order to Repentance. And indeed it were a ſtrange Repentance that had no ſorrow in it, and a ſtranger ſorrow that had no affliction; but it were the ſtrangeſt ſcene of affliction in the world, when the ſad and afflicted perſon ſhall * eat freely, and delight himſelf, and to the banquets of a full table ſerve up the chalice of tears and ſorrow, and no bread of affliction. Certainly he that makes much of himſelf, hath no great indignation againſt the ſinner, when himſelf is the man. And it is but a gentle revenge and an eaſie judgment, when the ſad ſinner ſhall do penance in good meals, and expiate his ſin with ſenſual ſatisfaction. So that Faſting relates to Religion in all variety and difference of time: It is an antidote againſt the poiſon of ſenſual temptations, an advantage to Prayer, and an inſtrument of extinguiſhing the guilt and the affections of ſin, by judging our ſelves, and repreſenting in a Judicatory of our own, even our ſelves being Judges, that ſin deſerves condemnation, and the ſinner merits a high calamity. Which excellencies I repeat in the words of *Baruch* the Scribe, he that was *Amanuenſis* to the Prophet *Jeremiah*: *The ſoul that is greatly vexed, which goeth ſtooping and feeble, and the eyes that fail, and the hungry ſoul, will give thee praiſe and righteouſneſs, O Lord.*

Μετάνοια χωρὶς νηστείας ἀργή. S. Baſil.

Joel 2. 15.

Levit. 23. 27, &c.

Iſai. 22. 12.

* Οὐ σιτίον, οὐ ποτὸν ἔξεστι προσενέγκασθαι. Philo. *Pœnitentia de ipſo quoque habitu ac victu mandat, ſacco & cineri incubare, corpus ſordibus obſcurare, animum mœroribus dejicere, atque illa quæ peccavit triſti tractatione mutare.* Tertull. *de Pœnit. c.* 9.

Baruch 2. 18.

Lautè edere & meracius bibere ruſticitatis erat apud veteres. Unde ἐπισκυθίζειν, & Θρηΐκιη ἄμυστις, *apud Callimachum: & in proverbium abiit,* ἡ πλησμονὴ τῶν βαρβάρων· & *apud Theophraſtum,* δεινῶς φαγεῖν ϗ ζωρότερον πιεῖν, *ruſticorum eſſe notatur,* Περὶ ἀγροικίας.

5. But now as Faſting hath divers ends, ſo alſo it hath divers Laws. If Faſting be intended as an inſtrument of Prayer, it is ſufficient that it be of that quality and degree that the ſpirit be clear, and the head undiſturbed; an ordinary act of Faſt, an abſtinence from a meal, or a deferring it, or a leſſening it when it comes, and the ſame abſtinence repeated according to the ſolemnity and intendment of the offices. And this is evident in reaſon, and the former inſtances, and the practice of the Church, diſſolving ſome of her Faſts which were in order only to Prayer by noon, and as ſoon as the great and firſt ſolemnity of the Day is over. But if Faſting be intended as a punitive act, and an inſtrument of Repentance, it muſt be greater. S. *Paul* at his Converſion continued three days without eating or drinking. It muſt have in it ſo much affliction as to expreſs the indignation, and to condemn the ſin, and to judge the perſon. And although the meaſure of this cannot be exactly determined, yet the general proportion is certain: For a greater ſin there muſt be a greater ſorrow, and a greater ſorrow muſt be atteſted with a greater penalty. And *Ezra* declares his purpoſe thus: *I proclaimed a Faſt, that we might afflict our ſelves before God.* Now this is no farther required, nor is it in this ſence farther uſeful, but that it be a trouble to the body, an act of judging and ſeverity:

Παχεῖα γαστὴρ λεπτὸν οὐ τίκτει νόον.

Ezra 8 21.

Vid. Dan. 10. 12.

Pſal. 35. 13.

Levit. 16. 29, 30, 31.

Iſai. 58. 3.

ſeverity; and this is to be judged by proportion to the ſorrow and indignation, as the ſorrow is to the crime. But this affliction needs not to leave any remanent effect upon the body; but ſuch tranſient ſorrow which is conſequent to the abſtinence of certain times deſigned for the ſolemnity is ſufficient as to this purpoſe. Only it is to be renewed often, as our Repentance muſt be habitual and laſting: but it may be commuted with other actions of ſeverity and diſcipline, according to the Cuſtoms of a Church, or the capacity of the perſons, or the opportunity of circumſtances. But if the Faſting be intended for Mortification, then it is fit to be more ſevere, and medicinal by continuance, and quantity, and quality. To Repentance, total abſtinences without interruption, that is, during the ſolemnity, ſhort and ſharp, are moſt apt: but towards the mortifying a Luſt thoſe ſharp and ſhort Faſts are not reaſonable; but a diet of Faſting, an habitual ſubtraction of nutriment from the body, a long and laſting auſterity, increaſing in degrees, but not violent in any. And in this ſort of Faſting we muſt be highly careful we do not violate a duty by fondneſs of an inſtrument; and becauſe we intend Faſting as a help to mortifie the Luſt, let it not deſtroy the body, or retard the ſpirit, or violate our health, or impede us in any part of our neceſſary duty. As we muſt be careful that our Faſt be reaſonable, ſerious and apt to the end of our deſigns: ſo we muſt be curious, that by helping one duty uncertainly, it do not certainly deſtroy another. Let us do it like honeſt perſons and juſt, without artifices and hypocriſie: but let us alſo do it like wiſe perſons, that it be neither in it ſelf unreaſonable nor by accident become criminal.

6. In the purſuance of this Diſcipline of Faſting, the Doctours of the Church and Guides of Souls have not unuſefully preſcribed other annexes and circumſtances; as that all the other acts of deportment be ſymbolical to our Faſting. If we faſt for Mortification, let us entertain nothing of temptation or ſemblance to invite a Luſt; no ſenſual delight, no freer entertainments of our body, to countenance or corroborate a paſſion. If we faſt that we may pray the better, let us remove all ſecular thoughts for that time: for it is vain to alleviate our ſpirits of the burthen of meat and drink, and to depreſs them with the loads of care. If for Repentance we faſt, let us be moſt curious that we do nothing contrary to the deſign of Repentance; knowing that a ſin is more contrary to Repentance, than Faſting is to ſin: and it is the greateſt ſtupidity in the world, to do that thing which I am now mourning for, and for which I do judgment upon my ſelf. And let all our actions alſo purſue the ſame deſign, helping one inſtrument with another, and being ſo zealous for the Grace, that we take in all the aids we can to ſecure the Duty. For to faſt from fleſh, and to eat delicate fiſh; not eat meat but to drink rich wines freely; to be ſenſual in the objects of our other appetites, and reſtrained only in one; to have no dinner, and that day to run on hunting, or to play at cards; are not handſome inſtances of ſorrow, or devotion, or ſelf-denial. It is beſt to accompany our Faſting with the retirements of Religion, and the enlargements of Charity, giving to others what we deny to our ſelves. Theſe are proper actions; and although not in every inſtance neceſſary to be done at the ſame time; (for a man may give his Alms in other circumſtances, and not amiſs;) yet as they are very convenient and proper to be joined in that ſociety, ſo to do any thing contrary to Religion or to Charity, to Juſtice or to Piety, to the deſign of the perſon or the deſign of the ſolemnity, is to make that become a ſin which of it ſelf was no vertue, but was capable of being hallowed by the end and the manner of its execution.

7. This Diſcourſe hath hitherto related to private Faſts, or elſe to Faſts indefinitely. For what rules ſoever every man is bound to obſerve in private for Faſting piouſly, the ſame rules the Governours of a Church are to intend in their publick preſcription. And when once Authority hath intervened, and proclaimed a Faſt, there is no new duty incumbent upon the private, but that we obey the circumſtances, letting them to chuſe the time and the end for us. And though we muſt prevaricate neither, yet we may improve both; we muſt not go leſs, but we may enlarge; and when Faſting is commanded only for Repentance, we may alſo uſe it to Prayers, and to Mortification. And we muſt be curious that we do not obey the letter of the preſcription, and violate the intention, but obſerve all that care in publick Faſts which we do in private; knowing that our private ends are included in the publick, as our perſons are in the communion of Saints, and our hopes in the common inheritance of ſons: and ſee that we do not faſt in order to a purpoſe, and yet uſe it ſo as that it ſhall be to no purpoſe. Whoſoever ſo faſts as that it be not effectual in ſome degree towards the end, or ſo faſts that it be accounted of it ſelf a duty and an act of Religion, without order to its proper end, makes his act vain, becauſe it is unreaſonable; or vain, becauſe it is ſuperſtitious.

The PRAYER.

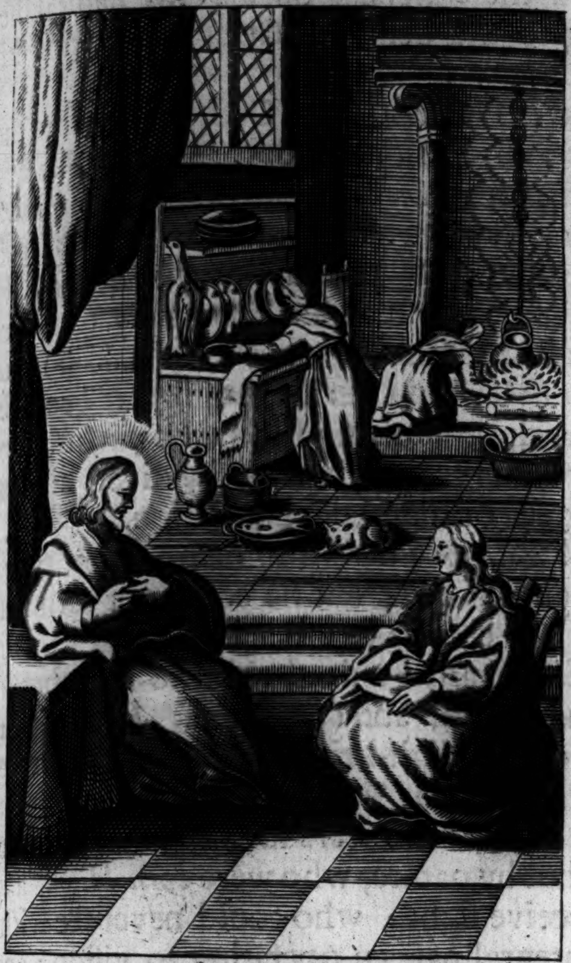
O Holy and Eternal Jeſu, *who didſt for our ſake faſt forty days and forty nights, and haſt left to us thy example, and thy prediction, that in the days of thy abſence from us, we thy ſervants and children of thy Bride-chamber ſhould faſt; teach us to do this act of diſcipline ſo, that it may become an act of Religion. Let us never be like* Eſau, *valuing a diſh of meat above a bleſſing; but let us deny our appetites of meat and drink, and accuſtom our ſelves to the yoke, and ſubtract the fewel of our Luſts, and the incentives of all our unworthy deſires: That our bodies being free from the intemperances of nutriment, and our ſpirits from the load and preſſure of appetite, we may have no deſires but of thee: That our outward man daily decaying by the violence of time, and mortified by the abatements of its too free and unneceſſary ſupport; it may by degrees reſign to the entire dominion of the Soul, and may paſs from vanity to piety, from weakneſs to ghoſtly ſtrength, from darkneſs and mixtures of impurity to great tranſparences and clarity in the ſociety of a beatified Soul, reigning with thee in the glories of Eternity, O Holy and Eternal* Jeſu. Amen.

DISCOURSE

DISCOURSE XIV.

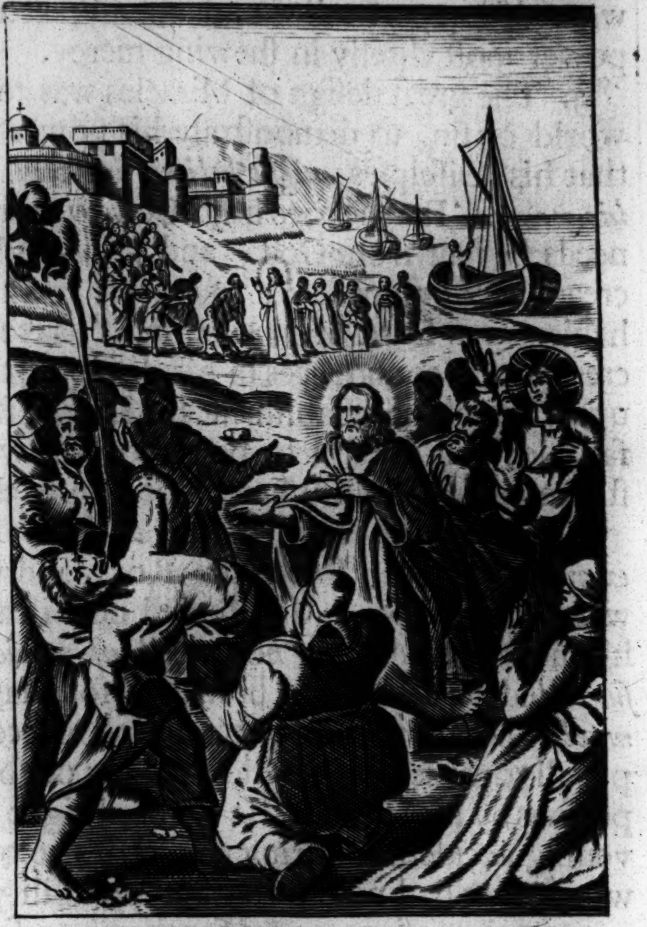
Of the Miracles which JESUS *wrought for confirmation of his Doctrine, during the whole time of his Preaching.*

Mary & Martha.



A certain woman, named Martha, received him into her house And her ſiſter Mary sat at Ieſus feet, and heard his word. But Martha was cumbred about much serving—And Ieſus ſaid unto her, Martha, Martha, thou art careful & troubled about many things: but one thing is needfull; & Mary hath chosen that good part. Luk. 10. 38, 39, 40, 41, 42.

The dried hand healed, & devil caſt out *Mat 12.*



10 *And behold There was a man which had his hand dryed up &c. 13 Then ſaid he unto the man ſtretch ſorth thine hand &c. 22. Then was brought to him one poſseſsed with a Devill &c. and he healed him.*

1. WHEN *Jeſus* had ended his Sermon on the Mount, he deſcended into the Vallies, to conſign his Doctrine by the power of Miracles and the excellency of a rare Example; that he might not lay a yoke upon us which himſelf alſo would not bear: but as he became *the Author*, ſo alſo *the finiſher of our Faith*; what he deſigned in propoſition, he repreſented in his * own practice; and by theſe acts made a new Sermon, teaching all Prelates and ſpiritual Perſons to deſcend from their eminency of contemplation, and the authority and buſineſs of their diſcourſes, to apply themſelves to do more material and corporal mercies to afflicted perſons, and to preach by Example as well as by their Homilies. For he that teaches others well, and practiſes contrary, is like a fair candleſtick bearing a goodly and bright taper, which ſends forth light to all the houſe, but round about it ſelf there is a ſhadow and circumſtant darkneſs. The Prelate ſhould be *the light* conſuming and ſpending it ſelf to enlighten others, ſcattering his rays round about from the angles of Contemplation and from the corners of practice, but himſelf always tending upwards, till at laſt he expires into the element of Love and celeſtial Fruition.

* *Nec monſtravit tantùm, ſed etiam praceſſit, nè quis difficultatis gratiâ iter virtutis horreret.* Lactant.

Ἅπαντές ἐσμεν τὸ νουθετεῖν σοφοί,
Αὐτοὶ δὲ ἁμαρτάνοντες οὐ γινώσκομεν.
Menand.

Ennodius *in vita* Epiphanii; *Pingebat actibus ſuis paginam quam legiſſet, & quod liber docuerat, vita ſignabat.*

2. But the Miracles which *Jeſus* did were next to infinite; and every circumſtance of action that paſſed from him, as it was intended for Mercy, ſo alſo for Doctrine; and the impotent or diſeaſed perſons were not more cured, than we inſtructed. But becauſe there was nothing in the actions but what was a purſuance of the Doctrines delivered in his Sermons, in the Sermon we muſt look after our Duty, and look upon his Practice as a verification of his Doctrine, and inſtrumental alſo to other purpoſes. Therefore in general if we conſider his Miracles, we ſhall ſee that he did deſign

Acts 10. 38.

them to be a compendium of Faith and Charity. For he choſe to inſtance his Miracles in actions of Mercy, that all his powers might eſpecially determine upon Bounty and Charity; and yet his acts of Charity were ſo miraculous, that they became an argument of the Divinity of his Perſon and Doctrine. Once he turned water into wine, which was a mutation by a ſupernatural power in a natural ſuſcipient, where a Perſon was not the Subject, but an Element: and yet this was done to reſcue the poor Bridegroom from affront and trouble, and to do honour to the holy rite of Marriage. All the reſt, (unleſs we accept his Walking upon the waters,) during his natural life, were actions of relief and mercy, according to the deſign of God, manifeſting his power moſt chiefly in ſhewing mercy.

John 20.31. 10. 38. 5 36.

3. The great deſign of Miracles was to prove his Miſſion from God, to convince the world of ſin, to demonſtrate his power of forgiving ſins, to endear his Precepts, and that his Diſciples *might believe in him, and that believing they might have life through his name.* For he to whom God by doing Miracles gave teſtimony from Heaven, muſt needs be ſent from God; and he who had received power to reſtore nature, and to create new organs, and to extract from incapacities, and from privations to reduce habits, was Lord of Nature, and therefore of all the World. And thus could not but create great confidences in his diſciples, that himſelf would verifie thoſe great Promiſes upon which he eſtabliſhed his Law. But that the argument of Miracles might be infallible, and not apt to be reproved, we may obſerve its eminency by divers circumſtances of probability heightened up to the degree of moral demonſtration.

John. 15.24.

4. Firſt, The Holy *Jeſus did Miracles which no man* (before him, or at that time) *ever did. Moſes* ſmote the Rock and water guſhed out; but he could not turn that water into wine. *Moſes* cured no diſeaſes by the empire of his will, or the word of his mouth; but *Jeſus healed all infirmities. Eliſha* raiſed a dead child to life; but *Jeſus* raiſed one who had been dead four days, and buried, and corrupted. *Elias* and *Samuel*, and all the Prophets, and the ſucceſſion of the High-Prieſts, in both the Temples, put all together, never did ſo many or ſo great Miracles as *Jeſus* did. He cured Leprous perſons by his touch. He reſtored Sight to the blind, who were ſuch not by any intervening accident hindring the act of the organ, but by nature, who were *born blind*, and whoſe eyes had not any natural poſſibility to receive ſight; who could never ſee without creating of new eyes for them, or ſome integral part co-operating to viſion: and therefore the Miracle was wholly an effect of a Divine power, for nature did not at all co-operate; or, that I may uſe the elegant expreſſion of *Dante*, it was ſuch

——— *à cui natura*
Non ſcaldo ferro mai, ne batte ancude,

for which Nature never did heat the iron, nor beat the anvil. He made crooked limbs become ſtraight, and the lame to walk; and habitual diſeaſes and inveterate of 18 years continuance (and once of 38) did diſppear at his ſpeaking, like darkneſs at the preſence of the Sun. He caſt out Devils, who by the Majeſty of his Perſon were forced to confeſs and worſhip him; and yet by his humility and reſtraints were commanded ſilence, or to go whither he pleaſed: and without his leave all the powers of Hell were as firm and impotent as a withered member, and were not able to ſtir. He raiſed three dead perſons to life: he fed thouſands of people with two ſmall fiſhes and five little barly-cakes: and as a conſummation of all Power and all Miracles, he foretold, and verified it, that himſelf would riſe from the dead after three days ſepulture. But when himſelf had told them, he *did* Miracles *which no man elſe ever did*, they were not able to reprove his ſaying with one ſingle inſtance: but the poor blind man found him out one inſtance to verifie his aſſertion, *It was yet never heard, that any man opened the eyes of one that was born blind.*

5. Secondly, The ſcene of his Preaching and Miracles was *Judæa*, which was the Pale of the Church, and God's incloſed portion, *of whom were the Oracles and the Fathers, and of whom, as concerning the fleſh, Chriſt was to come*, and to whom he was promiſed. Now ſince theſe Miracles were for verification of his being the *CHRIST*, the promiſed *MESSIAS*, they were then to be eſteemed a convincing argument, when all things elſe concurring, as the Predictions of the Prophets, the Synchroniſms, and the capacity of his perſon, he brought Miracles to atteſt himſelf to be the perſon ſo declared and ſignified. God would not ſuffer his people to be abuſed by Miracles, nor from Heaven would ſpeak ſo loud in teſtimony of any thing contrary to his own will and purpoſes. They to whom he gave the Oracles, and the Law, and the Predictions of the *Meſſias*, and declared before-hand, that at the *coming* of the *Meſſias the blind ſhould ſee, the lame ſhould walk, and the deaf ſhould hear, the lepers ſhould be cleanſed, and to the*

Iſai 35. 4, 5, 6. Matth. 11. 5.

the poor the goſpel ſhould be preached, could not expect a greater conviction for acceptation of a perſon, than when that happened which God himſelf by his Prophets had conſigned as his future teſtimony; and if there could have been deception in this, it muſt needs have been inculpable in the deceived perſon, to whoſe Errour a Divine Prophecy had been both nurſe and parent. So that taking the Miracles *Jeſus* did in that conjunction of circumſtances, done to that people to whom all their Oracles were tranſmitted by miraculous verifications, Miracles ſo many, ſo great, ſo accidentally, and yet ſo regularly, to all comers and neceſſitous perſons that prayed for it, after ſuch predictions and cleareſt prophecies, and theſe prophecies owned by himſelf, and ſent by way of ſymbol and myſterious anſwer to *John* the Baptiſt, to whom he deſcribed his Office by recounting his Miracles in the words of the Prediction; there cannot be any fallibility or weakneſs pretended to this inſtrument of probation, applied in ſuch circumſtances, to ſuch a people, who, being dear to God, would be preſerved from invincible deceptions; and being commanded by him to expect the *Meſſias* in ſuch an equipage of power and demonſtration of Miracles, were therefore not deceived, nor could they, becauſe they were bound to accept it.

6. Thirdly, So that now we muſt not look upon theſe Miracles as an argument primarily intended to convince the Gentiles, but the *Jews*. It was a high probability to them alſo, and ſo it was deſigned alſo in a ſecondary intention: But it could not be an argument to them ſo certain, becauſe it was deſtitute of two great ſupporters. For they neither believed the Prophets foretelling the *Meſſias* to be ſuch, nor yet ſaw the Miracles done. So that they had no teſtimony of God before-hand, and were to relie upon humane teſtimony for the matter of fact; which, becauſe it was fallible, could not infer a neceſſary concluſion alone and of it ſelf, but it put on degrees of perſuaſion, as the Teſtimony had degrees of certainty or univerſality; that they alſo *which ſee not, and yet have believed*, might *be bleſſed*. And therefore *Chriſt* ſent his Apoſtles to convert the Gentiles, and ſupplied in their caſe what in his own could not be applicable, or ſo concerning them. For he ſent them to do Miracles in the ſight of the Nations, that they might not doubt the matter of fact; and prepared them alſo with a Prophecy, foretelling that they ſhould do the ſame and greater Miracles than he did. They had greater prejudices to conteſt againſt, and a more unequal diſtance from belief and aptneſſes to credit ſuch things; therefore it was neceſſary that the Apoſtles ſhould do greater Miracles to remove the greater mountains of Objection. And they did ſo; and by doing it in purſuance and teſtimony of the ends of *Chriſt* and Chriſtianity, verified the Fame and Celebrity of their Maſter's Miracles, and repreſented to all the world his Power, and his Veracity, and his Divinity.

7. Fourthly, For when the Holy *Jeſus* appeared upon the ſtage of *Palæſtine*, all things were quiet and at reſt from prodigy and wonder; nay, *John* the Baptiſt, who by his excellent ſanctity and auſterities had got great reputation to his Perſon and Doctrines, yet *did no Miracle*: And no man elſe did any, ſave ſome few Exorciſts among the *Jews* cured ſome Demoniacks and diſtracted people. So that in this ſilence a Prophet appearing with ſigns and wonders had nothing to leſſen the arguments, no oppoſite of like power, or appearances of a contradictory deſign. And therefore it perſuaded infinitely, and was certainly operative upon all perſons, whoſe intereſt and love of the world did not deſtroy the piety of their wills, and put their underſtanding into fetters. And *Nicodemus*, a Doctor of the Law, being convinced, ſaid, *We know that thou art a Doctor ſent from God: for no man can do thoſe things which thou doeſt, unleſs God be with him.* John 3. 2. But when the Devil ſaw what great affections and confidences theſe Miracles of *Chriſt* had produced in all perſons, he too late ſtrives to leſſen the argument by playing an after-game; and weakly endeavours to abuſe vicious perſons (whoſe love to their ſenſual pleaſures was of power to make them take any thing for argument to retain them) by ſuch low, few, inconſiderable, uncertain and ſuſpicious Inſtances, that it grew to be the greateſt confirmation and extrinſecal argument in behalf of Religion, that either friend or foe upon his own induſtry could have repreſented. Such as were the making an Image ſpeak, or fetching fire from the clouds; and that the Images of *Diana Cyndias* and *Veſta* among the *Jaſiæans* would admit no rain to wet them, or cloud to darken them; and that the bodies of them who entred into the Temple of *Jupiter* in *Arcadia* would caſt no ſhadow. *Lib.* 16. *hiſt.* Which things *Polybius* himſelf, one of their own Superſtition, laughs at as impoſtures, and ſays they were no way to be excuſed, unleſs the pious purpoſe of the Inventers did take off from the malice of the lye. But the Miracles of *Jeſus* were confeſſed, and wondred at by *Joſephus*; were publiſhed to all the world by his own Diſciples, who never were accuſed, much leſs convicted of

forgery; and they were acknowledged by (a) *Celſus* and (b) *Julian*, the greateſt Enemies of *Chriſt*.

(a) Ἐνομίσατε αὐτὸν εἶναι υἱὸν Θεοῦ, ἐπεὶ χωλοὺς καὶ τυφλοὺς ἐθεράπευσε *dixit* Celſus *apud* Origen. (b) Εἰ μή τις οἴεται τοὺς κυλλοὺς καὶ τυφλοὺς ἰάσασθαι, καὶ δαιμονιῶντας ἐφορκίζειν, τῶν μεγίστων ἔργων εἶναι, *&c verba* Juliani *apud* Cyril. *l.* 6.

8. But farther yet, themſelves gave it out that one *Caius* was cured of his blindneſs by *Æſculapius*, and ſo was *Valerius Aper*; and at *Alexandria*, *Veſpaſian* cured a man of the Gout by treading upon his toes, and a blind man with ſpittle. And when *Adrian* the Emperour was ſick of a Fever, and would have killed himſelf, it is ſaid, two blind perſons were cured by touching him, whereof one of them told him that he alſo ſhould recover. But although *Veſpaſian* by the help of *Apollonius Tyanæus*, who was his familiar who alſo had the Devil to be his, might do any thing within the power of Nature, or by permiſſion might do much more: yet beſides that this was of an uncertain and leſs credible report, if it had been true, it was alſo infinitely ſhort of what *Chriſt* did, and was a weak, ſilly imitation, and uſurping of the argument which had already prevailed upon the perſuaſions of men, beyond all poſſibility of confutation. And for that of *Adrian*, to have reported it is enough to make it ridiculous. And it had been a ſtrange power to have cured two blind perſons, and yet be ſo unable to help himſelf, as to attempt to kill himſelf by reaſon of anguiſh, impatience, and deſpair.

Spartianus *in* Adriano; *qui addit Marium Maximum dixiſſe, hæc facta fuiſſe per ſimulationem.*

9. Fifthly, When the *Jews* and Phariſees believed not *Chriſt* for his Miracles, and yet perpetually called for a Sign, he refuſed to give them a Sign which might be leſs than their prejudice, or the perſuaſions of their intereſt; but gave them one which alone is greater than all the Miracles which ever were done, or ſaid to be done, by any Antichriſt, or the enemies of the Religion put all together: a Miracle which could have no ſuſpicion of impoſture, a Miracle without inſtance or precedent or imitation. And that is, *Jeſus*'s lying in the grave three days and three nights, and then riſing again, and appearing to many, and converſing for forty days together, giving probation of his riſing, of the verity of his Body, making a glorious Promiſe, which at Pentecoſt was verified, and ſpeaking ſuch things which became Precepts and parts of the Law for ever after.

10. Sixthly, I add two things more to this conſideration. Firſt, that the Apoſtles did ſuch Miracles, which were infinitely greater than the pretenſions of any adverſary and inimitable by all the powers of man or darkneſs. They raiſed the dead, they cured all diſeaſes by their very ſhadow paſſing by, and by the touch of garments; they converted Nations, they foretold future events, they themſelves ſpake with tongues, and they gave the Holy Ghoſt by impoſition of hands, which enabled others to ſpeak Languages which immediately before they underſtood not, and to cure diſeaſes, and to eject Devils. Now ſuppoſing Miracles to be done by Gentile Philoſophers and Magicians after; yet when they fall ſhort of theſe in power, and yet teach a contrary Doctrine, it is a demonſtration that it is a leſſer power, and therefore the Doctrine not of Divine Authority and Sanction. And it is remarkable, that among all the Gentiles none ever reaſonably pretended to a power of caſting out Devils. For the Devils could not get ſo much by it, as things then ſtood: And beſides, in whoſe name ſhould they do it who worſhipped none but Devils and falſe Gods? Which is too violent preſumption, that the Devil was the Architect in all ſuch buildings. And when the ſeven Sons of *Sceva*, who was a *Jew*, (amongſt whom it was ſometimes granted to cure Demoniacks,) offered to exorciſe a poſſeſſed perſon, the Devil would by no means endure it, but beat them for their pains. And although it might have been for his purpoſe to have enervated the reputation of S. *Paul*, and by a voluntary ceſſion equalled S. *Paul*'s enemies to him; yet either the Devil could not go out but at the command of a Chriſtian; or elſe to have gone out would have been a diſſervice and ruine to his kingdom: Either of which declares, that the power of caſting out Devils is a teſtimony of God, and a probation of the Divinity of a Doctrine, and a proper argument of Chriſtianity.

Acts 19.

11. Seventhly, But, beſides this, I conſider, that the Holy *Jeſus*, having firſt poſſeſſed upon juſt title all the reaſonableneſs of humane underſtanding by his demonſtration of a miraculous power, in his infinite Wiſdom knew that the Devil would attempt to gain a party by the ſame inſtrument, and therefore ſo ordered it, that the Miracles which ſhould be done, or pretended to, by the Devil, or any of the enemies of the Croſs of *Chriſt*, ſhould be a confirmation of Chriſtianity, not do it diſſervice: For he foretold that *Antichriſt* and other enemies *ſhould come in prodigies and lying wonders, and ſigns.* Concerning which, although it may be diſputed whether they were truly Miracles, or mere deceptions and magical pretences; yet becauſe they were ſuch which the people could not diſcern from Miracles really ſuch, therefore it is all one, and in

this conſideration they are to be ſuppoſed ſuch. But certainly, he that could fore-tell ſuch a future contingency, or ſuch a ſecret of Predeſtination, was able alſo to know from what principle it came. And we have the ſame reaſon to believe that Antichriſt ſhall do Miracles to evil purpoſes, as that he ſhall do any at all: he that fore-told us of the man, fore-told us alſo of the impoſture, and commanded us not to truſt him. And it had been more likely for Antichriſt to prevail upon Chriſtians by doing no Miracles, than by doing any: For if he had done none, he might have eſcaped without diſcovery; but by doing Miracles, as he verified the wiſdom and preſcience of *Jeſus*, ſo he declared to all the Church, that he was the enemy of their Lord, and therefore leſs likely to deceive. For which reaſon it is ſaid, that *he ſhall deceive, if it were poſſible, the very elect*: that is therefore not poſſible, becauſe that by which he inſinuates himſelf to others, is by the Elect, the Church and choſen of God, underſtood to be his ſign and mark of diſcovery, and a warning. And therefore as the Prophecies of *Jeſus* were an infinite verification of his Miracles; ſo alſo this Prophecy of *Chriſt* concerning Antichriſt diſgraces the reputation and faith of the Miracles he ſhall act. The old Prophets fore-told of the *Meſſias*, and of his Miracles of power and mercy, to prepare for his reception and entertainment: *Chriſt* alone, and his Apoſtles from him, fore-told of Antichriſt, and that he ſhould come in all Miracles of deception and lying, that is, with true or falſe Miracles to perſuade a lye: and this was to prejudice his being accepted, according to the Law of *Moſes*. So that as all that ſpake of *Chriſt* bad us believe him for the Miracles; ſo all that fore-told of Antichriſt bad us disbelieve him the rather for his. And the reaſon of both is the ſame, becauſe the mighty and *ſurer word of Prophecy* (as S. *Peter* calls it) being the greateſt teſtimony in the world of a Divine principle, gives authority, or reprobates, with the ſame power. They who are the predeſtinate of God, and they that are the *præſciti*, the fore-known and marked people, muſt needs ſtand or fall to the Divine ſentence; and ſuch muſt this be acknowledged: for no *enemy of the Croſs*, not the Devil himſelf, ever fore-told ſuch a contingency, or ſo rare, ſo perſonal, ſo voluntary, ſo unnatural an Event, as this of the great Antichriſt. Deut. 13. 1, 2, 3.

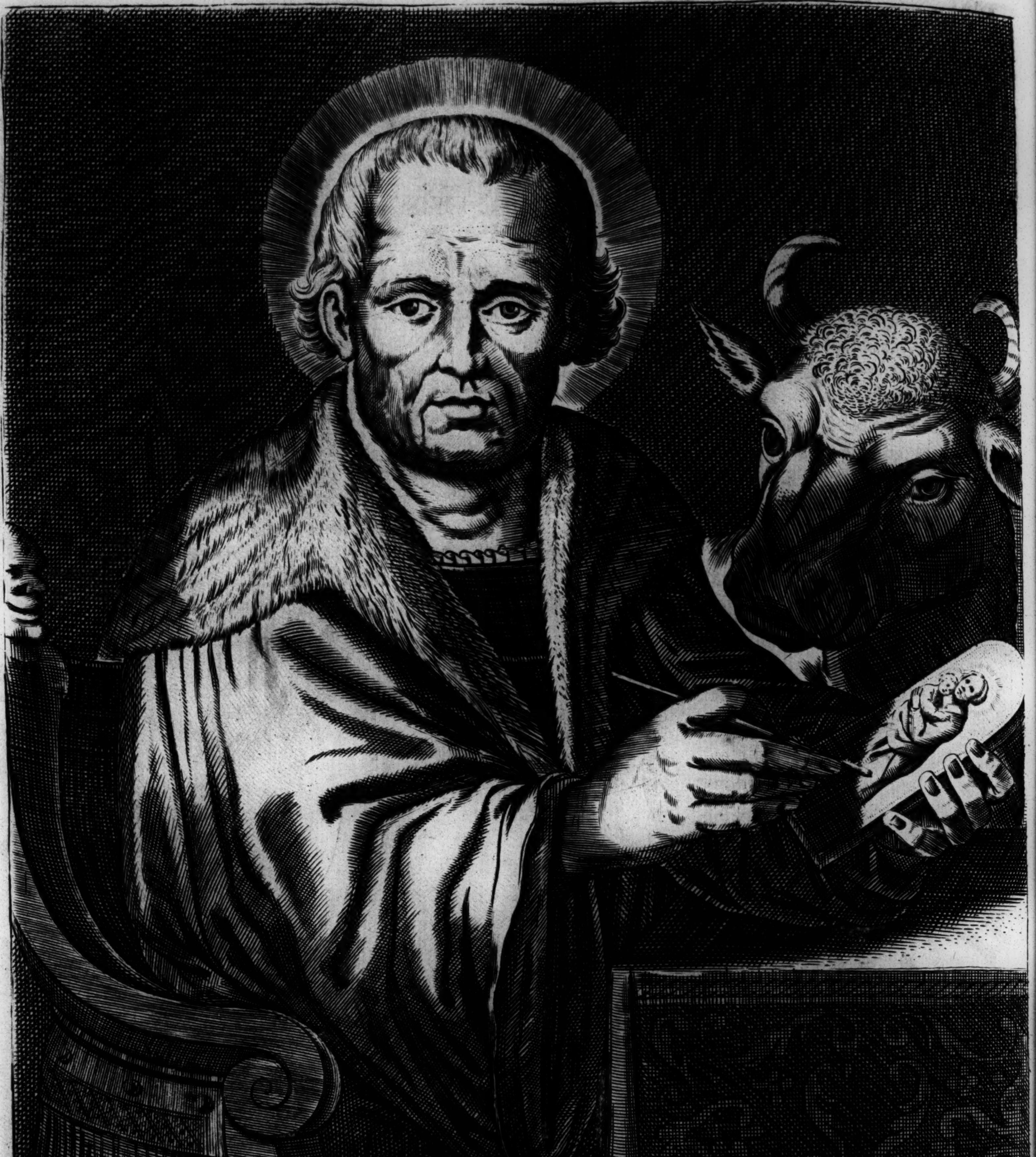
12. And thus the Holy *Jeſus*, having *ſhewed forth the treaſures of* his Father's *Wiſdom* in Revelations and holy Precepts, and upon the ſtock of his Father's Greatneſs having diſpenſed and demonſtrated great power in Miracles, and theſe being inſtanced in acts of Mercy, he mingled the glories of Heaven to tranſmit them to earth, to raiſe us up to the participations of Heaven. He was pleaſed, by healing the bodies of infirm perſons, to invite their ſpirits to his Diſcipline, and by his power to convey healing, and by that mercy to lead us into the treaſures of revelation; that both Bodies and Souls, our Wills and Underſtandings, by Divine inſtruments, might be brought to Divine perfections in the participations of a Divine nature. It was a miraculous mercy that God ſhould look upon us in our blood, and a miraculous condeſcenſion that his Son ſhould take our nature; and even this favour we could not believe without many Miracles: and ſo contrary was our condition to all poſſibilities of happineſs, that if Salvation had not marched to us all the way in Miracle, we had periſhed in the ruines of a ſad eternity. And now it would be but reaſonable, that, ſince God for our ſakes hath reſcinded ſo many Laws of natural eſtabliſhment, we alſo for his, and for our own, would be content to do violence to thoſe natural inclinations, which are alſo criminal when they derive into action. Every man living in the ſtate of Grace is a perpetual Miracle, and his Paſſions are made reaſonable, as his Reaſon is turned into Faith, and his Soul to Spirit, and his Body to a Temple, and Earth to Heaven: and leſs than this will not diſpoſe us to ſuch glories, which being the portion of Saints and Angels, and the neareſt communications with God, are infinitely above what we ſee, or hear, or underſtand.

The PRAYER.

O *Eternal* Jeſu, *who didſt receive great power, that by it thou mighteſt convey thy Father's mercies to us impotent and wretched people; give me grace to believe that heavenly Doctrine which thou didſt ratifie with arguments from above, that I may fully aſſent to all thoſe myſterious Truths which integrate that Doctrine and Diſcipline in which the obligations of my duty and the hopes of my felicity are depoſited. And to all thoſe glorious verifications of thy Goodneſs and thy Power add alſo this Miracle, that I, who am ſtained with Leproſie of ſin, may be cleanſed, and my eyes may be opened, that I may ſee the wonderful things of thy Law: and raiſe thou me up from the death of ſin to the life of righteouſneſs, that I may for ever walk in the land of the living, abhorring the works of death and darkneſs. That as I am by thy miraculous mercy partaker of the firſt, ſo alſo I may be accounted worthy of the ſecond Reſurrection: and as by Faith, Hope, Charity and Obedience, I receive the fruit of thy Miracles in this life; ſo in the other I may partake of thy Glories, which is a mercy above all Miracles. Lord, if thou wilt, thou canſt make me clean. Lord, I believe; help mine unbelief. And grant that no indiſpoſition or incapacity of mine may hinder the wonderful operations of thy Grace: but let it be thy firſt Miracle to turn my water into wine, my barrenneſs into fruitfulneſs, my averſations from thee into unions and intimate adheſions to thy Infinity, which is the fountain of mercy and power. Grant this for thy mercy's ſake, and for the honour of thoſe glorious Attributes in which thou haſt revealed thy ſelf and thy Father's Excellencies to the world,* O Holy and *Eternal* Jeſu. Amen.

The End of the Second Part.

῞ΑΓΙΟΣ ᾿ΙΣΧΥΡΟ΄Σ.



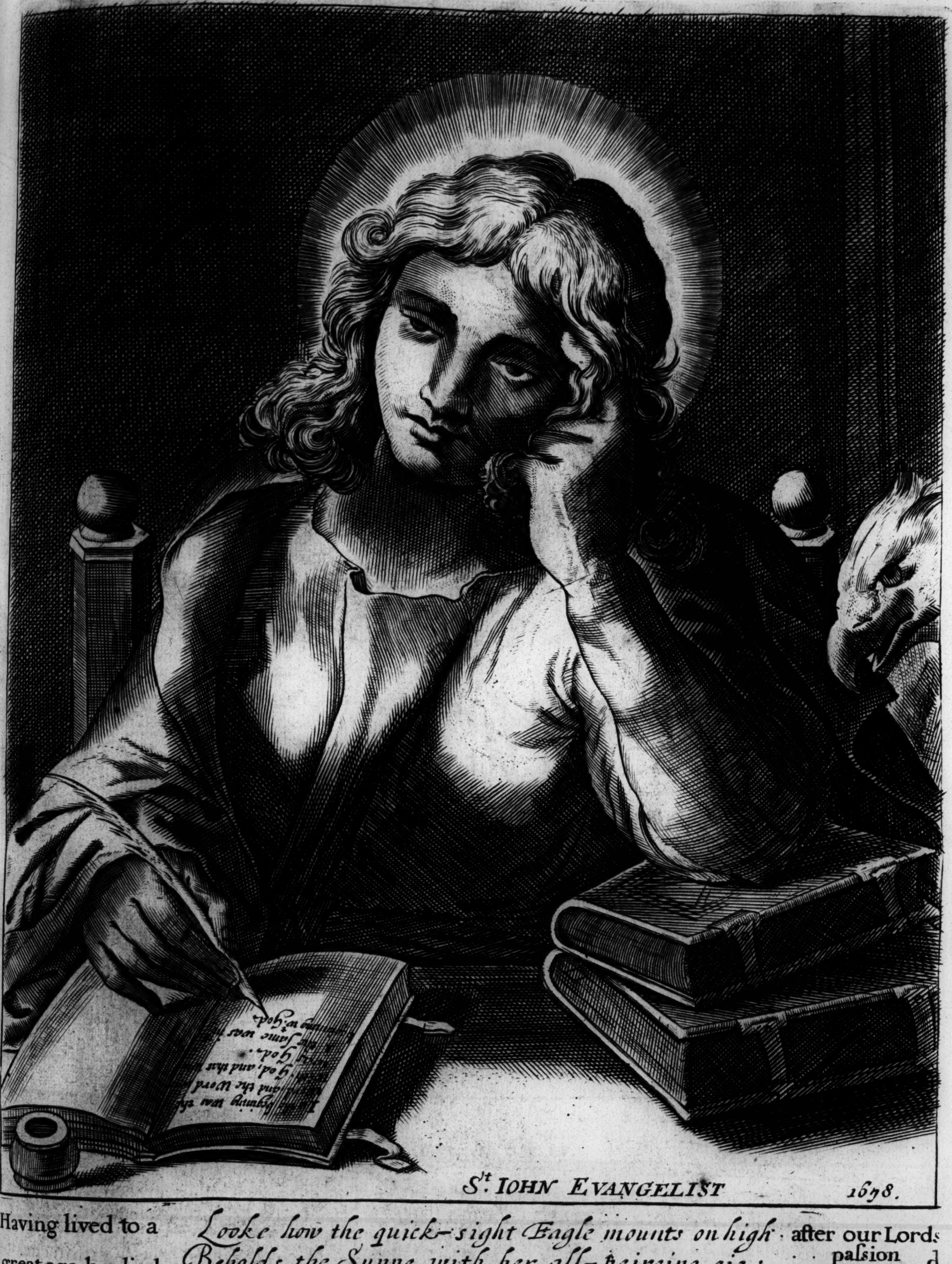
St. LVKE ye Evangeliſt.

This holy Artiſt with Inſpired Pen.
The great MESSIAH pourtrayes, and to Men
Whoſe Sin ore-loaded Soules to Death encline.
Att once becomes, Phiſicion and Devine.

The Brother who-
ſe praiſe is in ye Goſ-
pel through-out
all the Churches
s: 2Cor: 8 18 19.

And not that onely
but who was alſo
choſen of the
Churches to
travell with us.

1678 *Place theſe two Figures before the [illegible] Part.*



S^t. IOHN EVANGELIST 1678.

Having lived to a great age, he died at Ephesus 68 years after our Lords paſsion and was Buried neere that City. Ba

Looke how the quick-sight Eagle mounts on high
Beholds the Sunne with her all-peircing eie;
So unto CHRISTES *Divinitie I Soare,*
Beyond the Straine of theſe that are before

S.t John [illegible]

[illegible]

THE
HISTORY
OF THE
Life and Death
OF THE
HOLY JESUS:

BEGINNING
At the Second Year of His PREACHING, until His
ASCENSION.

WITH
CONSIDERATIONS and DISCOURSES
Upon the ſeveral Parts of the Story;
And PRAYERS fitted to the ſeveral MYSTERIES.

The THIRD PART.

Seneca *apud* Lactant. *lib.* 6. *c.* 17.

Hic eſt ille homo qui, ſive toto corpore tormenta patienda ſunt, ſive flamma ore recipienda eſt, ſive extendenda per patibulum manus, non quærit quid patiatur, ſed quàm bene.

LONDON,
Printed by *J. Heptinſtall,* for the Aſſigns of
Luke Meredith. MDCCII.

TO THE

Right Honourable and Vertuous Lady,

THE

LADY FRANCES,

Counteſs of *CARBERY.*

MADAM;

Since the Divine Providence hath been pleaſed to bind up the great breaches of my little fortune by your Charity and Nobleneſs of a religious tenderneſs, I account it an excellent circumſtance and handſomneſs of condition, that I have the fortune of St. Athanaſius, *to have my Perſecution relieved and comforted by an Honourable and Excellent Lady: And I have nothing to return for this honour done to me, but to do as the poor Paralyticks and infirm People in the Goſpel did when our Bleſſed Saviour cured them, they went and told it to all the Country, and made the Vicinage full of the report, as themſelves were of health and joy. And although I know the modeſty of your Perſon and Religion had rather do favours than own them; yet give me leave to draw aſide the curtain and retirement of your Charity. For I had rather your Vertue ſhould bluſh, than my Unthankfulneſs make me aſhamed.* Madam, *I intended by this Addreſs not only to return you Spirituals for your Temporals, but to make your noble Uſages of me and mine to become, like your other Charities, productive of advantages to the ſtanders-by. For although the beams of the Sun reflected from a marble, return not home to the body and fountain of light; yet they that walk below feel the benefit of a doubled heat. So whatever reflexions or returns of your Favours I can make, although they fall ſhort of what your Worth does moſt reaſonably challenge, and can proceed but towards you with forward deſires and diſtant approaches; yet I am deſirous to believe that thoſe who walk between us may receive aſſiſtances from this intercourſe, and the following Papers may be auxiliary to the enkindling of their Piety, as to the confirming and eſtabliſhing yours. For although the great Prudence* *of your moſt Noble Lord, and the modeſties of your own temperate and ſweeter diſpoſitions, become the great endearments of Vertue to you: yet becauſe it is neceſſary that you make Religion the buſineſs of your life, I thought it not an impertinent application, to expreſs my thankfulneſs to your Honour by that which may beſt become my duty and my gratitude, becauſe it may do you the greateſt ſervice.* Madam, *I muſt beg your pardon, that I have opened the ſanctary of your retired Vertues; but I was obliged to publiſh the endearments and favours of your Noble Lord and your ſelf towards me and my relatives. For as your hands are ſo claſp'd, that one Ring is the ligature of them both; ſo I have found emanations from that conjuncture of hands with a conſent ſo forward and apt, that nothing can ſatisfie for my obligations, but by being, in the greateſt eminency of thankfulneſs and humility of perſon,*

MADAM,

Your Honour's moſt Obliged,

And moſt Humble Servant,

Jer. Taylor.

TO

TO THE

Right Honourable and Vertuous Lady,

THE

LADY ALICE,

Counteſs of *CARBERY.*

MADAM;

BY *the Divine Providence, which diſpoſes all things wiſely and charitably, you are in the affections of your Nobleſt Lord Succeſſour to a very Dear and moſt Excellent Perſon, and deſigned to fill up thoſe offices of Piety to her dear pledges, which the haſt which God made to glorify and ſecure her would not permit her to finiſh. I have much ado to refraim from telling great Stories of her Wiſdom, Piety, Judgment, Sweetneſs and Religion; but that it would renew the wound and make our ſins bleed afreſh at the memory of that dear Saint: and we hope that much of the ſtorm of the Divine Anger is over, becauſe he hath repaired the breach by ſending you to go on upon her account, and to give countenance and eſtabliſhment to all thoſe Graces which were warranted and derived from her Example.* Madam, *the Nobleneſs of your Family, your Education and your Excellent Principles, your fair Diſpoſitions and affable Comportment, have not only made all your Servants confident of your Worthineſs and great Vertues, but have diſpoſed you ſo highly and neceſſarily towards an active and a zealous Religion, that we expect it ſhould grow to the height of a great Example; that you may draw others after you, as the eye follows the light in all the angles of its retirement, or open ſtages of its publication. In order to this I have choſen your Honour into a new relation, and have endeared you to this inſtrument of Piety; that if you will pleſe to do it countenance, and imploy it in your counſels and pious offices, it may miniſter to your appetites of Religion; which as they are already fair and proſperous, ſo they may ſwell up to a vaſtneſs large enough to entertain all the ſecrets and pleaſures of Religion* *that ſo you may add, to the Bleſſings and Proſperities which already dwell in that Family where you are now fixed, new title to more upon the ſtock of all thoſe Promiſes which have ſecured and entailed Felicities upon ſuch perſons who have no Vanities, but very many Vertues.* Madam, *I could not do you any ſervice but by doing my ſelf this honour, to adorn my Book with this faireſt title and inſcription of your* Name. *You may obſerve, but cannot blame, my ambition; ſo long as it is inſtanced in a Religious ſervice, and means nothing but this, that I may ſignify how much I honour that Perſon who is deſigned to bring new Bleſſings to that Family which is ſo Honourable in it ſelf, and for ſo many reaſons dear to me.* Madam, *upon that account, beſides the ſtock of your own Worthineſs, I am*

Your Honour's moſt Humble

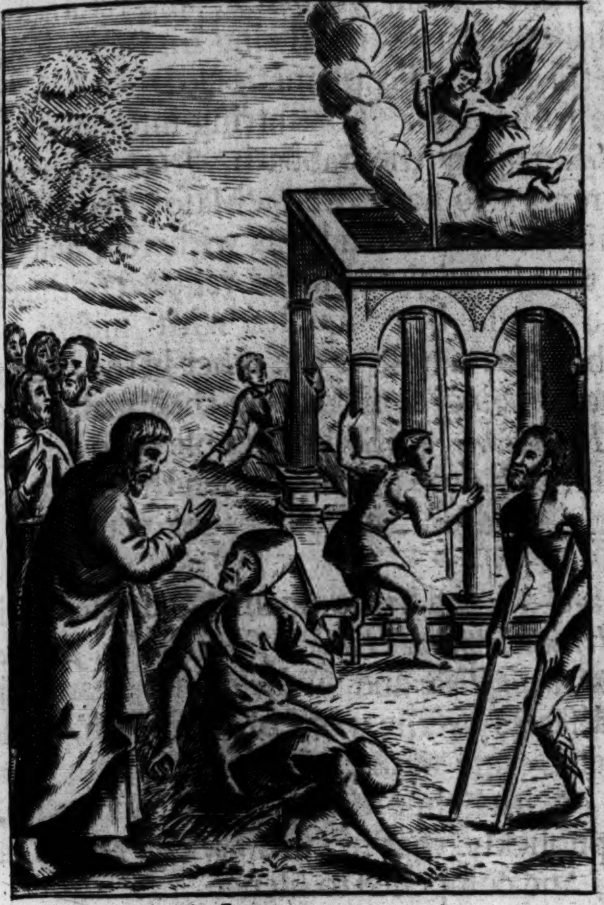
And Obedient Servant,

Jer. Taylor.

SECT. XIII.

Of the Second Year of the Preaching of JESUS.

The poole of Betheſda.



IOH. 5.8.9.
Ieſus ſaith unto him Riſe take up thy bed and
walk and immediately the man was made whol
and walked and on the same day was the Sabboath.
place this to the third Sunday in Advent.

Marie waſhing CHRISTS feet.

IOH. 12.7
Then ſaid Ieſus. let her alone: Againſt the
day of my burying hath ſhe kept this.
8 *For the poore alwayes ye haue with you,*
but me ye haue not alwayes,

1. WHEN the Firſt Year of *Jeſus*, the Year of Peace and undiſturbed Preaching, was expired, *there was a Feaſt of the Jews, and Jeſus went up to Jeruſalem.* This Feaſt was the ſecond Paſſover he kept after he began to preach; not the Feaſt of *Pentecoſt* or *Tabernacles*, both which were paſſed before *Jeſus* came laſt from *Judæa*. Whither when he was now come, he finds an *impotent perſon lying at the pool of Betheſda, waiting till the Angel ſhould move the waters, after which whoſoever firſt ſtepped in was cured of his infirmity.* The poor man had waited *thirty eight years*, and ſtill was prevented by ſome other of the Hoſpital that needed a Phyſician. But *Jeſus* ſeeing him, had pity on him, cured him, and bad him *take up his bed and walk*, This cure happened to be wrought *upon the Sabbath*; for which the *Jews* were ſo moved with indignation, that they *thought to ſlay him.* And their anger was enraged by his calling himſelf *the Son of God*, and *making himſelf equal with God.*

John 5. 1, &c.
Jren. *l.*2.*c.*10.

2. Upon occaſion of this offence, which they ſnatched at before it was miniſtred, *Jeſus* diſcourſes upon “his Miſſion, and derivation of his authority from the Father; of the union between them, and the excellent communications of power, participation of dignity, delegation of judicature, reciprocations and reflections of honour from the Father to the Son, and back again to the Father. He preaches of Life and Salvation to them that believe in him; prophecies of the reſurrection of the dead by the efficacy of the voice of the Son of God; ſpeaks of the day of Judgment, the differing conditions after, of Salvation and Damnation reſpectively; confirms his words and miſſion by the teſtimony of *John* the Baptiſt, of *Moſes* and the other Scriptures, and of God himſelf. And ſtill the ſcandal riſes higher: for *in the ſecond Sab-*

John 5:19. &c.

Suidas, *Voc.* Σάββατον.

bath after the firſt, that is, in the firſt day of unleavened Bread, which happened the next day after the weekly Sabbath, the Diſciples of *Jeſus* pull ripe ears of Corn, rub them in their hands, and eat them to ſatisfie their hunger. For which he offered ſatiſfaction to their ſcruples, convincing them, that works of neceſſity are to be permitted even to the breach of a poſitive temporary conſtitution; and that works of Mercy are the beſt ſerving of God upon any day whatſoever, or any part of the day that is vacant to other Offices, and proper for a Religious Feſtival.

3. But when neither Reaſon nor Religion would give them ſatisfaction, but that they went about to kill him, he withdrew himſelf from *Jeruſalem*, and returned to *Galilee:* whither the Scribes and Phariſees followed him, obſerving his Actions, and whether or no he would proſecute that which they called Prophanation of their Sabbath, by doing Acts of Mercy upon that day. He ſtill did ſo. For entring into one of the Synagogues of *Galilee* upon the Sabbath, *Jeſus* ſaw a man (whom S. *Hierom* reports to have been a Maſon) coming to *Tyre*, and complaining that his hand was withered, and deſiring help of him, that he might again be reſtored to the uſe of his hand, leſt he ſhould be compelled with miſery and ſhame to beg his bread. *Jeſus* reſtored his hand as whole as the other in the midſt of all thoſe Spies and Enemies. Upon which act, being confirmed in their malice, the Phariſees went forth, and joyned with the *Herodians*, (a Sect of People who ſaid *Herod* was the *Meſſias*, becauſe by the decree of the *Roman* Senate, when the Sceptre departed from *Judah*, * he was declared King,) and both together took counſel how they might kill him.

Evangel. Naz. *quod S.* Hieron. *ex. Hebr. in Græcum tranſtulit.*
Ἥμισύ μȣ τέθνηκε, τὸ δ' ἥμισυ λιμὸς ἐλέγχει·
Σῶσόν μȣ, βασιλεῦ, μȣσικὸν ἡμίτονον.

* *Sic Tertullianus, Epiphanius, Chryſoſtomus & Theophylactus, & Hieron dialog. adverſ Lucif. uno ore affirmant.*

4. *Jeſus* therefore departed again to the Sea-coaſt, and his companies encreaſed as his fame: for he was now *followed by* new *multitudes from Galilee, from Judea, from Jeruſalem, from Idumæa, from beyond Jordan, from about Tyre* and *Sidon*; who hearing the report of his miraculous power to cure all diſeaſes by the word of his mouth, or the touch of his hand, or the handling his garment, came with their ambulatory hoſpital of their ſick and poſſeſſed: and they preſſed on him, but to touch him, and were all immediately cured. The Devils confeſſing publickly, that he was *the Son of God*, till they were upon all ſuch occaſions reſtrained, and compelled to ſilence.

5. But now *Jeſus* having commanded a Ship to be in readineſs againſt any inconvenience or troubleſome preſſures of the multitude, *went up into a mountain to pray, and continued in prayer all night*, intending to make the firſt ordination of Apoſtles: which the next day he did, chuſing out of the number of his Diſciples theſe * twelve to be Apoſtles; *Simon Peter* and *Andrew*, *James* and *John*, *the Sons of Thunder*, *Philip* and *Bartholomew*, *Matthew* and *Thomas*, *James* the Son of *Alphæus*, and *Simon* the Zelot, *Judas* the Brother of *James*, and *Judas Iſcariot*. With theſe deſcending from the mountain to the plain, he repeated the ſame Sermon, or much of it, which he had before preached in the firſt beginning of his Propheſyings; that he might publiſh his Goſpel to theſe new Auditors, and alſo more particularly inform his Apoſtles in *the Doctrine of the Kingdom.* For now, becauſe he *ſaw Iſrael ſcattered like Sheep having no Shepherd*, he did purpoſe to ſend theſe Twelve abroad to preach Repentance and the approximation of the Kingdom; and therefore firſt inſtructed them in the myſterious parts of his holy Doctrine, and gave them alſo particular inſtructions together with their temporary Commiſſion for that journey.

* *Sic & Apoſtolici ſemper duodenus honoris Fulget apex, numero menſes imitatus & horas, Omnibus ut rebus ſemper tibi militet annus.* Sedul.

6. “For *Jeſus ſent them out by two and two, giving them power over unclean Spirits*, and to heal all manner of Sickneſs and Diſeaſes; telling them they were *the Light*, and the *Eyes*, and *the Salt of the World*, ſo intimating their duties of Diligence, Holineſs and Incorruption; giving them in charge to preach the Goſpel, to diſpenſe their power and Miracles freely, as they had received it, to anoint ſick Perſons with Oil, not to inter into any *Samaritan* Town, but to *go rather to the loſt ſheep of the Houſe of Iſrael*, to provide no *viaticum* for their Journeys, but to put themſelves upon the Religion and Piety of their Proſelytes. He arms them againſt Perſecutions, gives them leave to fly the ſtorm from City to City, promiſes them the aſſiſtances of his Spirit, encourages them, by his own Example of Long-ſufferance, and by Inſtances of Divine Providence expreſſed even to Creatures of ſmalleſt value, and by promiſe of great rewards, to the confident confeſſion of his Name; and furniſhes them with ſome propoſitions, which are like ſo many Bills of Exchange, upon the truſt of which they might take up neceſſaries; promiſing great retributions not only to them who quit any thing of value for the ſake of *Jeſus*, but to them that offer a cup of water to a thirſty Diſciple. And with theſe inſtructions they departed to preach in the Cities.

7. And *Jeſus* returning to *Capernaum*, received the addreſs of a faithful Centurion of the Legion called *The Iron Legion* (which uſually quartered in *Judæa*) in behalf of his ſervant, whom he loved, and who was grievouſly afflicted with the Palſie; and healed him, as a reward and honour to his Faith. And from thence going to the City *Naim*, he raiſed to life the only ſon of a widow, whom the mourners followed in the ſtreet, bearing the corps ſadly to his funeral. Upon the fame of theſe and divers other Miracles *John* the Baptiſt, who was ſtill in priſon, (for he was not put to death till the latter end of this year,) ſent two of his Diſciples to him by divine Providence, or elſe by *John*'s deſignation, to miniſter occaſions of his greater publication, enquiring if he was the *Meſſias*. To whom *Jeſus* returned no anſwer, but a Demonſtration taken from the nature of the thing, and the glory of the Miracles, ſaying, Return to *John*, and tell him *what you ſee*; for *the deaf hear, the blind ſee, the lame walk, the dead are raiſed, and the leapers are cleanſed, and to the poor the Goſpel is preached.* Which were the Characteriſtick Notes of the *Meſſias*, according to the predictions of the holy Prophets.

Dio *hiſt. Rom. lib.* 55.

Iſa. 35. 4, 5, 6.

8. When *John*'s Diſciples were gone with this anſwer, *Jeſus* began to ſpeak concerning *John*, “of the auſterity and holineſs of his Perſon, the greatneſs of his Function, “the divinity of his Commiſſion; ſaying, that he was *greater than a Prophet, a burning* “*and ſhining light, the* Elias *that was to come*, and the conſummation or ending of the “old Prophets. Adding withal, that the perverſeneſs of that Age was moſt notorious “in the entertainment of himſelf and the Baptiſt: For neither could the Baptiſt, who “*came neither eating nor drinking*, (that by his auſterity and mortified deportment he “might invade the judgment and affections of the people) nor *Jeſus*, who *came both* “*eating and drinking*, (that by a moderate and an affable life, framed to the compliance “and common uſe of men, he might ſweetly inſinuate into the affections of the multitude,) obtain belief amongſt them. They could object againſt every thing, but nothing could pleaſe them. But *wiſdom* and righteouſneſs had a theatre in its own fa“mily, and *is juſtified of all her children*. Then he proceeds to a more applied reprehenſion of *Capernaum* and *Chorazin*, and *Bethſaida*, for being pertinacious in their ſins “and infidelity, in defiance and reproof of all the mighty works which had been “wrought in them. But theſe things were not revealed to all diſpoſitions; the wiſe “and the mighty of the world were not ſubjects prepared for the ſimplicity and ſofter “impreſſes of the Goſpel, and the down-right ſeverity of its Sanctions. And therefore “*Jeſus* glorified God for the magnifying of his mercy, in that theſe things, which were “*hid from the great ones*, were *revealed to babes*; and concludes this Sermon with an Invitation of all *wearied* and diſconſolate perſons, loaden with ſin and miſery, to *come to* “*him*, promiſing *eaſe to their burthens*, and *refreſhment to their wearineſs*, and to exchange their heavy preſſures into an *eaſie yoke*, and a *light burthen*.

9. When *Jeſus* had ended this Sermon, one of the Phariſees named *Simon*, invited him to *eat with him*: Into whoſe houſe when he was entred, a certain *woman that was a ſinner*, abiding there in the City, heard of it; her name was *Mary*. She had been married to a noble perſonage, a native of the Town and Caſtle of *Magdal*, from whence ſhe had her name of *Magdalen*, though ſhe her ſelf was born in *Bethany*. A widow ſhe was, and prompted by her wealth, liberty and youth to an intemperate life, and too free entertainments. She came to *Jeſus* into the Phariſees houſe; not (as did the ſtaring multitude) to glut her eyes with the ſight of a miraculous and glorious perſon; nor (as did the Centurion, or the *Syro-phœnician*, or the Ruler of the Synagogue) for cure of her ſickneſs, or in behalf of her friend, or child, or ſervant; but (the only example of ſo coming) ſhe came in remorſe and regret for her ſins. She came to *Jeſus* to lay her burthen at his feet, and to preſent him with a broken heart, and a weeping eye and great affection, and a Box of Nard Piſtick, ſalutary and precious. For ſhe came trembling, and fell down before him, weeping bitterly for her ſins, pouring out a floud great enough to *waſh the feet* of the Bleſſed *Jeſus*, and *wiping them with the hairs of her head*: After which ſhe *brake the box*, and *anointed his feet with ointment*. Which expreſſion was ſo great an ecſtaſie of love, ſorrow, and adoration, that to anoint the feet even of the greateſt Monarch was long unknown, and in all the pomps and greatneſſes of the *Roman* Prodigality, it was not uſed till *Otho* taught it to *Nero*; in whoſe inſtance it was by * *Pliny* reckoned for a prodigy of unneceſſary profuſion: And in it ſelf without the circumſtance of ſo free a diſpenſation, it was a preſent for a Prince, and an Alabaſter-box of Nard Piſtick was ſent as a Preſent from *Cambyſes* to the King of *Æthiopia*.

Luke 7.

——————*purgata receſſit*
Per gemitum; propriique lavans in gurgite fletûs,
Munda ſuis lacrymis redit, & deterſa capillis.
Sedul. *l.* 3.

* Plin. *natur. hiſt. lib.* 13. c. 3. *Vide* Athen. *Deipnoſoph. l.* 12 *c.* 30 Herodotus *in Thalia*.

10. When *Simon* obſerved this ſinner ſo buſie in the expreſſes of her Religion and Veneration to *Jeſus*, he thought with himſelf that this was *no Prophet*, that did *not know her to be a ſinner*, or no juſt perſon, that would ſuffer her to *touch him*. For although the *Jews* Religion did permit Harlots of their own Nation to live, and enjoy the privileges of their Nation, ſave that their Oblations were refuſed; yet the Phariſees, who pretended to a greater degree of Sanctity than others, would not admit them to civil uſages, or the benefits of ordinary ſociety; and thought Religion it ſelf and the honour of a Prophet was concerned in the intereſts of the ſame ſuperciliouſneſs. And therefore *Simon* made an objection within himſelf. Which *Jeſus* knowing (for he underſtood his thoughts as well as his words) made her Apology and his own in a civil queſtion expreſſed in a Parable of two Debtors, to whom a greater and a leſs debt reſpectively was forgiven; both of them concluding, that they would love their merciful Creditor in proportion to his mercy and donative. And this was the caſe of *Mary Magdalen*, to whom, becauſe *much was forgiven, ſhe loved much*, and expreſſed it in characters ſo large, that the Phariſee might read his own incivilities and inhoſpitable entertainment of the Maſter, when it ſtood confronted with the magnificency of *Mary Magdalen*'s penance and charity.

11. When *Jeſus* had dined, he was preſented with the ſad ſight of a poor Demoniack poſſeſſed with a blind and a dumb Devil; in whoſe behalf his Friends entreated *Jeſus*, that he would caſt the Devil out: Which he did immediately, and *the blind* man *ſaw and the dumb ſpake*, ſo much to the amazement of the people, that they ran in ſo prodigious companies after him, and ſo ſcandalized the Phariſees, who thought that by means of this Prophet their Reputation would be leſſened, and their Schools empty, that firſt a rumour was ſcattered up and down from an uncertain principle, but communicated with tumult and apparent noiſes, that *Jeſus* was *beſide himſelf.* Upon which rumour his friends and kindred came together to ſee, and to make proviſions accordingly: And the holy Virgin-Mother came her ſelf, but without any apprehenſions of any ſuch horrid accident. The words and things ſhe had from the beginning laid up in her heart, would furniſh her with principles excluſive of all apparitions of ſuch fancies: But ſhe came to ſee what that perſecution was which, under that colour, it was likely the Phariſees might commence.

12. When the mother of *Jeſus* and his kindred came, they found him in an houſe, encircled with people full of wonder and admiration. And there the holy Virgin-Mother might hear part of her own Prophecy verified, That the Generations of the Earth ſhould call her Bleſſed: For a Woman worſhipping *Jeſus* cried out, *Bleſſed is the womb that bare thee, and the paps that gave thee ſuck.* To this *Jeſus* replied, not denying her to be highly bleſſed who had received the honour of being the Mother of the *Meſſias*, but advancing the dignities of ſpiritual excellencies far above this greateſt temporal honour in the world; *Yea rather bleſſed are they that hear the word of God, and do it.* For in reſpect of the iſſues of ſpiritual perfections and their proportionable benedictions, all immunities and temporal honours are empty and hollow bleſſings; and all relations of kindred disband and empty themſelves into the greater chanels and flouds of Divinity.

13. For when *Jeſus* being in the houſe, they told him *his Mother and his Brethren ſtaid for him without*; he told them, thoſe Relations were leſs than the ties of Duty and Religion. For thoſe dear names of Mother and Brethren, which are hallowed by the laws of God and the endearments of Nature, are made far more ſacred when a ſpiritual cognation does ſupervene, when the relations are ſubjected in perſons religious and holy: But if they be abſtract and ſeparate, the conjunction of perſons in ſpiritual bands, in the ſame Faith, and the ſame Hope, and the union of them in the ſame myſtical Head, is an adunation nearer to identity than thoſe diſtances between Parents and Children, which are only cemented by the actions of Nature as it is of diſtinct conſideration from the Spirit. For *Jeſus* pointing to his Diſciples ſaid, *Behold my Mother and my Brethren, for whoſoever doeth the will of my Father which is in Heaven, he is my Brother, and Siſter, and Mother.*

14. But the Phariſees upon the occaſion of the Miracles renewed the old quarrel; *He caſteth out Devils by Beelzebub.* Which ſenceleſs and illiterate objection *Chriſt* having confuted, charged them highly upon the guilt of an unpardonable crime, telling them, that the ſo charging thoſe actions of his done in the virtue of the Divine Spirit, is a ſin againſt the Holy Ghoſt: And however they might be bold with the Son of Man, and prevarications againſt his words, or injuries to his perſon might upon Repentance and Baptiſm find a pardon; yet it was a matter of greater conſideration to ſin

againſt the Holy Ghoſt; that would find no pardon here, nor hereafter. But taking occaſion upon this diſcourſe, he by an ingenious and myſterious Parable gives the world great caution of recidivation and backſliding after Repentance. For if *the Devil returns into an houſe once ſwept and garniſhed, he bringeth ſeven ſpirits more impure than himſelf; and the laſt eſtate of that man is worſe than the firſt.*

15. After this, *Jeſus* went from the houſe of the Phariſee, and, coming to the Sea of *Tiberias* or *Genezareth*, (for it was called the Sea of *Tiberias* from a Town on the banks of the Lake,) taught the people upon the ſhore, himſelf ſitting in the ſhip. But he taught them by Parables, under which were hid myſterious ſenſes, which ſhined through their veil like a bright Sun through an eye cloſed with a thin eye-lid: It being light enough to ſhew their infidelity, but not to diſpel thoſe thick *Egyptian* darkneſſes which they had contracted by their habitual indiſpoſitions and pertinacious averſations. By the Parable *of the Sower ſcattering his ſeed by the way-ſide*, and *ſome on ſtony, ſome on thorny, ſome on good ground*, he intimated the ſeveral capacities or indiſpoſitions of men's hearts, the careleſneſs of ſome, the frowardneſs and levity of others, the eaſineſs and ſoftneſs of a third, and how they are ſpoiled with worldlineſs and cares, and how many ways there are to miſcarry, and that but one ſort of men receive the word, and bring forth the fruits of a holy life. By the Parable of *Tares permitted to grow amongſt the Wheat*, he intimated the toleration of diſſenting Opinions not deſtructive of Piety or civil Societies. By the three Parables of the *Seed growing inſenſibly*, of the *grain of Muſtard-ſeed ſwelling up to a tree*, of *a little leven qualifying the whole lump*, he ſignified the Increment of the Goſpel, and the Bleſſings upon the Apoſtolical Sermons.

16. Which Parables when he had privately to his Apoſtles rendered into their proper ſences, he added to them two Parables concerning the dignity of the Goſpel, comparing it to *Treaſure hid in a field*, and *a Jewel of great price*, *for the purchaſe* of which every good *Merchant* muſt *quit all that he hath* rather than miſs it: Telling them withal, that however purity and ſpiritual perfections were intended by the Goſpel, yet it would not be acquired by every perſon; but the publick Profeſſors of Chriſtianity ſhould be a mix'd multitude, *like a net incloſing fiſhes good and bad.* After which diſcourſes he retired from the Sea-ſide, and went to his own City of *Nazareth*; where he preached ſo excellently upon certain words of the Prophet * *Iſaiah*, that all the People wondred at the wiſdom which he expreſſed in his divine Diſcourſes. But the men of *Nazareth* did not do honour to the Prophet, that was their Country-man, becauſe they knew him in all the diſadvantage of youth, and kindred, and trade, and poverty, ſtill retaining in their minds the infirmities and humilities of his firſt years, and keeping the ſame apprehenſions of him a Man and a glorious Prophet, which they had to him a Child in the ſhop of a Carpenter. But when *Jeſus* in his Sermon had reproved their infidelity, at which he wondred, and therefore did but few miracles there in reſpect of what he had done at *Capernaum*, and intimated the prelation of that City before *Nazareth*; *they thruſt him out of the City, and led him to the brow of the hill on which the City was built*, intending *to throw him down headlong*. But his work was not yet finiſhed, therefore he *paſſing through the midſt of them, went his way.*

* Chap. 61. 1.

17. *Jeſus* therefore departing from *Nazareth*, went up and down to all the Towns and Caſtles of *Galilee*, attended by his Diſciples, and certain women out of whom he had caſt unclean Spirits; ſuch as were *Mary Magdalen*, *Johanna* wife to *Chuza Herod*'s Steward, *Suſanna*, and ſome others, who did for him offices of proviſion, and *miniſtred to him out of their own ſubſtance*, and became part of that holy College which about this time began to be full; becauſe now the Apoſtles were returned from their preaching, full of joy that the Devils were made ſubject to the word of their mouth, and the empire of their Prayers, and invocation of the Holy Name of *Jeſus*. But their Maſter gave them a lenitive to aſſwage the tumour and excreſcency, intimating that ſuch privileges are not ſolid foundations of a holy joy, but ſo far as they co-operate toward the great End of God's Glory and their own Salvation; to which when they are conſigned, and *their Names written in Heaven*, in the Book of Election and Regiſters of Predeſtination, then their joy is reaſonable, holy, true, and perpetual.

Vid. Diſcourſe of Certainty of Salvation, *Num.* 3.

18. But when *Herod* had heard theſe things of *Jeſus*, preſently his apprehenſions were ſuch as derived from his guilt: He thought it was *John the Baptiſt* who was *riſen from the dead*, and that theſe *mighty Works* were demonſtrations of his Power, increaſed by the ſuperadditions of immortality and diviner influences made proportionable to the honour of a Martyr, and the ſtate of ſeparation. For a little before this time

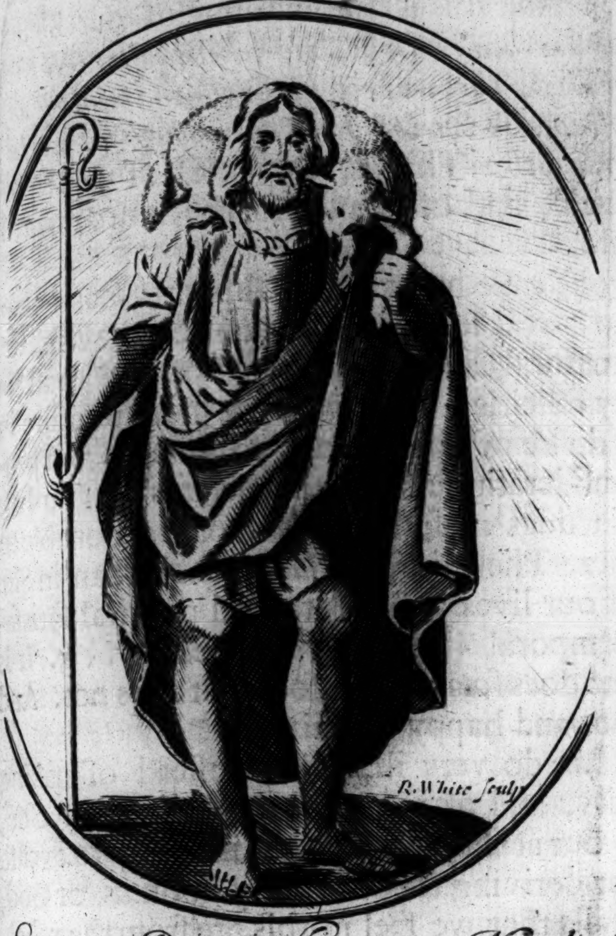
Virtutem incolumem odimus, Sublatam ex oculis quærimus invidi. Horat. *l.* 3. *Od.* 24.

Herod had ſent to the Caſtle of *Macherus*, where *John* was priſoner, and cauſed him to be beheaded. His Head *Herodias* buried in her own Palace, thinking to ſecure it againſt a re-union, leſt it ſhould again diſturb her unlawful Luſts, and diſquiet *Herod's* conſcience. But the Body the diſciples of *John* gathered up, and carried it with honour and ſorrow, and buried it in *Sebaſte*, in the confines of *Samaria*, making his grave between the bodies of *Elizeus* and *Abdias* the Prophets. And about this time was the Paſſeover of the *Jews*.

DISCOURSE XV.

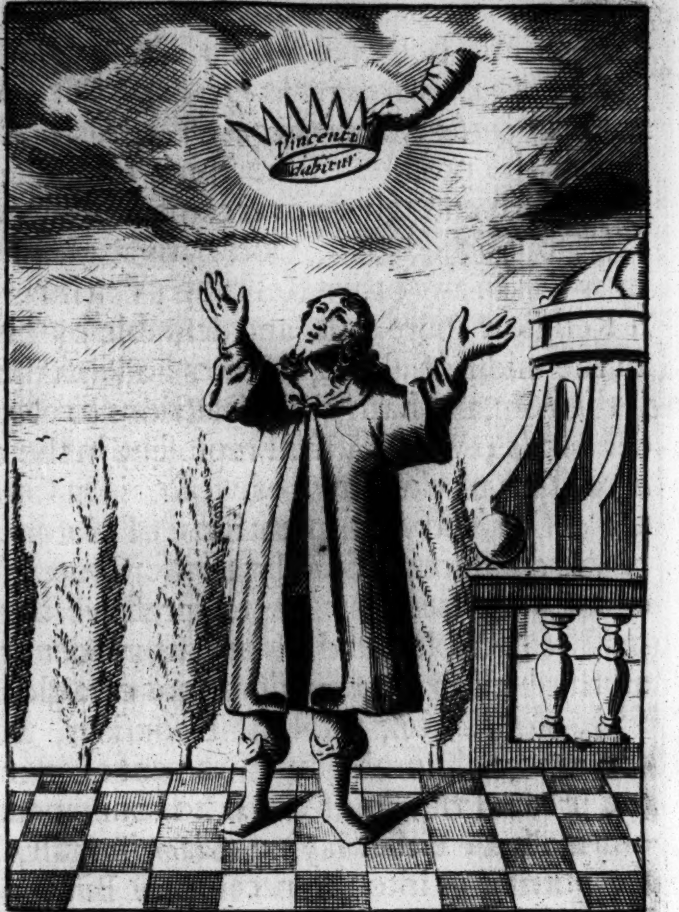
Of the Excellency, Eaſe, Reaſonableneſs and Advantages of bearing Chriſt's *Yoke, and living according to his Inſtitution.*

The Lamb of God.



Ecce agnus Dei qui tollit peccata Mundi
Iohn. 1. 29.
Behold the lamb of God, which taketh away
the ſin of the World.

The Chriſtian's Work and Reward.



Matth. 11. 29, 30. *Take my yoke upon you, & learn of me. For my Yoke is eaſie & my burthen is light.*
Revel. 2, 10. *Be thou faithful unto death, and I will give thee a crown of life.*
1 Cor. 9. 24, 25. *So run that ye may obtain. Every man that ſtriveth for yͤ maſtery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible.*

1. THE Holy *Jeſus* came to break from off our necks two great yokes; the one of Sin, by which we were fettered and impriſoned in the condition of ſlaves and miſerable perſons; the other of *Moſes*'s Law, by which we were kept in pupillage and minority, and a ſtate of imperfection; and aſſerted us into *the glorious Liberty of the Sons of God.* The firſt was a deſpotick Empire, and the Government of a Tyrant: The ſecond was of a School-maſter, ſevere, abſolute and imperious, but it was in order to a farther good; yet nothing pleaſant in the ſufferance and load. And now *Chriſt* having taken off theſe two, hath put on a third. He quits us of our burthen, but not of our Duty; and hath changed the former Tyranny and the leſs perfect Diſcipline into the ſweetneſs of paternal Regiment, and the excellency of ſuch an Inſtitution, whoſe every Precept carries part of its reward in hand, and aſſurances of after-glories. *Moſes*'s Law was like ſharp and unpleaſant Phyſick, certainly painful, but uncertainly healthful. For it was not then communicated to them by promiſe and univerſal revelations, that the end of their Obedience ſhould be Life eternal: But they were full of hopes it might be ſo, as we are of health when we have a learned and wiſe Phyſician. But as yet the reward was in a cloud, and the hopes in fetters and confinement. But the Law of *Chriſt* is like *Chriſt*'s healing of diſeaſes; he does it eaſily, and he does it infallibly. The event is certainly conſequent, and the manner of cure is by *a touch* of his hand, or *a word* of his mouth, or an approximation to the *hem of his garment*, without pain and vexatious inſtruments. My meaning is, that Chriſtianity is by the aſſiſtance of *Chriſt*'s Spirit, which he promiſed us and gave us in the Goſpel, made very eaſie to

us: And yet a reward ſo great is promiſed, as were enough to make a lame man to walk, and a broken arm endure the burthen; a reward great enough to make us willing to do violence to all our inclinations, paſſions and deſires. A hundred weight to a giant is a light burthen, becauſe his ſtrength is diſproportionably great, and makes it as eaſie to him as an ounce is to a child. And yet if we had not the ſtrength of giants, if the hundred weight were of Gold or Jewels, a weaker perſon would think it no trouble to bear that burthen, if it were the reward of his portage and the hire of his labours. The Spirit is given to us to enable us, and Heaven is promiſed to encourage us: The firſt makes us able, and the ſecond makes us willing: And when we have power and affections, we cannot complain of preſſure. And this is the meaning of our Bleſſed Mat 11. 28, 30. Saviour's invitation; *Come unto me, for my burthen is light, my yoke is eaſie.* Which St. *John* alſo obſerved: *For this is the love of God, that we keep his Commandments; and* 1 John 5. 3, 4. *his Commandments are not grievous.* For *whatſoever is born of God, overcometh the world: and this is the victory that overcometh, even our Faith:* That is, Our belief of God's promiſes, the promiſe of the Spirit for preſent aid, and of Heaven for the future reward, is ſtrength enough to overcome all the world.

2. But beſides that, God hath made his yoke eaſie by exteriour ſupports more than ever was in any other Religion; Chriſtianity is of it ſelf, according to humane eſtimate, a Religion more eaſie and deſirable by our natural and reaſonable appetites, than Sin in the midſt of all its pleaſures and imaginary felicities. Vertue hath more pleaſure in it than Sin, and hath all ſatisfactions to every deſire of man in order to humane and prudent ends; which I ſhall repreſent in the conſideration of theſe particulars: 1. To live according to the Laws of *Jeſus*, is in ſome things moſt natural and proportionable to the deſires and firſt intentions of Nature. 2. There is in it leſs trouble than in Sin. 3. It conduces infinitely to the Content of our lives, and natural and political ſatisfactions. 4. It is a means to preſerve our temporal lives long and healthy. 5. It is moſt reaſonable; and he only is prudent that does ſo, and he a fool that does not. And all this beſides the conſiderations of a glorious and happy Eternity.

3. Concerning the Firſt I conſider, that we do very ill, when inſtead of making our natural infirmity an inſtrument of humility, and of recourſe to the Grace of God, we pretend the ſin of *Adam* to countenance our actual ſins, natural infirmity to excuſe our malice; either laying *Adam* in fault, for deriving the diſability upon us, or God, for putting us into the neceſſity. But the evils that we feel in this are from the rebellion of the inferiour appetite againſt reaſon, or againſt any Religion that puts reſtraint upon our firſt deſires. And therefore in carnal and ſenſual inſtances accidentally we find the more natural averſeneſs, becauſe God's Laws have put our iraſcible and concupiſcible faculties in fetters and reſtraints. Yet in matters of duty, which are of immaterial and ſpiritual concernment, all our natural, reaſon is a perfect enemy and contradiction to, and a Law againſt Vice. It is natural for us to love our Parents, and they who do not are unnatural; they do violence to thoſe diſpoſitions which God gave us to the conſtitution of our Nature, and for the deſigns of Vertue: And all thoſe tenderneſſes of affection, thoſe bowels and relenting diſpoſitions, which are the endearments of Parents and Children, are alſo the bands of duty. Every degree of love makes duty delectable: and therefore either by nature we are inclined to hate our Parents, which is againſt all reaſon and experience; or elſe we are by nature enclined to do them all that which is the effect of love to ſuch Superiours, and principles of being and dependency: and every prevarication from the rule, effects and expreſſes of love, is a contradiction to nature, and a mortification; to which we cannot be invited by any thing from within, but by ſomething from without, that is violent and preternatural. There are alſo many other Vertues even in the matter of ſenſual appetite which none can loſe, but by altering in ſome degree the natural diſpoſition. And I inſtance in the matter of Carnality and Uncleanneſs, to which poſſibly ſome natures may think themſelves apt and diſpoſed: but yet God hath put into our mouths a bridle to curb the licentiouſneſs of our ſpeedy appetite, putting into our very natures a principle as ſtrong to reſtrain it, as there is in us a diſpoſition apt to invite us. And this is alſo in perſons who are moſt apt to the vice, women and young perſons, to whom God hath given a modeſty and ſhame of nature, that the entertainments of Luſts may become contradictions to our retreating and backward modeſty, more than they are ſatisfactions to our too-forward appetites. It is as great a mortification and violence to Nature to bluſh, as to loſe a deſire: And we find it true, when perſons are invited to confeſs their ſins, or to ask forgiveneſs publickly, a ſecret ſmart is not ſo violent as a publick ſhame. And therefore to do an action which brings ſhame all along, and opens the Sanctuaries of

nature, and makes all her retirements publick, and diſmantles her incloſure, as Luſt does, and the ſhame of carnality, hath in it more aſperity and abuſe to nature, than the ſhort pleaſure to which we are invited can repay. There are unnatural Luſts, Luſts which are ſuch in their very condition and conſtitution, that a man muſt turn a woman, and a woman become a beaſt in acting them: and all Luſts that are not unnatural in their own complection, are unnatural by a conſequent and accidental violence. And if Luſt hath in it diſſonancies to Nature, there are but few apologies left to excuſe our ſins upon Nature's ſtock: and all that ſyſtem of Principles and reaſonable inducements to Vertue, which we call *the Law of Nature*, is nothing elſe but that firm ligature and incorporation of vertue to our natural principles and diſpoſitions, which whoſo prevaricates does more againſt Nature than he that reſtrains his appetite. And beſides theſe particulars, there is not in our natural diſcourſe any inclination directly and by intention of it ſelf contrary to the love of God: becauſe by God we underſtand that Fountain of Being which is infinitely perfect in it ſelf, and of great good to us; and whatſoever is ſo apprehended, it is as natural for us to love, as to love any thing in the world; for we can love nothing but what we believe to be good in it ſelf, or good to us. And beyond this, there are in Nature many principles and reaſons to make an aptneſs to acknowledge and confeſs God; and by the conſent of Nations, which they alſo have learned from the dictates of their Nature, all men in ſome manner or other worſhip God. And therefore when this our Nature is determined in its own indefinite principle to the manner of worſhip, all acts againſt the Love, the Obedience and the Worſhip of God, are alſo againſt Nature, and offer it ſome rudeneſs and violence. And I ſhall obſerve this, and referr it to every man's reaſon and experience, that the great difficulties of vertue commonly apprehended commence not ſo much upon the ſtock of Nature, as of * Education and evil Habits. Our vertues are difficult, becauſe we at firſt get ill Habits; and theſe Habits muſt be unrooted before we do well: and that's our trouble. But if by the ſtrictneſs of Diſcipline and wholeſome Education we begin at firſt in our duty and the practice of vertuous principles, we ſhall find vertue made as natural to us, while it is cuſtomary and habitual, as we pretend infirmity to be and propenſity to vicious practices. And this we are taught by that excellent *Hebrew* who ſaid, † *Wiſdom is eaſily ſeen of them that love her, and found of ſuch as ſeek her. She preventeth them that deſire her, in making her ſelf firſt known unto them. Whoſo ſeeketh her early ſhall have no great travail; for he ſhall find her ſitting at his doors.*

Ἐγὼ γὰρ οὐκ ἂν οὐδὲ ἄλλο περὶ θεοῦ ὅ, τι ἂν εἰποῖμι ἔχω, ἢ ὅτι ἀγαθός τε παντάπασιν εἴη, καὶ ξύμπαντα ἐν τῇ ἐξουσίᾳ τῇ αὐτοῦ ἔχει· λεγέτω δὲ ὥσπερ γινώσκειν ἕκαστος ὑπὲρ αὐτῶν οἴεται, καὶ ἱερεὺς καὶ ἰδιώτης. Procop *Gothic.* 1.

Τοιοῦτος μὲν οὖν ὁ τοῖς λογικοῖς γένεσιν ἐνεσπαρμένος ὅρκος, ἔχεσθαι τοῦ πατρὸς αὐτῶν καὶ ποιητοῦ, καὶ μὴ παραβαίνειν μηδαμῇ τοὺς ὑπ᾽ ἐκείνου διορισθέντας νόμους. Hierocl.

* *Siquidem Leonides Alexandri pædagogus quibuſdam eum vitiis imbuit, quæ robuſtum quoque & jam maximum Regem ab illa inſtitutione puerili ſunt proſecuta.* Quintil. *l.* 1. *c.* 1.

† Wiſd. 6. 12, 13, 14.

4. Secondly, In the ſtrict obſervances of the Law of Chriſtianity there is leſs trouble than in the habitual courſes of Sin. For if we conſider the general deſign of Chriſtianity, it propounds to us in this world nothing that is of difficult purchaſe, nothing beyond that God allots us by the ordinary and common Providence, ſuch things which we are to receive without care and ſolicitous vexation: So that the Ends are not big, and the Way is eaſie: and this walked over with much ſimplicity and ſweetneſs, and thoſe obtained without difficulty. He that propounds to himſelf to live low, pious, humble and retired, his main employment is nothing but ſitting quiet and undiſturbed with variety of impertinent affairs. But he that loves the world and its acquiſitions entertains a thouſand buſineſſes, and every buſineſs hath a world of employment, and every employment is multiplied and made intricate by circumſtances, and every circumſtance is to be diſputed, and he that diſputes ever hath two ſides in enmity and oppoſition: and by this time there is a genealogy, a long deſcent and cognation of troubles, branched into ſo many particulars, that it is troubleſome to underſtand them, and much more to run through them. The ways of vertue are very much upon the defenſive, and the work one, uniform and little: they are like way within a ſtrong Caſtle; if they ſtand upon their guard, they ſeldom need to ſtrike a ſtroke. But a Vice is like ſtorming of a Frot, full of noiſe, trouble, labour, danger and diſeaſe. How eaſie a thing is it to reſtore the pledge? but if a man means to defeat him that truſted him, what a world of arts muſt he uſe to make pretences? to delay firſt, then to excuſe, then to object, then to intricate the buſineſs, next to quarrel, then to forſwear it, and all the way to palliate his crime, and repreſent himſelf honeſt? And if an oppreſſing and greedy perſon have a deſign to cozen a young Heir, or to get his neighbour's land, the cares of every day and the interruptions

Multò difficilius eſt facere iſta quæ facitis. Quid n. quiete otioſius eſt animi? Quid irâ laborioſius? Quid clementiâ remiſſius? Quid crudelitate negotioſius? Vacat pudicitia, libido occupatiſſima eſt. Omnium denique virtutum tutela facilior eſt; vitia magno coluntur Seneca.

In vitiis abit voluptas, manet turpitudo; cùm in rectè factis abeat labor, maneat honeſtas. Muſon.

ruptions of every night's ſleep are more than the purchaſe is worth: whereas he might buy vertue at half that watching, and the leſs painful care of a fewer number of days. A plain ſtory is ſooneſt told, and beſt confutes an intricate lye. And when a perſon is examined in judgment, one falſe anſwer asks more wit for its ſupport and maintenance than a Hiſtory of truth. And ſuch perſons are put to ſo many ſhameful retreats, falſe colours, fucus's and daubings with untempered mortar, to avoid contradiction or diſcovery, that the labour of a falſe ſtory ſeems in the order of things to be deſigned the beginning of its puniſhment. And if we conſider how great a part of our Religion conſiſts in Prayer, and how eaſie a thing God requires of us when he commands us to pray for bleſſings, the duty of a Chriſtian cannot ſeem very troubleſome.

Nam ſtatum cujuſque ad ſecuritatem meliùs innocentiâ tueor, quàm eloquentia. Quintil. *Dial. de Orat.*

Quid namque à nobis exigit (Religio, *) quid preſtari ſibi à nobis jubet, niſi ſolam tantummodo fidem, caſtitatem, humilitatem, ſobrietatem, miſericordiam, ſanctitatem, quæ utique omnia non onerant nos, ſed ornant.* Salvian.

Ἡ ἀρετὴ φαντασίᾳ μὲν ἐπὶ τὴν πρόχειρον ἔντευξιν ἀργαλέον εἶναι δοκεῖ, μελέτῃ δὲ ἥδιστον, καὶ ἐξ ἐπιλογισμοῦ συμφέρον. Δυσκολώτερον ἡ κακία τῆς ἀρετῆς. S. Chryſoſt. Ὁ πολλὰ πίνων καὶ ἐξαμαρτάνει.

5. And indeed I can hardly inſtance in any vice, but there is viſibly more pain in the order of acting and obſerving it, than in the acquiſt or promotion of vertue. I have ſeen drunken perſons in their ſeas of drink and talk dread every cup as a blow, and they have uſed devices and private arts to eſcape the puniſhment of a full draught; and the poor wretch being condemned by the laws of drinking to his meaſure, was forced and haled to execution; and he ſuffered it, and thought himſelf engaged to that perſon who with much kindneſs and importunity invited him to a Fever: but certainly there was more pain in it than in the ſtrictneſs of holy and ſevere Temperance. And he that ſhall compare the troubles and dangers of an ambitious War with the gentleneſs and eaſineſs of Peace, will ſoon preceive that every Tyrant and uſurping Prince, that ſnatches at his neighbour's rights, hath two armies, one of men, and the other of cares. Peace ſheds no blood, but of the pruned vine; and hath no buſineſs, but modeſt and quiet entertainments of the time, opportune for Piety, and circled with reward. But God often puniſhes Ambition and Pride with Luſt; and he ſent *a thorn in the fleſh* as a corrective to the elevations and *grandezza* of S. *Paul*, growing up from the multitude of his Revelations: and it is not likely the puniſhement ſhould have leſs trouble than the crime, whoſe pleaſures and obliquity this was deſigned to puniſh. And indeed every experience can verifie, that an Adulterer hath in him the impatience of deſires, the burnings of luſt, the fear of ſhame, the apprehenſions of a jealous, abuſed and an inraged Husband. He endures affronts, miſs-timings, tedious waitings, the dulneſs of delay, the regret of interruption, the confuſion and amazements of diſcovery, the ſcorn of a reproached vice, the debaſings of contempt upon it; unleſs the man grows impudent, and then he is more miſerable upon another ſtock. but *David* was ſo put to it to attempt, to obtain, to enjoy *Bathſheba*, and to prevent the ſhame of it, that the difficulty was greater than all his wit and power, and it drove him into baſe and unworthy arts, which diſcovered him the more, and multiplied his crime. But while he enjoyed the innocent pleaſures of his lawful bed he had no more trouble in it than there was in inclining his head upon his pillow. The ways of ſin are crooked, deſart, rocky and uneven. They are *broad* indeed, and there is variety of ruins, and allurements to entice fools, and a large theatre to act the bloody tragedies of Souls upon; but they are nothing, ſmooth, or ſafe, or delicate. The ways of vertue are *ſtrait*, but not crooked; *narrow*, but not unpleaſant. There are two vices for one vertue; and therefore the way to Hell muſt needs be of greater extent, latitude and diſſemination: But becauſe vertue is but one way, therefore it is eaſie, regular, and apt to walk in without errour or diverſions. *Narrow is the gate, and ſtrait is the way.* It is true, conſidering our evil cuſtoms and depraved natures, by which we have made it ſo to us. But God hath made it more paſſable by his grace and preſent aids: and S. *John* Baptiſt receiving his Commiſſion to preach Repentance, it was expreſſed in theſe words, *Make plain the paths of the Lord.* Indeed Repentance is a rough and a ſharp vertue, and like a mattock and ſpade breaks away all the roughneſſes of the paſſage, and hinderances of ſin: but when we enter into the diſpoſitions which *Chriſt* hath deſigned to us, the way is more plain and eaſie than the ways of Death and Hell. Labour it hath in it, juſt as all things that are excellent; but no confuſions no diſtractions of thought, no amazements, no labyrinths, and intricacy of counſels: But it is like the labours of Agriculture, full of health and ſimplicity, plain and profitable, requiring diligence, but ſuch in which crafts and painful ſtratagems are uſeleſs and impertinent. But vice hath oftentimes ſo troubleſome a retinue, and ſo many objections in the event of things, is ſo entangled in difficult and contradictory circumſtances, hath in

———————— *Et Cecropiæ domûs*
Æternum opprobrium quòd malè barbaras
Regum eſt ulta libidines.
Horat. *l.* 4. *Od.* 12.

Διοδεύειν ἐρήμους ἀβάτους. Wiſd. 5. 7.

in its parts ſo oppoſite to each other, and ſo inconſiſtent with the preſent condition of the man, or ſome ſecret deſign of his, that thoſe little pleaſures which are its Fucus and pretence are leſs perceived and leaſt enjoyed, while they begin in phantaſtick ſemblances, and riſe up in ſmoak, vain and hurtful, and end in diſſatisfaction.

6. But it is conſiderable, that God, and the Sinner, and the Devil, all joyn in increaſing the difficulty and trouble of Sin; upon contrary deſigns indeed, but all co-operate to the verification of this diſcourſe. For God by his reſtraining grace, and the checks of a tender conſcience, and the bands of publick honeſty, and the ſenſe of honour and reputation; and the cuſtoms of nations, and the ſeverities of laws, makes that in moſt men the choice of vice is imperfect, dubious and troubleſome, and the pleaſures abated, and the apprehenſions various and in differing degrees; and men act their crimes while they are diſputing againſt them, and the balance is caſt by a few grains, and ſcruples vex and diſquiet the poſſeſſion: And the difference is perceived to be ſo little, that inconſideration and inadvertency is the greateſt means to determine many men to the entertainment of a ſin. And this God does with a deſign to leſſen our choice, and to diſabuſe our perſuaſions from arguments and weak pretences of Vice, and to envite us to the trials of Vertue, when we ſee its enemy giving us ſo ill conditions. And yet the Sinner himſelf makes the buſineſs of Sin greater: For its nature is ſo loathſome, and its pleaſure ſo little, and its promiſes ſo unperformed, that when it lies open, eaſie and apt to be diſcerned, there is no argument in it ready to envite us: And men hate a vice which is every day offered and proſtitute; and when they ſeek for pleaſure, unleſs difficulty preſents it, as there is nothing in it really to perſuade a choice, ſo there is nothing ſtrong or witty enough to abuſe a man. And to this purpoſe (amongſt ſome others, which are malicious and crafty) the Devil gives aſſiſtance, knowing that men deſpiſe what is cheap and common, and ſuſpect a latent excellency to be in difficult and forbidden objects: And therefore the Devil ſometimes croſſes an opportunity of Sin, knowing that the deſire is the iniquity, and does his work ſufficiently; and yet the croſſing the deſire by impeding the act heightens the appetite, and makes it more violent and impatient. But by all theſe means Sin is made more troubleſome than the pleaſures of the temptation can account for: And it will be a ſtrange imprudence to leave *Vertue* upon pretence of its difficulty, when for that very reaſon we the rather entertain the inſtances of Sin, deſpiſing a cheap ſin and a coſtly vertue; chuſing to walk through the Brambles of a Deſart, rather than to climb the Fruit-trees of Paradiſe.

7. Thirdly, *Vertue* conduces infinitely to the Content of our Lives, to ſecular Felicities, and political Satisfactions; and *Vice* does the quite contrary. For the bleſſings of this life are theſe that make it happy, peace and quietneſs, content and ſatisfaction of deſires, riches, love of friends and neighbours, honour and reputation abroad, a healthful body, and a long life. This laſt is a diſtinct conſideration, but the other are proper to this title. For the firſt it is certain, *Peace* was ſo deſigned by the Holy *Jeſus*, that he framed all his Laws in compliance to that deſign. He that returns good for evil, a ſoft anſwer to the aſperity of his enemy, kindneſs to injuries, leſſens the contention always, and ſometimes gets a friend, and when he does not, he ſhames his enemy. Every little accident in a Family to peeviſh and angry perſons is the matter of a quarrel, and every quarrel diſcompoſes the peace of the Houſe, and ſets it on fire, and no man can tell how far that may burn, it may be to a diſſolution of the whole Fabrick. But whoſoever obeys the Laws of *Jeſus*, bears with the infirmities of his relatives and ſociety, ſeeks with ſweetneſs to remedy what is ill, and to prevent what it may produce, and throws water upon a ſpark, and lives ſweetly with his wife, affectionately with his children, providently and diſcreetly with his ſervants; and they all love the *Major-domo*, and look upon him as their Parent, their Guardian, their Friend, their Patron, their *Proveditore*. But look upon a perſon angry, peaceleſs, and diſturbed, when he enters upon his threſhold, it gives an alarm to his houſe, and puts them to flight, or upon their defence; and the Wife reckons the joy of her day is done, when he returns; and the Children enquire into their Father's age, and think his life tedious; and the Servants curſe privately, and do their Service as Slaves do, only when they dare not do otherwiſe; and they ſerve him as they ſerve a Lion, they obey his ſtrength, and fear his cruelty, and deſpiſe his manners, and hate his perſon. No man enjoys content in his Family but he that is peaceful and charitable, juſt and loving, forbearing and forgiving, careful and provident. He that is not ſo, his houſe may be his Caſtle, but it is manned by enemies: His *houſe is built*, not *upon the ſand*, but upon the waves, and upon a tempeſt: The foundation is uncertain, but his ruine is not ſo.

Ἐν τῷ αὐτῷ ἐστιν εὐσεβὲς καὶ συμφέρον. Arrian.

Malignum ha eſſe hominem nc forſan credas. Ego eſſe miſerum credo, cui placet nemo. Mart. *Ep.*

8. And if we extend the relations of the man beyond his own walls, he that does his duty to his Neighbour, that is, all offices of kindneſs, gentleneſs and humanity, nothing of injury and affront, is certain never to meet with a wrong ſo great as is the inconvenience of a Law-ſuit, or the contention of neighbours, and all the conſequent dangers and inconvenience. Kindneſs will create and invite kindneſs; an injury provokes an injury. And ſince *the love of Neighbours* is one of thoſe beauties which *Solomon* did admire, and that this beauty is within the combination of precious things which adorn and reward a peaceable, charitable diſpoſition; he that is in love with ſpiritual excellencies, with intellectual rectitudes, with peace and with bleſſings of ſociety, knows they grow amongſt the roſe-buſhes of Vertue and holy Obedience to the Laws of *Jeſus*. And *for a good man ſome will even dare to die*; and a ſweet and charitable diſpoſition is received with fondneſs, and all the endearments of the Neighbourhood. He that obſerves how many families are ruined by contention, and how many ſpirits are broken by the care, and contumely, and fear, and ſpite, which are entertained as advocates to promote a Sute of Law, will ſoon confeſs that a great loſs and peaceable quitting of a conſiderable intereſt, is a purchaſe and a gain, in reſpect of a long Suit and a vexatious quarrel. And ſtill if the proportion riſes higher, the reaſon ſwells, and grows more neceſſary and determinate. For if we would live according to the Diſcipline of Chriſtian Religiou, one of the great plagues which vex the world would be no more. That there ſhould be no wars, was one of the deſigns of Chriſtianity: and the living according to that Inſtitution which is able to prevent all wars, and to eſtabliſh an univerſal and eternal peace, when it is obeyed, is the uſing an infallible inſtrument toward that part of our political happineſs which conſiſts in Peace. This world would be an image of Heaven, if all men were charitable, peaceable, juſt and loving. To this excellency all thoſe Precepts of *Chriſt* which conſiſt in forbearance and forgiveneſs do co-operate.

9. But the next inſtance of the reward of holy Obedience and Conformity to *Chriſt's* Laws is it ſelf a Duty, and needs no more but a mere repetition of it. We muſt be *content* in every ſtate; and becauſe Chriſtianity teaches us this leſſon, it teaches us to be happy: for nothing from without can make us miſerable, unleſs we joyn our own conſents to it, and apprehend it ſuch, and entertain it in our ſad and melancholick retirements. A Priſon is but a retirement, and opportunity of ſerious thoughts, to a perſon whoſe ſpirit is confined, and apt to ſit ſtill, and deſires no enlargement beyond the cancels of the body, till the ſtate of Separation calls it forth into a fair liberty. But every Retirement is a Priſon to a looſe and wandering fancy, for whoſe wildneſs no precepts are reſtraint, no band of duty is confinement, who, when he hath broken the firſt hedge of duty, can never after endure any encloſure ſo much as in a Symbol. But this Precept is ſo neceſſary, that it is not more a duty than a rule of prudence, and in many accidents of our lives it is the only cure of ſadneſs. For it is certain that no providence leſs than Divine can prevent evil and croſs accidents: but that is an excellent remedy to the evil, that receives the accident within its power, and takes out the ſting, paring the nails, and drawing the teeth of the wild beaſt, that it may be tame, or harmleſs and medicinal. For all Content conſiſts in the proportion of the object to the appetite: and becauſe external accidents are not in our power, and it were nothing excellent that things happened to us according to our firſt deſires; God hath by his grace put it into our own power to make the happineſs, by making our deſires deſcend to the event, and comply with the chance, and combine with all the iſſues of Divine Providence. And then we are noble perſons, when we borrow not our content from things below us, but make our ſatisfactions from * within. And it may be conſidered, that every little care may diſquiet us, and may increaſe it ſelf by reflection upon its own acts, and every diſcontent may diſcompoſe our ſpirits, and put an edge, and make afflictions poynant, but cannot take off one from us, but makes every one to be two. But Content removes not the accident, but complies with it, takes away the ſharpneſs and diſpleaſure of it, and by ſtooping down makes the loweſt equal, proportionable and commenſurate. Impatience makes an Ague to be a Fever, and every Fever to be a Calenture, and

* Οπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία, καὶ πᾶν φαῦλον πρᾶγμα. Jac. 3. 16.

Αὐτάρκεια τοῦ βίου φιλοσοφία αὐτοδίδακτος. Poli. *Dixit* M. Cato *apud* Aul. Gell. *l.* 13. *c.* 22. *Vitio vertunt quia multa egeo; at ego illis, quia nequeunt egere.*

Neque mala vel bona, quæ vulgus putat: multos qui conflictari adverſis videantur, beatos, ac pleroſque, quanquam magnas per opes, miſerrimos, ſi illi gravem fortunam conſtanter tolerent, hi proſperâ inconſultè utantur. Tacit. *An. l.* 6.

——— *Si celeres* (fortuna) *quatit*
Pennas, reſigno quæ dedit, & meâ
Virtute me involvo, probámque
Pauperiem ſine dote quæro. Hor. *l.* 3. *od.* 29.

Κάλλιστόν ἐστι τοὔνδικον πεφυκέναι
Λῷστον δὲ ζῆν ἄνοσον· ἥδιστον δ' ὅτῳ
Πάρεστι λῆψις ὧν ἐρᾷ καθ' ἡμέραν.
Sophocl. *Creiisâ.*

* *Non enim gazæ, neque conſularis*
Summovet lictor miſeros tumultus
Mentis, & curas laqueata circum
Tecta volantes. Hor. *l.* 2. *od.* 16.

Quemcunque fortem videris, miſerum neges.
Senec *trag.*

Τίκτουσι γάρ τοι καὶ νόσους δυσθυμίαι.
Sophocl. *Tereus.*

Μή σύ γε αὔξανε τὴν εἱμαρμένην. Zoroaſt.

and that Calenture may expire in Madneſs: But a quiet ſpirit is a great diſpoſition to health, and for the preſent does alleviate the ſickneſs. And this alſo is notorious in the inſtance of Covetouſneſs. *The love of money is the root of all evil, which while ſome* 1 Tim. 6. 10. *have coveted after, they have pierced themſelves with many ſorrows.* Vice makes poor, and does ill endure it.

10. For he that in the School of *Chriſt* hath learned to determine his deſires when his needs are ſerved, and to judge of his needs by the proportions of nature, hath nothing wanting towards *Riches*. Vertue makes Poverty become rich, and no Riches can ſatisfie a covetous mind, or reſcue him from the affliction of the worſt kind of Poverty. He only wants that is not ſatisfied. And there is a great infelicity in a Family where Poverty dwells with diſcontent: there the Husband and Wife quarrel for want of a full table and a rich wardrobe; and their love, that was built upon falſe arches, ſinks when ſuch temporary ſupporters are removed; they are like two Milſtones, which ſet the Mill on fire when they want corn: and then their combinations and ſociety were unions of Luſt, or not ſupported with religious love. But we may eaſily ſuppoſe S. *Joſeph* and the Holy Virgin-mother in *Egypt* poor as hunger, forſaken as baniſhment, diſconſolate as ſtrangers: and yet their preſent lot gave them no affliction, becauſe the Angel fed them with a neceſſary hoſpitality, and their deſires were no larger than their tables, and their eyes look'd only upwards, and they were careleſs of the future, and careful of their duty, and ſo made their life pleaſant by the meaſures and diſcourſes of Divine Philoſophy. When *Eliſha* ſtretched himſelf upon the body of the child, and laid hands to hands, and applied mouth to mouth, and ſo ſhrunk himſelf into the poſture of commenſuration with the child, he brought life into the dead trunk: and ſo may we, by applying our ſpirits to the proportions of a narrow fortune, bring life and vivacity into our dead and loſt condition, and make it live till it grows bigger, or elſe returns to health and ſalutary uſes.

Cùm perjura patris fides
Conſortem ſocium fallat & hoſpitem,
Indignoque pecuniam
Hæredi properet; ſcilicet improbæ
Creſcunt divitiæ, tamen
Curtæ neſcio quid ſemper abeſt rei.
Horat. *l.* 3. *od.* 24.

——Vel dic, quid referat intra
Naturæ fines viventi, jugera centum, an
Mille aret——
Ut, tibi ſi ſit opus liquidi non ampliùs urnâ,
Vel cyatho; & dicas, Magno de flumine mallem,
Quàm ex hoc fonticulo tantundem ſumere: eo fit,
Plenior ut ſi quos delectet copia juſto,
Cum ripa ſimul avulſos ferat Aufidus acer.
At qui tantulo eget quanto eſt opus, is neque limo
Turbatam haurit aquam, neque vitam amittit in undis.
Horat. *Serm. l.* 1. *Sat.* 1.

——Προνοίας οὐδὲν ἀνθρώποις ἔφυ
Κέρδος λαβεῖν ἄμεινον, οὐδὲ νοῦ σοφοῦ.
Soph. *Elect.*

11. And beſides this Philoſophical extraction of gold from ſtones, and riches from the dungeon of poverty, a holy life does moſt probably procure ſuch a proportion of riches which can be uſeful to us, or conſiſtent with our felicity. For beſides that the Holy *Jeſus* hath promiſed all things which *our heavenly Father knows we need*, (provided we doe our duty,) and that we find great ſecurities and reſt from care when we have once caſt our cares upon God, and placed our hopes in his boſom; beſides all this, the temperance, ſobriety and prudence of a Chriſtian is a great in-come, and by not deſpiſing it, a ſmall revenue combines its parts till it grows to a heap big enough for the emiſſions of Charity, and all the offices of Juſtice, and the ſupplies of all neceſſities: whilſt Vice is unwary, prodigal and indiſcreet, throwing away great revenues as tributes to intemperance and vanity, and ſuffering diſſolution and forfeiture of eſtates as a puniſhment and curſe. Some ſins are direct improvidence and ill-husbandry. I reckon in this number Intemperance, Luſt, Litigiouſneſs, Ambition, Bribery, Prodigality, * Gaming, Pride, Sacrilege; which is the greateſt ſpender of them all, and makes a fair eſtate evaporate like Champhir, turning it into nothing, no man knows which way. But what the *Roman* gave as an eſtimate of a rich man, ſaying, *He that can maintain an Army is rich*, was but a ſhort account: for he that can maintain an Army may be beggared by one Vice, and it is a vaſt revenue that will pay the debt-books of Intemperance or Luſt.

* *Aleam exercent tantâ lucrandi perdendíve temeritate, ut cùm omnia defecerunt, noviſſimo jactu de libertate & de corpore contendant.* Tacit. *de mor. Germ.*

12. To theſe if we add that Vertue is * *honourable*, and a great advantage to a fair reputation; that it is || *praiſed* by them that love it not; that it is honoured by the followers and family of Vice; that it forces glory out of ſhame, honour from contempt; that it reconciles men to the fountain of Honour, the Almighty God, who *will honour them that honour him*: there are but a few more excellencies in the world to make up the Roſary of temporal Felicity. And it is ſo certain that Religion ſerves even our temporal ends, that no great end of State can well be ſerved without it; not Ambition, not deſires of Wealth, not any great deſign, but Religion muſt be made its uſher or ſupport. If a new Opinion be commenced, and the Author would make a Sect, and draw diſciples after him, at leaſt he muſt be thought to be religious: which is a demonſtration how great an inſtrument of reputation Piety and Religion is. And if the

* *Virtus repulſæ neſcia ſordidæ*
Intaminatis fulget honoribus;
Nec ſumit aut ponit ſecures
Arbitrio popularis auræ.
Horat. *l.* 3. *Od.* 2.

||——*Virtus laudatur & alget.*
Juven.

Præcipuam Imperatoriæ Majeſtatis curam eſſe proſpicimus, religionis indaginem; cujus ſi cultum retinere potuerimus, iter proſperitatis humanis aperitur inceptis.
Theod. & Valent. *in Cod. Theod.*

the pretence will do us good offices amongſt men, the reality will do the ſame, beſides the advantages which we ſhall receive from the Divine Benediction. The *power of godlineſs* will certainly do more than the *form* alone. And it is moſt notorious in the affairs of the Clergy, whoſe lot it hath been to fall from great riches to poverty, when their wealth made them leſs curious of their duty: but when Humility and Chaſtity and exemplary Sanctity have been the enamel of their holy Order, the people, like the *Galatians*, would *pull out their* own *eyes* to do them benefit. And indeed God hath ſingularly bleſſed ſuch inſtruments to the being the only remedies to repair the breaches made by Sacrilege and Irreligion. But certain it is, no man was ever honoured for that which was eſteemed vicious. Vice hath got money, and a curſe many times; and Vice hath adhered to the inſtruments and purchaces of Honour: But among all Nations whatſoever thoſe called Honourable put on the face and pretence of Vertue. But I chuſe to inſtance in the proper cogniſance of a Chriſtian, *Humility*, which ſeems contradictory to the purpoſes and reception of Honour; and yet in the world nothing is a more certain means to purchaſe it. Do not all the world hate a proud man? And therefore what is contrary to Humility is alſo contradictory to Honour and Reputation. And when the Apoſtle had given command, that *in giving honour* we ſhould *one go before another*, he laid the foundation of praiſes, and Panegyricks, and Triumphs. And as Humility is ſecure againſt affronts and tempeſts of deſpite, becauſe it is below them: ſo when by employment or any other iſſue of Divine Providence it is drawn from its ſheath and ſecrecy, it ſhines clear and bright as the pureſt and moſt poliſhed metals. Humility is like a Tree, whoſe Root, when it ſets deepeſt in the earth, riſes higher, and ſpreads fairer, and ſtands ſurer, and laſts longer: every ſtep of its deſcent is like a rib of Iron combining its parts in unions indiſſoluble, and placing it in the chambers of ſecurity. No wiſe man ever loſt any thing by ceſſion; but he receives the hoſtility of violent perſons into his embraces, like a ſtone into a lap of wooll; it reſts and ſits down ſoft and innocently: but a ſtone falling upon a ſtone makes a colliſion, and extracts fire, and finds no reſt. And juſt ſo are two proud perſons, deſpiſed by each other, contemned by all, living in perpetual diſſonancies, always fighting againſt affronts, jealous of every perſon, diſturbed by every accident, a perpetual ſtorm within, and daily hiſſings from without.

Dedit enim providentia hominibus munus, ut honeſtam magis juvarent. Quint. *l.* 1. *c.* 12.

13. Fourthly, Holineſs and Obedience is an excellent preſervative of Life, and makes it long and healthful. In order to which diſcourſe, becauſe it is new, material and argumentative, apt to perſuade men who preferr life before all their other intereſts, I conſider many things. First, In the Old Teſtament a long and a proſperous life were the great promiſes of the Covenant, their hopes were built upon it, and that was made the ſupport of all their duty. *If thou wilt diligently hearken unto the voice of the* LORD *thy God, I will put none of the diſeaſes upon thee which I brought upon the Egyptians: for I am the* LORD *that healeth thee.* And more particularly yet, that we may not think Piety to be ſecurity only againſt the Plagues of *Egypt*, God makes his promiſe more indefinite and confined; *Ye ſhall ſerve the* LORD *your God, and I will take ſickneſs away from the midſt of thee, and will fulfil the number of thy days:* that is, the period of nature ſhall be the period of thy perſon; thou ſhalt live long, and die in a ſeaſonable and ripe age. And this promiſe was ſo verified by a long experience, that by *David*'s time it grew up to a rule; *What man is he that deſireth life, and loveth many days, that he may ſee good? Keep thy tongue from evil, and thy lips that they ſpeak no guile.* And the ſame argument was preſſed by *Solomon*, who was an excellent Philoſopher, and well skilled in the natural and accidental means of preſervation of our lives. *Fear the* LORD, *and depart from evil; and it ſhall be health to thy navel, and marrow to thy Bones. Length of days is in the right hand of wiſdom:* For *ſhe is a tree of life to them that lay hold upon her.* Meaning, that the Tree of Life and immortality which God had planted in Paradiſe, and which if Man had ſtood he ſhould have taſted, and have lived for ever, the fruit of that Tree is offered upon the ſame conditions: if we will keep the Commandments of God, our obedience like the Tree of Life, ſhall conſign us to immortality hereafter by a long and a healthful life here. And therefore although in *Moſes*'s time the days of Man had been ſhortened, till they came to *threeſcore years and ten, or fourſcore years, and then their ſtrength is but labour and ſorrow:* (for *Moſes* was Author of that Pſalm:) yet to ſhew the great privilege of thoſe perſons whoſe Piety was great, *Moſes* himſelf attained to one hundred and twenty years, which was almoſt double to the ordinary and determined Period. But *Enoch* and *Elias* never died, and became great examples to us, that a ſpotleſs and holy life might poſſibly have been immortal.

Exod. 15. 26.

Exod. 23. 25, 26.

Pſal. 34. 12, 13.

Prov. 3. 7, 8.
Verſ. 16, 18.

Pſal. 90. 10.

14. I ſhall add no more examples, but one great conjugation of precedent obſerved by the *Jewiſh* Writers, who tell us that in the Second Temple there were 300 High-Prieſts, (I ſuppoſe they ſet down a certain number for an uncertain, and by 300 they mean very many,) and yet that Temple laſted but 420 years: the reaſon of this ſo rapid and violent abſciſſion of their Prieſts being their great and ſcandalous impieties. And yet in the firſt Temple, whoſe abode was within ten years as long as the ſecond, there was a ſuceſſion but of 18 High-Prieſts: For they being generally very pious and the preſervers of their Rites and Religion againſt the Schiſm of *Jeroboam*, and the Defection of *Iſrael*, and the Idolatry and Irreligion of many of the Kings of *Judah*, God took delight to reward it with a long and honourable old age. And *Balaam* knew well enough what he ſaid, when in his ecſtaſie and prophetick rapture he made his Prayer to God, *Let my Soul die the death of the righteous*. It was not a Prayer that his Soul might be ſaved, or that he might repent at laſt; for Repentance and Immortality were revelations of a later date: But he in his prophetick ecſtaſie ſeeing what God had propoſed to the *Moabites*, and what bleſſings he had reſerved for *Iſrael*, prays that he might not die, as the *Moabites* were like to die, with an untimely death, by the ſword of their enemies, diſpoſſeſſed of their Country, ſpoiled of their Goods, in the period and laſt hour of their Nation: But let my ſoul die the death of the juſt, the death deſigned for the faithful *Iſraelites*; ſuch a death which God promiſed to *Abraham*, that he ſhould return to his Fathers in peace, and in a good old age. For the death of the Righteous is like the deſcending of ripe and wholſome Fruits from a pleaſant and florid Tree; our ſenſes entire, our limbs unbroken, without horrid tortures, after proviſion made for our children, with a bleſſing entailed upon poſterity, in the preſence of our Friends, our deareſt relative cloſing up our eyes and binding our feet, leaving a good name behind us. O let my ſoul die ſuch a death; for this, in whole or in part, according as God ſees it good, is the manner that the righteous die. And this was *Balaam*'s Prayer. And this was the ſtate and condition in the Old Teſtament.

Num. 23. 10.

Μηδέ μοι ἄκλαυστος θάνατος μόλοι, ἀλλὰ φίλοισι
Καλλείποιμι θανὼν ἄλγεα καὶ στοναχάς. Solon.
Cicero *in Tuſcul.* 1. *ſic reddit*;
Mors mea non careat lacrymis: linquamus amciis
Mœrorem, ut celebrent funera cum gemitu.

15. In the Goſpel the caſe is nothing altered: For beſides that thoſe auſterities, rigours and mortifications which are in the Goſpel adviſed or commanded reſpectively, are more ſalutary or of leſs corporal inconvenience than a vicious life of intemperance, or luſt, or careſulneſs, or tyrant covetouſneſs; there is no accident or change to the ſufferance of which the Goſpel hath engaged us, but in the very thing our life is carefully provided for, either in kind, or by a gainful exchange. *He that loſeth his life for my ſake, ſhall find it; and he that will ſave his life, ſhall loſe it.* And although God, who promiſed long life to them that obey, did not promiſe that himſelf would never call for our life, borrowing it of us and repaying it in a glorious and advantageous exchange; yet this very promiſe of giving us a better life in exchange for this, when we expoſed it in Martyrdom, does confirm our title to this, this being the inſtrument of permutation with the other. For God obliging himſelf to gives us another in exchange for this, when in caſes extraordinary he calls for this, ſays plainly, that this is our preſent right by grace, and the title of the Divine Promiſes. But the Promiſes are clear: For S. *Paul* calls children to the obſervation of the Fifth Commandment by the ſame argument which God uſed in the firſt promulgation of it. *Honour thy Father and thy Mother, (which is the firſt Commandment with Promiſe,) That it may be well with thee, and that thou mayſt live long upon the earth.* For although the Goſpel be built upon better Promiſes than the Law, yet it hath the ſame too, not as its Foundation, but as Appendences and Adjuncts of Grace, and ſupplies of need. *Godlineſs hath the promiſe of this life, as well as of the life that is to come.* That is plain. And although *Chriſt* revealed his Father's mercies to us in new expreſſes and great abundance; yet he took nothing from the World which ever did in any ſence invite Piety, or endear Obedience, or co-operate towards Felicity. And therefore the Promiſes which were made of old are alſo preſuppoſed in the new, and mentioned by intimation and implication within the greater. When our Bleſſed Saviour in ſeven of the eight Beatitudes had inſtanced in new Promiſes and Rewards, as *Heaven, Seeing of God, Life eternal*; in one of them, to which Heaven is as certainly conſequent as to any of the reſt, he did chuſe to inſtance in a temporal Bleſſing, and in the very Words of the Old Teſtament: To ſhew, that that part of the Old Covenant which concerns Morality, and the rewards of Obedience, remains firm and included within the conditions of the Goſpel.

Matt. 10. 39.
Epheſ. 6. 2, 3.

——Ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς·
Κἂν ζῶσι, κἂν θάνωσιν, οὐκ ἀπόλλυται.
Sophocl. *Philoct.*

1 Tim. 4. 8.
Matt. 5. 3, &c.
Verſ. 5.
Pſal. 37. 11.

16. To this purpoſe is that ſaying of our Bleſſed Saviour, *Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God*: Meaning, that

Matt. 4. 4.
Deut. 8. 3.

beſides natural means ordained for the preſervation of our lives, there are means ſupernatural and divine. God's Bleſſing does as much as Bread. Nay it is *Every word proceeding out of the mouth of God:* That is, every Precept and Commandment of God is ſo for our good, that it is intended as flood and Phyſick to us, a means to make us live long. And therefore God hath done in this as in other graces and iſſues Evangelical, which he propoſed to continue in his Church for ever. He firſt gave it in miraculous and extraordinary manner, and then gave it by way of perpetual miniſtry. The Holy Ghoſt appeared at firſt like a prodigy, and with miracle; he deſcended in viſible repreſentments, expreſſing himſelf in revelations and powers extraordinary: But it being a Promiſe intended to deſcend upon all Ages of the Church there was appointed a perpetual miniſtry for its conveyance; and ſtill, though without a ſign or miraculous repreſentment, it is miniſtred in Confirmation by impoſition of the Biſhop's hands. And thus alſo health and long life, which by way of ordinary benediction is conſequent to Piety, Faith, and Obedience Evangelical, was at firſt given in a miraculous manner; that ſo the ordinary effects, being at firſt confirmed by miraculous and extraordinary inſtances and manners of operation, might for ever after be confidently expected without any dubitation, ſince it was in the ſame manner conſigned by which all the whole Religion was, by a voice from Heaven, and a verification of Miracles, and extraordinary ſupernatural Effects. That the gift of Healing, and preſervation and reſtitution of life, was at firſt miraculous, needs no particular probation. All the ſtory of the Goſpel is one entire argument to prove it: And amongſt the Fruits of the Spirit, S. *Paul* reckons *gifts of healing, and government, and helps,* or exteriour aſſiſtances and advantages; to repreſent that it was intended the life of Chriſtian people ſhould be happy and healthfull for ever. Now that this grace alſo deſcended afterwards in an ordinary miniſtry is
Jam. 5. 14. recorded by St. *James.* *Is any man ſick amongſt you? let him call for the Elders of the Church, and let them pray over him anointing him with oil in the name of the Lord:* That was then the ceremony, and the bleſſing and effect is ſtill: For *the prayer of faith ſhall*
Verſ. 15. *ſave the ſick, and the Lord ſhall raiſe him up.* For it is obſervable, that the bleſſing of healing and recovery is not appendant to the Anealing, but to the Prayer of the Church: To manifeſt, that the ceremony went with the firſt miraculous and extraordinary manner; yet that there was an ordinary miniſtery appointed for the daily conveyance of the bleſſing: The faithful prayers and offices of holy Prieſts ſhall obtain life and health to ſuch perſons who are receptive of it, and in ſpiritual and apt diſpoſitions. And when we ſee, by a continual flux of extraordinary benediction, that even ſome Chriſtian Princes are inſtruments of the Spirit not only in *the government,* but in the *gifts of healing* too, as a reward for their promoting the juſt intereſts of Chriſtianity; we may acknowledge our ſelves convinced, that a holy Life in the Faith and Obedience of *Jeſus Chriſt,* may be of great advantage for our Health and Life, by that inſtance to entertain our preſent deſires, and to eſtabliſh our hopes of life eternal.

Futuræ nobis reſurrectionis vigorem in te Dominus oſtendit ut peccati ſciamus eſſe quòd cæteri adhuc viventes præmoriuntur in carne; juſtitiæ, quòd tu adoleſcentiam in aliena ætate mentiris, dixit S. Hieron *Paulo Concordienſi vegeto & pio ſeni, l. 1. c. 8.*

17. For I conſider that the Fear of God is therefore the beſt antidote in the World againſt ſickneſs and death, 1. Becauſe it is the direct enemy to ſin, which brought in ſickneſs and death: and beſides this, that God by ſpiritual means ſhould produce alterations natural, is not hard to be underſtood by a Chriſtian Philoſopher, take him in either of the two capacities. 2. For there is a rule of proportion and analogy of effects, that if ſin deſtroys not only the Soul but the Body alſo, then may Piety preſerve both, and that
Rom. 5. 20. much rather. For *if ſin,* that is, the effects and conſequents of ſin, *hath abounded, then ſhall grace ſuperabound;* that is, *Chriſt* hath done us more benefit than the Fall of *Adam* hath done us injury: and therefore the effects of ſin are not greater upon the body, than either are to be reſtored or prevented by a pious life. 3. There is ſo near a conjunction between Soul and Body, that it is no wonder if God, meaning to glorifie both by the means of a ſpiritual life, ſuffers ſpirit and matter to communicate in effects and mutual impreſſes. Thus the waters of Baptiſm purifie the Soul; and the holy Euchariſt, not the ſymbolical, but the myſterious and ſpiritual part of it, makes the Body alſo partaker of the death of *Chriſt* and a holy union. The flames of Hell, whatſoever they are, torment accurſed Souls; and the ſtings of Conſcience vex and diſquiet the Body. 4. And if we conſider that in the glories of Heaven, when we ſhall live a life purely ſpiritual, our Bodies alſo are ſo clarified and made ſpiritual, that they alſo become immortal; that ſtate of glory being nothing elſe but a perfection of the ſtate of grace, it is not unimaginable but that the Soul may have ſome proportion of the ſame operation

upon the body as to conduce to its prolongation, as to an antepaſt of immortality. For ſince the Body hath all its life from its conjunction with the Soul, why not alſo the perfection of life according to its preſent capacity, that is, health and duration from the perfection of the Soul, I mean, from the ornaments of Grace? And as the bleſſedneſs of the Soul (ſaith the Philoſopher) conſiſts in the ſpeculation of honeſt and juſt things; ſo the perfection of the Body and of the whole Man conſiſts in the practick, the exerciſe and operations of vertue.

18. But this Problem in Chriſtian Philoſopky is yet more intelligible, and will be reduced to certain experience, if we conſider good life in union and concretion with particular, material and circumſtantiate actions of Piety. For theſe have great powers and inſtances even in Nature to reſtore health and preſerve our lives. Witneſs the ſweet ſleeps of temperate perſons, and their conſtant appetite; which *Timotheus* the Son of *Conon* obſerved, when he dieted in *Plato*'s Academy with ſevere and moderated diet, *They that ſup with* Plato *are well the next day.* Witneſs the ſymmetry of Paſſions in meek men, their freedom from the violence of inraged and paſſionate indiſpoſitions; the admirable harmony and ſweetneſs of content which dwells in the retirements of a holy Conſcience. To which if we add thoſe joys which they only underſtand truly who feel them inwardly, the joys of the Holy Ghoſt, the content and joys which are attending upon the lives of holy perſons are moſt likely to make them long and healthful. * *For now we live,* (ſaith S. *Paul*) *if ye ſtand faſt in the Lord.* It would prolong S. *Paul*'s life to ſee his ghoſtly children perſevere in Holineſs: and if we underſtood the joys of it, it would do much greater advantage to our ſelves. But if we conſider a ſpiritual life abſtractedly and in it ſelf, Piety produces our life, not by a natural efficiency, but by Divine Benediction. God gives a healthy and a long life as a reward and bleſſing to crown our Piety even before the ſons of men: *For ſuch as be bleſſed of him ſhall inherit the earth; but they that be curſed of him ſhall be cut off.* Pſal. 37. 22. So that this whole matter is principally to be referred to the act of God, either by ways of nature, or by inſtruments of ſpecial providence, rewarding Piety with a long life. And we ſhall more fully apprehend this, if, upon the grounds of Scripture, Reaſon and Experience, we weigh the contrary. *Wickedneſs* is the way to *ſhorten our days.* Prov. 10. 27.

Ὅτι οἱ παρὰ Πλάτωνι δειπνήσαντες καὶ τῇ ὑστεραίᾳ καλῶς γίνονται. Μήτε ἑορτὴν ἄλλο τι ἡγοῦνται, ἢ τὸ τὰ δέοντα πράττειν. *De Athenienſibus dictum apud* Thucid.

* 1 Theſ. 3: 8.

19. Sin brought Death in firſt; and yet Man lived almoſt a thouſand years. But he ſinned more, and then Death came nearer to him: for when all the world was firſt drowned in wickedneſs, and then in water, God cut him ſhorter by one half, and five hundred years was his ordinary period. And Man ſinned ſtill, and had ſtrange imaginations, and built towers in the air; and then about *Peleg*'s time God cut him ſhorter by one half yet, two hundred and odd years was his determination. And yet the generations of the World returned not unanimouſly to God; and God cut him off another half yet, and reduced him to one hundred and twenty years. And by *Moſes*'s time one half of the final remanent portion was pared away, reducing him to threeſcore years and ten: ſo that, unleſs it be by ſpecial diſpenſation, men live not beyond that term, or thereabout. But if God had gone on ſtill in the ſame method, and ſhortened our days as we multiplied our ſins, we ſhould have been but as an *Ephemeron*, Man ſhould have lived the life of a Fly or a Gourd; the morning ſhould have ſeen his birth, his life have been the term of a day, and the evening muſt have provided him of a ſhroud. But God ſeeing *Man's thoughts were only evil continually,* he was reſolved *no longer* ſo *to ſtrive with him,* nor deſtroy the kind, but puniſh individuals only and ſingle perſons; and if they ſinned, or if they did obey regularly, their life ſhould be proportionable. This God ſet down for his rule. *Evil ſhall ſlay the wicked perſon:* Pſal. 34. 21. and, *He that keepeth the Commandments keepeth his own Soul; but he that deſpiſeth his own ways ſhall die.* Prov. 19. 16.

20. But that we may ſpeak more exactly in this Problem, we muſt obſerve that in Scripture three general cauſes of natural death are aſſigned, Nature, Providence and Chance. By theſe three I only mean the ſeveral manners of Divine influence and operation. For God only predetermines; and what is changed in the following events by Divine permiſſion, to this God and Man in their ſeveral manners do cooperate. The ſaying of *David* concerning *Saul* with admirable Philoſophy deſcribes the three ways of ending Man's life. *David ſaid furthermore, As the* LORD *liveth, the* LORD *ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battel and periſh.* 1 Sam. 26. 10 The firſt is ſpecial Providence. The ſecond means the term of Nature. The third is that which in our want of words we call Chance or Accident, but is in effect nothing elſe but another manner of the Divine Providence. That in all theſe ſin does interrupt and retrench our lives, is the undertaking of the following periods.

Audax omnia perpeti
Gens humana ruit per vetitum nefas.
Poſt ignem ætherêa domo
Subductum, macies & nova febrium
Terris incubuit cohors;
Semoti que priùs tarda neceſſitas
Lethi corripuit gradum.
Horat. *l.* 1. *carm. Od.* 3.

21. Firſt, In Nature Sin is a cauſe of dyſcraſies and diſtempers, making our bodies healthleſs, and our days few. For although God hath prefixed a period to Nature by an univerſal and antecedent determination, and that naturally every man that lives temperately, and by no ſupervening accident is interrupted, ſhall arrive thither: yet becauſe the greateſt part of our lives is governed by will and underſtanding, and there are temptations to intemperance and to violations of our health, the period of Nature is ſo diſtinct a thing from the period of our perſon, that few men attain to that which God had fixed by his firſt law and preceeding purpoſe, but end their days with folly, and in a period which God appointed them with anger, and a determination ſecondary, conſequent and accidental. And therefore ſays *David*, *Health is far from the ungodly, for they regard not thy ſtatutes*. And to this purpoſe is that ſaying of (a) *Aben-Ezra*: "He that is united to God, the Fountain of Life, his Soul, being improved by Grace, communicates to the Body an eſtabliſhment of its radical moiſture and natural heat, to make it more healthful, that ſo it may be more inſtrumental to the Spiritual operations and productions of the Soul, and it ſelf be preſerved in perfect conſtitution. Now how this Bleſſing is contradicted by the impious life of a wicked perſon is eaſie to be underſtood, if we conſider that from (*) drunken Surfeits come Diſſolution of members, Head-aches, Apoplexies, dangerours Falls, Fracture of bones, Drenchings and Dilution of the brain, Inflammation of the liver, Crudities of the ſtomach, and thouſands more, which *Solomon* ſumms up in general terms; [*] *Who hath woe? who hath ſorrow? who hath redneſs of eyes? they that tarry long at the Wine.* I ſhall not need to inſtance in the ſad and uncleanly conſequents of Luſts; the wounds and accidental deaths which are occaſioned by Jealouſies, by Vanity, by Peeviſhneſs, vain Reputation and Animoſities, by Melancholy, and the deſpair of evil Conſciences: and yet theſe are abundant argument, that when God ſo permits a man to run his courſe of Nature, that himſelf does not intervene by an extraordinary influence, or any ſpecial acts of providence, but only gives his ordinary aſſiſtance to natural cauſes, a very great part of men make their natural period ſhorter, and by ſin make their days miſerable and few.

(a) *In* Exod. 23. *Quicunque unitur Deo, ipſi corroboratur calidum & humidum per vim animæ, & tunc vivit homo ultra limitatum tempus.*

(*) Eubulus *apud* Athenæum, *l.* 7. *c.* 1. *introducit Bacchum loquentem in hunc modum;*
Tres tantùm ſanis ego crateras miſceo:
Unum Valetudinis, & hunc primum Oedipum;
Secundum Amoris; & Soporis tertium:
Quo, qui ſapere ſolent, eunt hauſto domum.
Nam quartus eſt haud ampliùs crater meus
Sed Contumeliæ; velut huic proximus
Clamoris, &c.
Nam plurimum vini inditum in vas parvulum
Sternit ſine omni, quem replet, negotio.

[*] Prov. 23. 29, 30.

22. Secondly, Oftentimes Providence intervenes, and makes the way ſhorter; God, for the iniquity of man, not ſuffering Nature to take her courſe, but ſtopping her in the midſt of her journey. Againſt this *David* prayed, *O my God, cut me not off in the midſt of my days.* But in this there is ſome variety. For God does it ſometimes in mercy, ſometimes in judgment. *The righteous die, and no man regardeth: not conſidering that they are taken away from the evil to come.* God takes the righteous man haſtily to his Crown, leſt temptation ſnatch it from him by interrupting his hopes and ſanctity. And this was the caſe of the old World. For from *Adam* to the Flood by the Patriarchs were eleven generations, but by *Cain*'s line there were but eight, ſo that *Cain*'s poſterity were longer-liv'd: becauſe God, intending to bring the Flood upon the World, took delight to reſcue his elect from the dangers of the preſent impurity and the future Deluge: *Abraham* lived five years leſs than his Son *Iſaac*, it being (ſay the Doctours of the *Jews*) intended for mercy to him, that he might not ſee the iniquity of his Grand-child *Eſau*. And this the Church for many Ages hath believed in the caſe of baptized Infants dying before the uſe of Reaſon. For beſides other cauſes in the order of Divine Providence, one kind of mercy is done to them too: for although their condition be of a lower form, yet it is ſecured by that timely (ſhall I call it?) or untimely death. But theſe are caſes extra-regular: ordinarily and by rule God hath revealed his purpoſes of interruption of the lives of Sinners to be in anger and judgment. For when men commit any ſignal and grand impiety, God ſuffers not Nature to take her courſe, but ſtrikes a ſtroke with his own hand. To which purpoſe I think it a remarkable inſtance which is reported by *Epiphanius*, that for 3332 years, even to the twentieth Age, there was not one example of a Son that died before his Father, but the courſe of Nature was kept, that he who was firſt born in the deſcending line did die firſt; (I ſpeak of natural death, and therefore *Abel* cannot be oppoſed to this obſervation;) till that *Terah* the Father of *Abraham* taught the people to make Images of clay, and worſhip them: and concerning him it was firſt remarked, that *Haran died before his father Terah in the land of his nativity*: God by an unheard-of Judgment and a rare accident puniſhing his newly-invented crime. And

Pſal. 102. 24.
Iſai. 57. 1.
Lib. 1. *Tom.* 1. *Panar. Sect.* 6.
Gen. 11. 28.

when

whenever ſuch interciſion of a life happens to a vicious perſon, let all the world acknowledge it for a Judgment: and when any man is guilty of evil habits or unrepented ſins, he may therefore expect it, becauſe it is threatned and deſigned for the lot and curſe of ſuch perſons. This is threatned to Covetouſneſs, Injuſtice and Oppreſſion. *As* Jer. 17. 11. *a Partridge ſitteth on eggs, and hatcheth them not; ſo he that getteth riches, and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool.* The ſame is threatned to voluptuous perſons in the higheſt careſſes of delight; and *Chriſt* told a parable with the ſame deſign. The rich man ſaid, *Soul, take thy eaſe: But God anſwered, O fool this night ſhall thy Soul be required of thee. Zimri* and *Cozbi* were ſlain in the trophies of their luſt. And it was a ſad ſtory which was told by *Thomas Cantipratanus:* Two religious perſons tempted by each other in the vigour of their youth, in their very firſt pleaſures and opportunities of Sin, were both ſtruck dead in their embraces and poſture of entertainment. God (*a*) ſmote *Jeroboam* for his Uſurpation and Tyranny, (*a*) 2 Chron. 13. 20. and he died. (*b*) *Saul* died for Diſobedience againſt God, and asking counſel of a Pythoniſſe. (*b*) 1 Chron. 10. 13. God ſmote (*c*) *Uzziah* with a Leproſie for his profaneneſs; and diſtreſſed (*c*) 2 Chron. 26. 19. * *Ahaz* ſorely for his Sacrilege; and (*d*) ſent a horrid diſeaſe upon *Jehoram* for his Idolatry. * 2. Kings 16. (*d*) 2 Chron. 21. 18. Theſe inſtances repreſent voluptuouſneſs and covetouſneſs, rapine and injuſtice, idolatry and luſt, prophaneneſs and ſacrilege, as remarked by the ſignature of exemplary Judgments to be the means of ſhortning the days of man; God himſelf proving the Executioner of his own fierce wrath. I inſtance no more, but in the ſingular caſe of *Hananiah* the falſe Prophet: *Thus ſaith the* LORD, *Behold I will cut thee from off* Jer. 28 16. *the face of the earth; this year thou ſhalt die, becauſe thou haſt taught Rebellion againſt the* LORD. That is the curſe and portion of a falſe Prophet, a ſhort life, and a ſudden death of God's own particular and more immediate infliction.

23. And thus alſo the ſentence of the Divine anger went forth upon criminal perſons in the New Teſtament. Witneſs the diſeaſe of *Herod*, *Judas*'s hanging himſelf, the blindneſs of *Elymas*, the ſudden death of *Ananias* and *Sapphira*, the buffetings with which Satan afflicted the bodies of perſons excommunicate. Yea, the bleſſed Sacrament of *Chriſt*'s Body and Blood, which is intended for our ſpiritual life, if it be unworthily received, proves the cauſe of a natural death. *For this cauſe many are weak and ſickly* 1 Cor. 11. 30. *among you, and many are fallen aſleep*, ſaith S. *Paul* to the *Corinthian* Church.

24. Thirdly, But there is yet another manner of ending man's life, by way of chance or contingency; meaning thereby the manner of God's providence and event of things which is not produced by the diſpoſition of natural cauſes, nor yet by any particular and ſpecial act of God; but the event which depends upon accidental cauſes, not ſo certain and regular as nature, not ſo concluſive and determined as the acts of decretory Providence, but comes by diſpoſition of cauſes irregular to events rare and accidental. This *David* expreſſes by *entring into battel.* And in this, as in the other, we muſt ſeparate caſes extraordinary and rare from the ordinary and common. Extra-regularly, and upon extraordinary reaſons and permiſſions, we find that holy perſons have miſcarried in battel. So the *Iſraelites* fell before *Benjamin*; and *Jonathan*, and *Uriah*, and many of the Lord's champions, fighting againſt the *Philiſtines*. But in theſe deaths as God ſerved other ends of Providence, ſo he kept to the good men that fell all the mercies of the Promiſe, by giving them a greater bleſſing of event and compenſation. In the more ordinary courſe of divine Diſpenſation, they that prevaricate the Laws of God are put out of protection; God withdraws his ſpecial Providence, or their tutelar Angel, and leaves them expoſed to the influences of Heaven, to the power of a Conſtellation, to the accidents of Humanity, to the chances of a Battel, which are ſo many and various, that it is ten thouſand to one, a man in that caſe never eſcapes. And in ſuch variety of contingencies there is no probable way to aſſure our ſafety, but by a holy life to endear the Providence of God to be our Guardian. It was a remarkable ſaying of *Deborah*, *The* Judg. 5. 20. *Stars fought in their courſes*, or *in their orbs, againſt Siſera. Siſera* fought when there was an evil Aſpect, or malignant Influence of Heaven upon him. For even the ſmalleſt thing that is in oppoſition to us is enough to turn the chance of a Battel; that although ti be neceſſary for defence of the godly that a ſpecial Providence ſhould intervene, yet to confound the impious no ſpecial act is requiſite. If God expoſes them to the ill aſpect of a Planet, or any other caſualty, their days are interrupted, and they die. And that is the meaning of the Prophet * *Jeremiah*, *Be not ye diſmayed at the ſigns of Heaven, for the Heathen are diſmayed at them:* Meaning, that God will over-rule all inferiour

* Jer. 10 2. *Gentes ſigna dierum & numerum menſis aut hebdomadæ cum metu ſuperſtitioſo obſervârunt. Quarta luna infauſta reputabatur, unde proverbium,* ἐν τετράδι γεγόνηθαι *Hujuſmodi dies Græci* ἀποφράδας *vocant; Latini,* nefaſtos. *Heſiodus quintas omnino ſuſpectas habet.* Πέμπτας δ' ἐξαλίασθαι, ἐπεὶ χαλεπαί τε καὶ αἰναί. Ἐν πέμπτῃ γάρ φασιν Ἐριννύας ἀμφιπολεύειν.

cauſes for the ſafety of his ſervants, but the wicked ſhall be expoſed to chance and humane accidents; and the ſigns of Heaven, which of themſelves do but ſignifie, or at moſt but diſpoſe and encline towards events, ſhall be enough to actuate and conſummate their ruine. And this is the meaning of that Proverb of the *Jews*, * *Iſrael hath no Planet:* which they expounded to mean, If they obſerve the Law, the Planets ſhall not hurt them, God will over-rule all their influences; but if they prevaricate and rebel, the leaſt Star in the firmament of Heaven ſhall bid them battel, and overthrow them. A ſtone ſhall lie in a wicked man's way, and God ſhall ſo expoſe him to it, leaving him ſo ungarded and defenceleſs, that he ſhall ſtumble at it and fall, and break a bone, and that ſhall produce a Fever, and the Fever ſhall end his days. For not only every Creature, when it is ſet on by God, can prove a ruine: But if we be not by the Providence of God defended againſt it, we cannot behold the leaſt atome in the Sun without danger of loſing an eye, nor eat a grape without fear of choaking, nor ſneeze without breaking of a vein. And *Arius*, going to the ground, purged his intrals forth, and fell down unto the Earth, and died. Such and ſo miſerable is the great inſecurity of a ſinner. And of this *Job* had an excellent meditation. *How oft is the candle of the wicked put out? and how oft cometh their deſtruction upon them? God diſtributeth ſorrows in his anger. For what pleaſure hath he in his houſe after him, when the number of his months is cut off in the midſt?* This is he that *dieth in his full ſtrength, being wholly at eaſe and quiet.*

* *Non eſt planeta Iſraeli.*

Μία φυλακὴ ἡ ἐυσεβεια· ἐυσεβοῦς γὰρ ἀνθρώπου οὐ δαίμων κακὸς, οὔτε εἱμαρμένη κρατεῖ· Θεὸς γὰρ ῥύεται τὸν ἐυσεβῆ ἐκ παντὸς κακοῦ. τὸ γὰρ ἓν, καὶ μόνον ἐν ἀνθρώποις ἀγαθόν ἐστιν ἐυσέβεια. *Apud* Lanctant.

Δύναται ὁ ἐπιστήμων πολλὰς ἀποστρέψαι ἐνεργείας τῶν ἀστέρων. Ptolem. *id eſt*
——— *Sapiens dominabitur aſtris.*

Job 21. 17.
Verſ. 21.
Verſ. 23.

25. I ſum up this Diſcourſe with an obſervation that is made concerning the Family of *Eli*, upon which, for remiſneſs of Diſcipline on the Father's part, and for the Impiety and Profaneneſs of his Sons, God ſent this Curſe, *All the increaſe of their houſe ſhall die in the flower of their age.* According to that ſad malediction it happened for many generations; the Heir of the Family died as ſoon as he begat a Son to ſucceed him; till the Family being wearied by ſo long a Curſe, by the Counſel of Rabbi *Johanan Ben Zachary*, betook themſelves univerſally to a ſedulous and moſt devout meditation of the Law, that is, to an exemplary Devotion and ſtrict Religion: But then the Curſe was turned into a Bleſſing, and the Line maſculine lived to an honourable old age. For the Doctors of the *Jews* ſaid, that God often changes his purpoſes concerning the death of man, when the ſick perſon is *liberal in Alms*, or *fervent in Prayer*, or *changes his Name*, that is, gives up his name to God by the ſerious purpoſes and religious vows of holy Obedience. *He that followeth after righteouſneſs* (Alms it is in the vulgar *Latin*) *and mercy, findeth life*; that verifies the firſt: And the fervent Prayer of *Hezekiah* is a great inſtance of the ſecond: And all the precedent Diſcourſe was intended for probation of the third, and proves that no diſeaſe is ſo deadly as a deadly ſin; and the ways of righteouſneſs are therefore advantages of health, and preſervatives of life, (when health and life are good for us,) becauſe they are certain title to all God's Promiſes and Bleſſings.

1 Sam. 2. 33.
Prov. 21. 21.

26. Upon ſuppoſition of theſe premiſſes, I conſider there is no cauſe to wonder, that tender Perſons and the ſofteſt Women endure the violences of Art and Phyſick, ſharp pains of Cauſticks and Cupping-Glaſſes, the abſciſſion of the moſt ſenſible part, for preſervation of a mutilous and imperfect body: But it is a wonder that, when God hath appointed a remedy in Grace apt to preſerve Nature, and that a dying unto ſin ſhould prolong our natural life, yet few men are willing to try the experiment. They will buy their life upon any conditions in the world but thoſe which are the beſt and eaſieſt, any thing but Religion and Sanctity; although for ſo doing they are promiſed that immortality ſhall be added to the end of a long life, to make the life of a mortal partake of the eternal duration of an Angel, or of God himſelf.

27. Fifthly, The laſt teſtimony of the Excellency and Gentleneſs of *Chriſt*'s yoke, the fair load of Chriſtianity, is the Reaſonableneſs of it, and the Unreaſonableneſs of its contrary. For whatſoever the wiſeſt men in the world in all Nations and Religions did agree upon as moſt excellent in it ſelf, and of greateſt power to make political, or future and immaterial Felicities, all that and much more the Holy *Jeſus* adopted into his Law. For they receiving ſparks or ſingle irradiations from the regions of light, or elſe having fair tapers ſhining indeed excellently in repreſentations and expreſſes of morality, were all involved and ſwallowed up into the body of light, the Son of Righteouſneſs. *Chriſt*'s Diſcipline was the breviary of all the wiſdom of the beſt men, and a fair copy and tranſcript of his Father's Wiſdom: And there is nothing in the Laws of our

Religio ſapientiam adauget & ſapientia religionem Lactant.
Σοφῷ γὰρ αἰσχρὸν ἐξαμαρτάνειν. Æſchy. *Prometh.*

Religion but what is perfective of our ſpirits, excellent rules of Religion, and rare expedients of obeying God by the neareſt ways of imitation, and ſuch duties which are the proper ways of doing benefits to all capacities and orders of men. But I remember, my deſign now is not to repreſent Chriſtianity to be a better Religion than any other; for I ſpeak to Chriſtians, amongſt whom we perſuppoſe that: but I deſign to invite all Chriſtians in name to be ſuch as they are called, upon the intereſt of ſuch arguments which repreſent the advantages of Obedience to our Religion as it is commanded us by God. And this I ſhall do yet farther, by conſidering, as touching thoſe Chriſtian names who apprehend Religion as the Faſhion of their Country, and know no other uſe of a Church but cuſtomary, or ſecular and profane, that ſuppoſing Chriſtian Religion to have come from God, as we all profeſs to believe, there are no greater fools in the world than ſuch whoſe life conforms not to the pretence of their Baptiſm and Inſtitution. They have all the ſigns and characters of fools, and undiſcreet, unwary perſons.

28. Firſt, Wicked perſons, like children and fools, chuſe the preſent, whatſoever it is, and neglect the infinite treaſures of the future. They that have no faith nor foreſight have an excuſe for ſnatching at what is now repreſented, becauſe it is that *all* which can move them. But then, ſuch perſons are infinitely diſtant from wiſdom, whoſe underſtanding neither Reaſon nor revelation hath carried farther than the preſent adherences: not only becauſe they are narrow ſouls who cannot look forward, and have nothing to diſtinguiſh them from beaſts, who enjoy the preſent, being careleſs of what is to come; but alſo becauſe whatſoever is preſent is not fit ſatisfaction to the ſpirit, nothing but gluttings of the ſence and ſottiſh appetites. *Moſes* was a wiſe perſon, and ſo eſteemed and reported by the Spirit of God, becauſe *he deſpiſed the pleaſures of Pharaoh's Court, having an eye to the recompence of reward*; that is, becauſe he deſpiſed all the preſent arguments of delight, and preferred thoſe excellencies which he knew ſhould be infinitely greater, as well as he knew they ſhould be at all. He that would have rather choſen to ſtay in the Theatre and ſee the ſports out, than quit the preſent Spectacle upon aſſurance to be adopted into *Cæſar*'s Family, had an offer made him too great for a fool: and yet his misfortune was not big enough for pity, becauſe he underſtood nothing of his felicity, and rejected what he underſtood not. But he that preferrs moments before eternity, and deſpiſes the infinite ſucceſſions of eternal Ages, that he may enjoy the preſent, not daring to truſt God for what he ſees not, and having no objects of his affections, but thoſe which are the objects of his eyes, hath the impatience of a child, and the indiſcretion of a fool, and the faithleſneſs of an unbeliever. The Faith and Hope of a Chriſtian are the graces and portions of ſpiritual wiſdom, which *Chriſt* deſigned as an antidote againſt this folly.

Εἰ μὲν γὰρ πράξεις τι μεθ᾽ ἡδονῆς αἰσχρὸν, ἡ μὲν ἡδονὴ παρῆλθε, τὸ ϗ κακὸν μένει. Hierocl.

29. Secondly, Children and Fools chooſe to pleaſe their Senſes rather than their Reaſon, becauſe they ſtill dwell within the regions of Senſe, and have but little reſidence amongſt intellectual eſſences. And becauſe the needs of Nature firſt employ our ſenſual appetites, theſe being firſt in poſſeſſion would alſo fain retain it, and therefore for ever continue their title, and perpetually fight for it. But becauſe the inferiour faculty fighting againſt the ſuperiour is no better than a Rebel, and that it takes Reaſon for its enemy, it ſhews ſuch actions which pleaſe the Sence, and do not pleaſe the Reaſon, to be unnatural, monſtrous and unreaſonable. And it is a great diſreputation to the underſtanding of a man, to be ſo cozened and deceived, as to chuſe Money before a moral Vertue; to pleaſe that which is common to him and beaſts, rather than that part which is a communication of the Divine nature; to ſee him run after a bubble which himſelf hath made, and the Sun hath particoloured, and to deſpiſe a treaſure, which is offered to him to call him off from purſuing that emptineſs and nothing. But ſo does every vicious perſon, he feeds upon husks, and loathes Manna; worſhips Cats and Onions, the beggarly and baſeſt of *Egyptian* Deities, and neglects to adore and honour the eternal God: he preferrs the ſociety of Drunkards before the communion of Saints; or the fellowſhip of Harlots before a Chore of pure, chaſt and immaterial Angels: the ſickneſs and filth of Luxury before the health and purities of Charity and Temperance; a diſh of red lentil pottage before a Beniſon; Drink before Immortality, Money before Mercy, Wantonneſs before the ſevere Precepts of Chriſtian Philoſophy, Earth before Heaven, and Folly before the crowns and ſceptres and glories of a Kingdom. Againſt this Folly Chriſtian Religion oppoſes contempt of things below, and ſetting our affections on things above.

30. Thirdly, Children and Fools propound to themſelves Ends ſilly, low and cheap, the getting of a nut-ſhell or a bag of cherry-ſtones, a gaud to entertain the fancy of a few minutes; and in order to ſuch ends direct their counſels and deſigns. And indeed in this they are innocent. But perſons not living according to the Diſcipline of Chriſti-

anity are as fooliſh in the deſignation of their Ends, chuſing things as unprofitable and vain to themſelves, and yet with many mixtures of malice and injuriousneſs both to themſelves and others. His end is to cozen his Brother of a piece of Land, or to diſgrace him by telling of a lye, to ſupplant his Fortune, to make him miſerable: Ends which wiſe men and good men look upon as miſeries and perſecutions, inſtruments of affliction and regret; becauſe every man is a member of a ſociety, and hath ſome common terms of union and conjuncture, which make all the body ſuſceptive of all accidents to any part. And it is a great Folly, for pleaſing of the eye, to ſnatch a knife which cuts our fingers; to bring affliction upon my brother or relative, which either muſt affect me, or elſe I am uſeleſs, a baſe or dead perſon. The ends of Vice are ignoble and diſhonourable. To diſcompoſe the quiet of a Family, or to create jealouſies, or to raiſe wars, or to make a man leſs happy, or apparently miſerable, or to fiſh for the Devil, and gain Souls to our Enemy, or to pleaſe a paſſion that undoes us, or to get ſomething that cannot ſatisfie us; this is the chain of counſels, and the great aims of unchriſtian livers: they are all of them extream great miſeries. And it is a great undecency for a man to propound an endleſs and more imperfect than our preſent condition; as if we went about to unravel our preſent compoſure, and to unite every degree of eſſence and capacity, and to retire back to our firſt matter and unſhapen ſtate, hoping to get to our journey's end by going backwards. Againſt this Folly the Holy *Jeſus* oppoſed the Fourth Beatitude, or Precept of *hungring and thirſting after Righteouſneſs*.

13. Fourthly, But Children and Fools, whatever their ends be, they purſue them with as much Weakneſs and Folly, as they firſt choſe them with Indiſcretion; running to broken Ciſterns or to Puddles to quench their thirſt. When they are hungry, they make phantaſtick Banquets, or put Coloquintida into their Pottage, that they may be furniſhed with Pot-herbs: Or are like the Aſs that deſired to flatter his Maſter, and therefore fawned upon him like a Spaniel, and bruiſed his ſhoulders. Such undecencies of means and proſecutions of intereſts we find in unchriſtian courſes. It may be they propound to themſelves riches for their end, and they uſe covetouſneſs for their means, and that brings nought home: or elſe they ſteal to get it, and they are apprehended, and made to reſtore fourfold. Like moths gnawing a garment they devour their own houſe, and by greedineſs of deſire they deſtroy their content, making impatience the parent and inſtrument of all their Felicity. Or they are ſo greedy and imaginative, and have raiſed their expectation by an over-valuing eſteem of temporary Felicities, that when they come they fall ſhort of their Promiſes, and are indeed leſs than they would have been, by being before-hand apprehended greater than they could be. If their deſign be to preſent themſelves innocent and guiltleſs of a Suſpicion or a Fault, they deny the Fact, and double it. When they would repair their Loſſes, they fall to gaming: and beſides that they are infinitely full of Fears, Paſſions, Wrath, and violent Diſturbances in the various Chances of their Game; that which they uſe to reſtore their Fortune ruines even the little remnant, and condemns them to beggary, or what is worſe. Thus evil men ſeek for content out of things that cannot ſatisfie, and take care to get that content; that is, they raiſe war to enjoy preſent peace, and renounce all Content to get it. They ſtrive to depreſs their Neighbours, that they may be their equals; to diſgrace them, to get reputation to themſelves; (which arts being ignoble do them the moſt diſparagement;) and reſolve never to enter into the Felicities of God by content taken in the proſperities of man: Which is making our ſelves wretched by being wicked. Malice and Envy is indeed a mighty Curſe; and the Devil can ſhew us nothing more fooliſh and unreaſonable than Envy, which is in its very formality a curſe; an eating of coals and vipers, becauſe my neighbour's table is full, and his cup is crowned with health and plenty. The Chriſtian Religion, as it chuſeth excellent ends, ſo it uſeth proportionate and apt means. The moſt contradictory accident in the world, when it becomes hallowed by a pious and chriſtian Deſign, becomes a certain means of Felicity and Content. To quit our lands for *Chriſt*'s ſake will certainly make us rich; to depart from our Friends will encreaſe our Relations and beneficiaries: But the ſtriving to ſecure our temporal Intereſts by any other means than obedient actions or obedient ſufferings, is declared by the Holy *Jeſus* to be the greateſt improvidence and ill-husbandry in the World. Even in this World *Chriſt* will repay us an hundred-fold for all our Loſſes which we ſuffer for the Intereſts of Chriſtianity. In the ſame proportion we find, that all Graces do the Work of Humane Felicities with a more certain power and infallible effect than their contraries. Gratitude endears Benefits, and procures more Friendſhips: Confeſſion

Τὰ δεινὰ κέρδη πημονὰς ἐργάζεται. Soph *Antig.* *Hos fœlicitas ingrata ſuperfluit, ut ſemper pleni ſpei, vacui commodorum, præſentibus careant, dum futura proſpectant, Panegyr. ad Conſtant. filium.*

gets pardon; impudence and lying doubles the fault, and exaſperates the offended perſon: Innocence is bold, and rocks a man a ſleep; but an evil Conſcience is a continual alarm. Againſt this folly of uſing diſproportionate means in order to their ends the Holy *Jeſus* hath oppoſed the Eight Beatitudes, which by contradictions of nature and improbable cauſes, according to humane and erring eſtimate, bring our beſt and wiſeſt ends to paſs infallibly and divinely.

32. But this is too large a field to walk in: For it repreſents all the flatteries of ſin to be a mere cozenage and deception of the Underſtanding; and we find by this ſcrutiny, that evil and unchriſtian perſons are infinitely unwiſe, becauſe they neglect the counſel of their ſuperiours and their guides. They dote paſſionately upon trifles; they rely upon falſe foundations and deceiving principles; they are moſt confident when they are moſt abuſed; they are like ſhelled fiſh, ſinging loudeſt when their houſe is on fire about their ears, and being merrieſt when they are moſt miſerable and periſhing; when they have the option of two things, they ever chuſe the worſt; they are not maſters of their own actions, but break all purpoſes at the firſt temptation; they take more pains to do themſelves a miſchief than would ſecure Heaven: That is, they are rude, ignorant, fooliſh, unwary and undiſcerning people in all ſences and to all purpoſes; and are incurable but by their obedience and conformity to the Holy *Jeſus*, the eternal Wiſdom of the Father.

33. Upon the ſtrength of theſe premiſſes, the yoke of Chriſtianity muſt needs be apprehended light, though it had in it more preſſure than it hath; becauſe lightneſs or heavineſs being relative terms are to be eſteemed by compariſon to others. Chriſtianity is far eaſier than the yoke of *Moſes*'s Law, not only becauſe it conſiſts of fewer Rites, but alſo becauſe thoſe perfecting and excellent Graces which integrate the body of our Religion are made eaſie by God's aſſiſting, and the gifts of the Holy Ghoſt: And we may yet make it eaſier by Love and by Fear, which are the proper products of the Evangelical Promiſes and Threatnings. For I have ſeen perſons in affrightment have carried burthens, and leaped ditches, and climbed walls, which their natural power could never have done. And if we underſtood the ſadneſſes of a curſed Eternity, from which we are commanded to fly, and yet knew how near we are to it, and how likely to fall into it, it would create Fears greater than a ſudden fire, or a midnight Alarm. And thoſe unhappy Souls who come to feel this truth, when their condition is without remedy, are made the more miſerable by the apprehenſion of their ſtupid Folly. For certainly the accurſed Spirits feel the ſmart of Hell once doubled upon them, by conſidering by what vain unſatisfying trifles they loſt their happineſs, with what pains they periſhed, and with how great eaſe they might have been beatified. And certain it is, Chriſtian Religion hath ſo furniſhed us with aſſiſtances, both exteriour and interiour, both of perſuaſion and advantages, that whatſoever *Chriſt* hath doubled upon us in perfection, he hath alleviated in aids.

34. And then if we compare the ſtate of Chriſtianity with Sin, all the preceeding Diſcourſes were intended to repreſent how much eaſier it is to be a Chriſtian, than a vile and wicked perſon. And he that remembers, that whatever fair allurements may be pretended as invitations to a ſin, are ſuch falſe and unſatisfying pretences, that they drive a man to repent him of his Folly, and like a great laughter end in a ſigh, and expire in wearineſs and indignation; muſt needs confeſs himſelf a Fool for doing that which he knows will make him repent that ever he did it. A ſin makes a man afraid when it thunders, and in all dangers the ſin detracts the vizour, and affrights him and viſits him when he comes to die, upbraiding him with guilt, and threatning miſery. So that Chriſtianity is the eaſieſt law and the eaſieſt ſtate, it is more perfect and leſs troubleſome; it brings us to felicity by ways proportionable, landing us in reſt by eaſie and unperplexed journeys. This diſcourſe I therefore thought neceſſary, becauſe it reconciles our Religion with thoſe paſſions and deſires which are commonly made the inſtruments and arguments of ſin. For we rarely meet with ſuch ſpirits which love Vertue ſo metaphyſically, as to abſtract her from all ſenſible and delicious compoſitions, and love the purity of the Idea. St. *Lewis* the King ſent *Ivo* Biſhop of *Chartres* on an Embaſſie; and he told, That he met a grave Matron on the way, with fire in one hand, and water in the other; and, obſerving her to have a melancholick, religious, and phantaſtick deportment and look, asked her what thoſe ſymbols meant, and what ſhe meant to do with her fire and water? She anſwered, *My purpoſe is with the fire to burn Paradiſe, and with my water to quench the flames of Hell; that men may ſerve God without the incentives of hope and fear, and purely for the love of God.* Whether the Woman were only imaginative and ſad, or alſo zealous,

I

I know not. But God knows he would have few Diſciples, if the arguments of invitation were not of greater promiſe than the labours of Vertue are of trouble. And therefore the Spirit of God knowing to what we are inflexible, and by what we are made moſt ductile and malleable, hath propounded Vertue cloathed and dreſſed with ſuch advantages as may entertain even our Senſitive part and firſt deſires; that thoſe alſo may be invited to Vertue who underſtand not what is juſt and reaſonable, but what is profitable, who are more moved with advantage than juſtice. And becauſe emolument is more felt than innocence, and a man may be poor for all his gift of Chaſtity; the Holy *Jeſus*, to endear the practices of Religion, hath repreſented *Godlineſs* to us under the notion of *gain*, and *ſin* as *unfruitful*. And yet beſides all the natural and reaſonable advantages, every Vertue hath a ſupernatural reward, a gracious promiſe attending; and every Vice is not only naturally deformed, but is made more ugly by a threatning, and horrid by an appendent curſe. Henceforth therefore let no man complain that the Commandments of God are impoſſible; for they are not only poſſible, but eaſie: and they that ſay otherwiſe, and do accordingly, take more pains to carry the inſtruments of their own death, than would ſerve to aſcertain them of life. And if we would do as much for *Chriſt* as we have done for Sin, we ſhould find the pains leſs, and the pleaſure more. And therefore ſuch complainers are without excuſe. For certain it is, they that can go in foul ways, muſt not ſay they cannot walk in fair: they that march over rocks in deſpite of ſo many impediments, can travel the even ways of Religion and Peace, when the Holy *Jeſus* is their Guide, and the Spirit is their Guardian, and infinite Felicities are at their journey's end, and all the reaſon of the world, political, œconomical and perſonal, do entertain and ſupport them in the travel of the paſſage.

——*Quis enim virtutem amplectitur ipſam,*
Præmia ſi tollas?

Sublatis ſtudiorum pretiis, etiam ſtudia peritura, ut minus decora. Tacit.

Vide Ciceron. *Tuſcul.* 2. Lact. *l.* 3. *c.* 27 *Inſtit.*

Virtus per ſeipſam non beata eſt, quoniam in perferendis, ut dixi, malis tota vis ejus eſt. *Idem, c.* 12. Aug *ep.* 12.

The PRAYER.

O *Eternal* Jeſus, *who gaveſt Laws unto the world, that mankind, being united to thee by the bands of Obedience, might partake of all thy glories and felicities, open our underſtanding, give us the ſpirit of diſcerning, and juſt apprehenſion of all the beauties with which thou haſt enamelled Vertue, to repreſent it beauteous and amiable in our eyes; that by the allurements of exteriour decencies and appendent bleſſings our preſent deſires may be entertained, our hopes promoted, our affections ſatisfied, and Love entring in by theſe doors may dwell in the interiour regions of the Will. O make us to love thee for thy ſelf, and Religion for thee, and all the inſtruments of Religion in order to thy glory and our own felicities. Pull off the vizours of Sin, and diſcover its deformities by the lantern of thy Word and the light of the Spirit; that I may never be bewitched with ſottiſh appetites. Be pleaſed to build up all the contents I expect in this world upon the intereſts of a vertuous life, and the ſupport of Religion; that I may be rich in good Works, content in the iſſues of thy Providence, my Health may be the reſult of Temperance and ſeverity, my Mirth in ſpiritual emanations, my Reſt in Hope, my Peace in a good Conſcience, my Satisfaction and Acquieſcence in thee: that from Content I may paſs to an eternal Fulneſs, from Health to Immortality, from Grace to Glory, walking in the paths of Righteouſneſs, by the waters of Comfort, to the land of everlaſting Reſt, to feaſt in the glorious communications of Eternity, eternally adoring, loving and enjoying the infinity of the ever-Bleſſed and myſterious Trinity; to whom be glory, and honour, and dominion, now and for ever.* Amen.

DISCOURSE XVI.

Of Certainty of Salvation.

Ad Num. 17.

1. WHEN the Holy *Jeſus* took an account of the firſt Legation and voyage of his Apoſtles, he found them rejoicing in privileges and exteriour powers, in their authority over unclean ſpirits: but weighing it in his balance, he found the cauſe too light, and therefore diverted it upon the right object; *Rejoice that your names are written in Heaven.* The revelation was confirmed and more perſonally applied in anſwer to St. *Peter*'s Queſtion, *We have forſaken all and followed thee: what ſhall we have therefore?* Their LORD anſwered, *Ye ſhall ſit upon twelve thrones judging the twelve tribes of Iſrael.* Amongſt theſe perſons to whom *Chriſt* ſpake *Judas* was; he was one of the Twelve, and he had a throne allotted for him; his name was deſcribed in the Book of life, and a Sceptre and a Crown was depoſited for him too. For we muſt not judge of *Chriſt*'s meaning by the event, ſince he ſpake theſe words to produce in them Faith, comfort and joy in the beſt objects. It was a Sermon of duty as well as a Homily of comfort, and therefore was equally intended to all the college. And ſince the number of thrones is proportioned to the number of men, it is certain there was no exception of any man there included; and yet it is as certain *Judas* never came to ſit upon the throne, and his name was blotted out of the Book of life. Now if we put theſe ends together, that in Scripture it was not revealed to any man concerning his final condition, but to the dying penitent Thief, and to the twelve Apoſtles, that twelve thrones were deſigned for them, and a promiſe made of their inthronization; and yet that no man's final eſtate is ſo clearly declared miſerable and loſt as that of *Judas*, one of the Twelve, to whom a throne was promiſed; the reſult will be, that the election of holy perſons is a condition allied to duty, abſolute and infallible in the general, and ſuppoſing all the diſpoſitions and requiſites concurring; but fallible in the particular, if we fall off from the mercies of the Covenant, and prevaricate the conditions. But the thing which is moſt obſervable is, that if in perſons ſo eminent and privileged, and to whom a revelation of their Election was made as a particular grace, their condition had one weak leg, upon which becauſe it did relie for one half of the intereſt, it could be no ſtronger than its ſupporters; the condition of lower perſons, to whom no revelation is made, no privileges are indulged, no greatneſs of ſpiritual eminency is appendent, as they have no greater certainty in the thing, ſo they have leſs in perſon, and are therefore to *work out their ſalvation with* great *fears and tremblings* of ſpirit.

Quod dixit Jeſus 72 Diſcipulis, Lucæ 10. v. 20. *Eorum nomina deſcripta eſſe in cælo; prædeſtinationem licèt aliquatenus denotet, non tamen ad gloriam, ſed ad munus Evangelicum & miniſterium in regno. Alii autem verba illa non rem facti denotare, ſed cauſam gaudii tantùm enarrare juſtam & legitimam; ex ſuppoſitione ſcil. & quando hoc contigerit, aut ad effectum perducetur. Utcunque autem verba ſignificent, certum eſt, Doctores Eccleſiæ non paucos tradidiſſe,* 72. *Diſcipulos Chriſtum reliquiſſe, nec rediiſſe denuo.*

2. The purpoſe of this conſideration is, that we do not judge of our final condition by any diſcourſes of our own, relying upon God's ſecret Counſels, and Predeſtination of Eternity. This is a mountain upon which whoſoever climbs, like *Moſes*, to behold the land of *Canaan* at great diſtances, may pleaſe his eyes, or ſatisfie his curioſity, but is certain never to enter that way. It is like enquiring into fortunes, concerning which *Phavorinus* the Philoſopher ſpake not unhandſomely; “They that foretell events of deſtiny and ſecret providence, either foretell ſad things, or proſperous. If they promiſe proſperous, and deceive, you are made miſerable by a vain ſpeculation. If they threaten ill fortune, and ſay falſe, thou art made wretched by a falſe fear. But if they foretell adverſity, and ſay true, thou art made miſerable by thy own apprehenſion before thou art ſo by deſtiny; and many times the fear is worſe than the evil feared. But if they promiſe felicities, and promiſe truly what ſhall come to paſs; then thou ſhalt be wearied by an impatience and a ſuſpended hope, and thy hope ſhall raviſh and * deflower the joys of thy poſſeſſion. Much of it is hugely applicable to the preſent Queſtion. And our Bleſſed Lord, when he was petitioned that he would grant to the two ſons of *Zebedee*, that they might ſit, one on the right hand, and the other on the left in his Kingdom, rejected

Ad ſcelus ab hujuſmodi votis facillimè tranſitur. Tacit.

—— Nos parvum ac debile vulgus
Scrutamur penitùs Superos: hinc pallor & iræ,
Hinc ſcelus, inſidiaque, & nulla modeſtia voti.
Statius.

* *Futurum gaudii fructum ſpes tibi jam præfloraverit.* A Gellius, *l.* 14.

rejected their deſire, and onely promiſed them what concerned their duty and their ſuffering, referring them to that, and leaving the final event of men to the diſpoſition of his Father. This is the great ſecret of the Kingdom, which God hath locked up and ſealed with the counſels of Eternity. *The ſure foundation of God ſtandeth, having this ſeal, The Lord knoweth who are his.* This ſeal ſhall never be broken up till the great day of *Chriſt:* in the mean time the Divine knowledge is the onely repoſitory of the final 2 Tim. 2. 19. ſentences, and this *way of God is unſearchable and paſt finding out.* And therefore if we be ſollicitous and curious to know what God in the counſels of Eternity hath decreed concerning us, he hath in two fair Tables deſcribed all thoſe ſentences from whence we muſt take accounts, the revelations of Scripture, and the book of Conſcience. The firſt recites the Law and the conditions; the other gives in evidence. The firſt is clear, evident and conſpicuous: the other, when it is written with large characters, may alſo be diſcerned; but there are many little accents, periods, diſtinctions, and little ſignifications of actions, which either are there written in water, or ſullied over with careleſneſs, or blotted with forgetfulneſs, or not legible by ignorance, or miſconſtrued by intereſt and partiality, that it will be extremely difficult to read the hand upon the wall, or to copy out one line of the eternal ſentence. And therefore excellent was Ecclus. 3. 21, 22. the counſel of the Son of *Sirach, Seek not out the things that are too hard for thee, neither ſearch the things that are above thy ſtrength. But what is commanded thee think thereupon with reverence; for it is not needful for thee to ſee with thine eyes the things that are in ſecret.* For whatſoever God hath revealed in general concerning Election, it concerns all perſons within the pale of Chriſtianity. He hath conveyed notice to all Chriſtian people, that they are the *ſons* of God, that they are the *heirs* of Eternity, *coheirs with Chriſt, partakers of the Divine nature;* meaning that ſuch they are by the deſign of God, and the purpoſes of the manifeſtation of his Son. The Election of God is diſputed in Scripture to be an act of God ſeparating whole Nations, and rejecting others: in each of which, many particular inſtances there were contrary to the general and univerſal purpoſe; and of the elect Nations many particulars periſhed, and many of the rejected people *ſate down with Abraham, Iſaac and Jacob in the kingdom of Heaven,* And to thoſe perſons to whom God was more particular, and was pleaſed to ſhew the ſcrolls of his eternal counſels, and to reveal their particular Elections, as he did to the twelve Apoſtles, he ſhewed them wrapped up and ſealed: and, to take off their confidences or preſumptions, he gave probation in one inſtance, that thoſe ſcrolls may be cancelled, that his purpoſe concerning particulars may be altered by us; and therefore that he did not diſcover the bottom of the Abyſſe, but ſome purpoſes of ſpecial grace and indefinite deſign. But his peremptory, final, unalterable Decree he keeps in the cabinets of the eternal Ages, never to be unlocked till the Angel of the Covenant ſhall declare the unalterable univerſal Sentence.

3. But as we take the meaſure of the courſe of the Sun by the dimenſions of the ſhadows made by our own bodies or our own inſtruments: ſo muſt we take the meaſures of Eternity by the ſpan of a man's hand, and gueſs at what God decrees of us, by conſidering how our relations and endearments are to him. And it is obſervable, that all the confidences which the Spirit of God hath created in the Elect are built upon Duty, 1 John 3. 14. and ſtand or fall according to the ſtrength or weakneſs of ſuch ſupporters. *We know we are tranſlated from death to life by our love unto the Brethren:* meaning, that the performance of our Duty is the beſt conſignation to eternity, and the onely teſtimony God gives us of our Election. And therefore we are to make our Judgments accordingly. And here I conſider, that there is no ſtate of a Chriſtian in which by virtue of the Covenant of the Goſpel it is effectively and fully declared that his ſins are actually pardoned, but onely in Baptiſm, at our firſt coming to *Chriſt,* when he *redeems us from our vain converſation,* when he makes us become *Sons of God,* when he *juſtifies us freely by his grace,* when we are purified by Faith, when we make a Covenant with *Chriſt* to live for ever according to his Laws. And this I ſhall ſuppoſe I have already proved and explicated in the Diſcourſe of Repentance. So that whoever is certain he hath not offended God ſince that time, and in nothing tranſgreſſeth the Laws of Chriſtianity, he is certain that he actually remains in the ſtate of Baptiſmal Purity: but it is too certain that this certainty remains not long, but we commonly throw ſome dirt into our waters of Baptiſm, and ſtain our white robe which we then put on.

4. But then, becauſe our reſtitution to this ſtate is a thing that conſiſts of ſo many parts, is ſo diviſible, various and uncertain whether it be arrived to the degree of Innocence, (and our Innocence conſiſts in a Mathematical point, and is not capable of degrees any more than Unity, becauſe one ſtain deſtroys our being innocent,) it

is therefore a very difficult matter to ſay that we have done all our duty towards our reſtitution to Baptiſmal grace: and if we have not done all that we can doe, it is harder to ſay that God hath accepted that which is leſs than the conditions we entred into when we received the great Juſtification and pardon of ſins. We all know we doe leſs than our duty, and we hope that God makes abatements for humane infirmities: but we have but a few rules to judge by, and they not infallible in themſelves, and we yet more fallible in the application; whether we have not mingled ſome little minutes of malice in the body of infirmities, and how much will bear excuſe, and in what time, and to what perſons, and to what degrees, and upon what endeavours we ſhall be pardoned. So that all the interval between our loſing baptiſmal grace and the day of our death we walk in a cloud, having loſt the certain knowledge of our preſent condition by our prevarications. And indeed it is a very hard thing for a man to know his own heart. And he that ſhall obſerve how often himſelf hath been abuſed by confidences and ſecret imperfections, and how the greateſt part of Chriſtians in name onely do think themſelves in a very good condition, when God knows they are infinitely removed from it; (and yet if they did not think themſelves well and ſure, it is unimaginable they ſhould ſleep ſo quietly, and walk ſecurely, and conſider negligently, and yet proceed confidently;) he that conſiders this, and upon what weak and falſe principles of Divinity men have raiſed their ſtrengths and perſuaſions, will eaſily conſent to this, That it is very eaſie for men to be deceived in taking eſtimate of their preſent condition, of their being in the ſtate of Grace.

5. But there is great variety of men, and difference of degrees; and every ſtep of returning to God may reaſonably add one degree of hope, till at laſt it comes to the certainty and top of hope. Many men believe themſelves to be in the ſtate of Grace, and are not: many are in the ſtate of Grace, and are infinitely fearfull they are out of it: and many that are in God's favour do think they are ſo, and they are not deceived. And all this is certain. For ſome ſin that ſin of Preſumption and Flattery of themſelves, and ſome good perſons are vexed with violent fears and temptations to deſpair, and all are not: and when their hopes are right, yet ſome are ſtrong, and ſome are weak. For they that are well perſuaded of their preſent condition have perſuaſions as different as are the degrees of their approach to innocence; and he that is at the higheſt hath alſo ſuch abatements which are apt and proper for the conſervation of humility and godly fear. *I am guilty of nothing,* (ſaith St. *Paul*) *but I am not hereby juſtified:* meaning thus, Though I be innocent, for ought I know, yet God, who judges otherwiſe than we judge, may find ſomething to reprove in me: *It is God that judgeth,* that is, concerning my degrees of acceptance and hopes of glory. If the perſon be newly recovering from a ſtate of ſin, becauſe his ſtate is imperfect, and his ſin not dead, and his luſt active, and his habit not quite extinct, it is eaſie for a man to be too haſty in pronouncing well. He is wrapt up in a cloak of clouds, hidden and incumbred; and his brighteſt day is but twilight, and his diſcernings dark, conjectural and imperfect: and his heart is like a cold hand newly applied to the fire, full of pain, and whether the heat or the cold be ſtrongeſt is not eaſie to determine; or like middle colours, which no man can tell to which of the extremes they are to be accounted. But according as Perſons grow in grace, ſo they may grow in confidence of their preſent condition. It is not certain they will doe ſo; for ſometimes the beauty of their Tabernacle is covered with goats hair and skins of beaſts, and holy people do infinitely deplore the want of ſuch Graces which God obſerves in them with great complacency and acceptance. Both theſe caſes ſay, that to be certainly perſuaded of our preſent condition is not a Duty: Sometimes it is not poſſible, and ſometimes it is better to be otherwiſe. But if we conſider of this Certainty as a Bleſſing and a Reward, there is no queſtion but in a great and an eminent Sanctity of life there may alſo be a great confidence and fulneſs of perſuaſion that our preſent being is well and gracious; and then it is certain that ſuch perſons are not deceived. For the thing it ſelf being ſure, if the perſuaſion anſwers to it, it is needleſs to diſpute of the degree of certainty and the manner of it. Some perſons are heartily perſuaded of their being reconciled; and of theſe ſome are deceived, and ſome are not deceived: and there is no ſign to diſtinguiſh them, but by that which is the thing ſignified: a holy life according to the ſtrict rules of Chriſtian Diſcipline tells what perſons are confident, and who are preſumptuous. But the certainty is reaſonable in none but in old Chriſtians, habitually holy perſons, not in new Converts, or in lately lapſed people: for concerning them we find the Spirit of God ſpeaking

1 Cor. 4. 4.
Cùm multis in rebus offendamus Deum, majorem tamen offenſarum partem ne intelligimus quidem; idcirco ait Apoſtolus, Nihil conſcius ſum, &c. q. d. Multa delicta committo, quæ committere me non intelligo. Propter hanc cauſam Propheta ait, Delicta quis intelligit? S. Baſil. *c.* 2. *Monaſt. Conſtit.*

Eccles. 9. 1, 2.

* *Beatus* Daniel *præſcius futurorum, de ſententia Dei dubitat. Rem temerariam faciunt qui audacter veniam pollicentur peccantibus.* S. Hieron.
Dan. 4. 27.
|| Joel 2. 14.
Acts 8. 22.

with clauſes of reſtraint and ambiguity, a * *perhaps*, and, || *who knoweth?* and, *peradventure the thoughts of thy heart may be forgiven thee*; God may have mercy on thee. And that God hath done ſo, they only have reaſon to be confident whom God hath bleſſed with a laſting, continuing Piety, and who have wrought out the habits of their precontracted vices.

(a) Mat. 24. 13.
(b) 1 Cor. 10. 12.
(c) Rom. 11. 20.
(d) Phil. 2. 12.
(e) Rev. 3. 11.
(f) Chap. 24.

6. But we find in Scripture many precepts given to holy perſons, being in the ſtate of Grace, to ſecure their ſtanding, and perpetuate their preſent condition. For, (a) *He that endureth unto the end, he* [only] *ſhall be ſaved*, (ſaid our Bleſſed Saviour:) and, (b) *He that ſtandeth, let him take heed leſt he fall*: and, (c) *Thou ſtandeſt by faith*; *be not high-minded, but fear*: and, (d) *Work out your Salvation with fear and trembling*. (e) *Hold faſt that thou haſt, and let no man take thy crown from thee.* And it was excellent advice; for one church had (f) *loſt their firſt love*, and was likely alſo to loſe their crown. And St. *Paul* himſelf, who had once entred within the veil, and ſeen unutterable glories, yet was forced to endure hardſhip, and to fight againſt his own diſobedient appetite, and to do violence to his inclinations, for fear that, *whilſt he preached to others, himſelf ſhould become a caſt-away.* And ſince we obſerve in holy ſtory that *Adam* and *Eve* fell in Paradiſe, and the Angels fell in heaven it ſelf, ſtumbling at the very jewels which pave the ſtreets of the celeſtial *Jeruſalem*; and in *Chriſt's* family, one man for whom his Lord had prepared a throne turned Devil; and that in the number of the Deacons it is ſaid that one turned Apoſtate, who yet had been a man full of the holy Ghoſt: it will leſſen our train, and diſcompoſe the gayeties of our preſent confidence, to think that our ſecurities cannot be really diſtinguiſhed from danger and uncertainties. For every man walks upon two legs: one is firm, invariable, conſtant and eternal; but the other is his own. God's promiſes are the objects of our Faith; but the events and final conditions of our Souls, which are conſequent to our duty, can at the beſt be but the objects of our Hope. And either there muſt in this be a leſs certainty, or elſe Faith and Hope are not two diſtinct Graces.

Rom. 11. 29.

God's gifts and vocation are without repentance; meaning, on God's part: but the very people concerning whom St. *Paul* uſed the expreſſion were reprobate and cut off, and in good time ſhall be called again; in the mean time many ſingle perſons periſh.

Rom. 8. 1.

There is no condemnation to them that are in Chriſt Jeſus. God will look to that, and it will never fail: but then they muſt ſecure the following period, and *not walk after the Fleſh but after the Spirit.*

Rom. 11. 22.

Behold the Goodneſs of God towards thee, (ſaith St. *Paul*) *if thou continue in his goodneſs*; *otherwiſe thou alſo ſhalt be cut off.* And if this be true concerning the whole Church of the Gentiles, to whom the Apoſtle then made the addreſs, and concerning whoſe election the decree was publick and manifeſt, that they might be cut off, and their abode in God's Favour was upon condition of their perſeverance in the Faith; much more is it true in ſingle perſons, whoſe election in particular is ſhut up in the abyſs, and permitted to the condition of our Faith and Obedience, and the revelations of Dooms-day.

Rom. 8. 15.
1 John 4. 13.
2 Cor. 1. 22. & 5. 5.

7. Certain it is that God hath given to holy perſons *the Spirit of adoption*, enabling them to *cry, Abba, Father*, and to account themſelves for ſons; and by this *Spirit we know we dwell in him*, and therefore it is called in Scripture *the earneſt of the Spirit*: though at its firſt miſſion, and when the Apoſtle wrote and uſed this appellative, the Holy Ghoſt was of greater ſignification, and a more viſible earneſt and endearment of their hopes, than it is to moſt of us ſince. For the viſible ſending of the Holy Ghoſt upon many Believers in gifts, ſigns and prodigies, was an infinite argument to make them expect events as great beyond that, as that was beyond the common gifts of men: juſt as Miracles and Prophecy, which are gifts of the holy Ghoſt, were arguments of probation for the whole Doctrine of Chriſtianity. And this being a mighty verification of the great Promiſe, the Promiſe of the Father, was an apt inſtrument to raiſe their hopes and confidences concerning thoſe other Promiſes which *Jeſus* made, the promiſes of Immortality and eternal life, of which the preſent miraculous Graces of the Holy Spirit were an earneſt, and in the nature of a contracting penny. And ſtill alſo the Holy Ghoſt, though in another manner, is *an earneſt of the great price of the heavenly calling*, the rewards of Heaven; though not ſo viſible and apparent as at firſt, yet as certain and demonſtrative, where it is diſcerned or where it is believed, as it is and ought to be in every perſon who does any part of his duty, becauſe by the Spirit we do it, and without him we cannot. And ſince we either feel or believe the preſence and gifts of the Holy Ghoſt to holy purpoſes, (for whom we receive voluntarily, we cannot eaſily receive without a knowledge of his reception,) we cannot but entertain him as an argument of greater good hereafter, and an earneſt-penny of the perfection of

the preſent Grace, that is, of the rewards of Glory; Glory and Grace differing no otherwiſe, than as an earneſt in part of payment does from the whole price, *the price of our high calling.* So that the Spirit is an earneſt, not becauſe he always ſignifies to us that we are actually in the ſtate of Grace, but by way of argument or reflection. We know we do belong to God, when we receive his Spirit; (and all Chriſtian people have received him, if they were rightly baptized and confirmed;) I ſay, we know by that teſtimony that we belong to God, that is, we are the people with whom God hath made a Covenant, to whom he hath promiſed and intends greater bleſſings, to which the preſent gifts of the Spirit are in order. But all this is conditional, and is not an immediate teſtimony of the certainty and future event; but of the event as it is poſſibly future, and may (without our fault) be reduced to act as certainly as it is promiſed, or as the earneſt is given in hand. And this the Spirit of God oftentimes tells us in ſecret viſitations and publick teſtimonies: and this is that which St. *Paul* calls, *taſting of the heavenly gift, and partaking of the Holy Ghoſt,* and *taſting of the good word of God, and the powers of the world to come.* But yet ſome that have done ſo have fallen away, and have *quenched the Spirit,* and have given back the earneſt of the Spirit, and contracted new relations, and God hath been their Father no longer, for they have done the works of the Devil. So that if new Converts be uncertain of their preſent ſtate, old Chriſtians are not abſolutely certain they ſhall perſevere. They are as ſure of it as they can be of future acts of theirs which God hath permitted to their own power. But this certainty cannot exclude all fear, till their Charity be perfect: only according to the ſtrength of their habits, ſo is the confidence of their abodes in Grace.

Heb. 6. 4, 5.

8. Beyond this, ſome holy perſons have degrees of perſuaſion ſuperadded as Largeſſes and acts of Grace; God loving to bleſs one degree of Grace with another, till it comes to a Confirmation in Grace, which is a ſtate of Salvation directly oppoſite to Obduration: and as this is irremediable and irrecoverable, ſo is the other inamiſſible. As God never ſaves a perſon obdurate and obſtinately impenitent, ſo he never loſes a man whom he hath confirmed in grace; *whom he* [ſo] *loves, he loves unto the end:* and to others indeed he offers his perſevering love, but they will not entertain it with a perſevering duty, they will not be beloved unto the end. But I inſert this caution, that every man that is in this condition of a confirmed Grace does not always know it: but ſometimes God draws aſide the curtains of peace, and ſhews him his throne, and viſits him with irradiations of glory, and ſends him a little ſtar to ſtand over his dwelling, and then again covers it with a cloud. It is certain concerning ſome perſons, that they ſhall never fall, and that God will not permit them to the danger or probability of it; to ſuch it is morally impoſſible: but theſe are but few, and themſelves know it not as they know a demonſtrative propoſition, but as they ſee the Sun, ſometimes breaking from a cloud very brightly, but all day long giving neceſſary and ſufficient light.

--- Hic felix, nullo turbante Deorum: Is nullo parcente, miſer---

9. Concerning the multitude of Believers this diſcourſe is not pertinent, for they onely take their own accounts by the imperfections of their own duty blended with the mercies of God: the cloud gives light on one ſide, and is dark upon the other; and ſometimes a bright ray peeps through the fringes of a ſhower, and immediately hides it ſelf; that we might be humble and diligent, ſtriving forwards and looking upwards, endeavouring our duty and longing after Heaven, *working out our Salvation with fear and trembling,* and in good time *our calling and election* may be *aſſured,* when we firſt, according to the Precept of the Apoſtle, *uſe all diligence.* St. *Paul,* when he writ his firſt Epiſtle to the *Corinthians,* was more fearfull of being reprobate, and therefore he uſed exteriour arts of mortification. But when he writ to the *Romans,* which was a good while after, we find him more confident of his final condition, *perſuaded that neither height, nor depth, Angel, nor principality, nor power, could ſeparate him from the love of God in Jeſus Chriſt.* And when he grew to his latter end, when he wrote to St. *Timothy* he was more confident yet, and declared that now *a crown of righteouſneſs was* certainly *laid up for him;* for now he had *fought the fight, and finiſhed his courſe, the time of his departure was at hand.* Henceforth he knew no more fear; his *love* was *perfect* as this ſtate would permit, and that *caſt out all fear.* According to this precedent if we reckon our ſecurities, we are not likely to be reproved by any words of Scripture, or by the condition of humane infirmity. But when the confidence outruns our growth in Grace, it is it ſelf a ſin: though when the confidence is equal with the Grace, it is of it ſelf no regular and univerſal duty, but a bleſſing and a reward indulged by ſpecial diſpenſation, and in order to perſonal neceſſities or accidental

1 Cor. 9. 27.

Rom. 8. 38, 39.

2 Tim. 4. 6, 7, 8.

purpoſes. For onely ſo much hope is ſimply neceſſary as excludes deſpair, and encourages our duty, and glorifies God, and entertains his mercy: but that the hope ſhould be without fear, is not given but to the higheſt Faith, and the moſt excellent Charity, and to habitual, ratified and confirmed Chriſtians; and to them alſo with ſome variety. The ſum is this: All that are in the ſtate of beginners and imperfection have a conditional Certainty, changeable and fallible in reſpect of us; (for we meddle not with what it is in God's ſecret purpoſes;) changeable, I ſay, as their wills and reſolutions. They that are grown towards perfection have more reaſon to be confident, and many times are ſo: but ſtill, although the ſtrength of the habits of Grace adds degrees of moral certainty to their expectation, yet it is but as their condition is, hopefull and promiſing, and of a moral determination. But to thoſe few to whom God hath given confirmation in Grace, he hath alſo given a certainty of condition; and therefore if that be revealed to them, their perſuaſions are certain and infallible. If it be not revealed to them, their condition is in it ſelf certain, but their perſuaſion is not ſo; but in the higheſt kind of Hope, *an anchor of the Soul ſure and ſtedfaſt.*

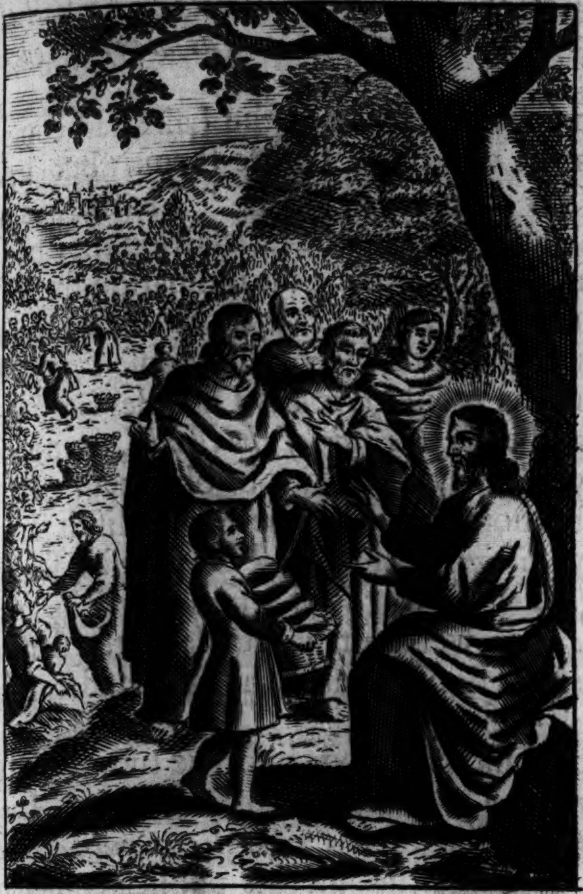
The PRAYER.

O *Eternal God, whoſe counſels are in the great deep, and thy ways paſt finding out; thou haſt built our Faith upon thy Promiſes, our Hopes upon thy Goodneſs, and haſt deſcribed our paths between the waters of comfort and the dry barren land of our own duties and affections. We acknowledge that all our comforts derive from thee, and to our ſelves we owe all our ſhame and confuſions and degrees of deſperation. Give us the aſſiſtances of the Holy Ghoſt to help us in performing our duty; and give us thoſe comforts and viſitation of the Holy Ghoſt which thou in thy infinite and eternal wiſdom knoweſt moſt apt and expedient to encourage our duties, to entertain our hopes, to alleviate our ſadneſſes, to refreſh our ſpirits, and to endure our abode and conſtant endeavours in the ſtrictneſſes of Religion and Sanctity. Lead us, deareſt God, from Grace to Grace, from imperfection to ſtrength, from acts to habits, from habits to confirmation in Grace, that we may alſo paſs into the region of comfort, receiving the earneſt of the Spirit, and the adoption of Sons; till by ſuch a ſignature we be conſigned to glory, and enter into the poſſeſſion of the inheritance which we expect in the Kingdom of thy Son, and in the fruition of the felicities of thee, O gracious Father, God Eternal.* Amen.

SECT. XIV.

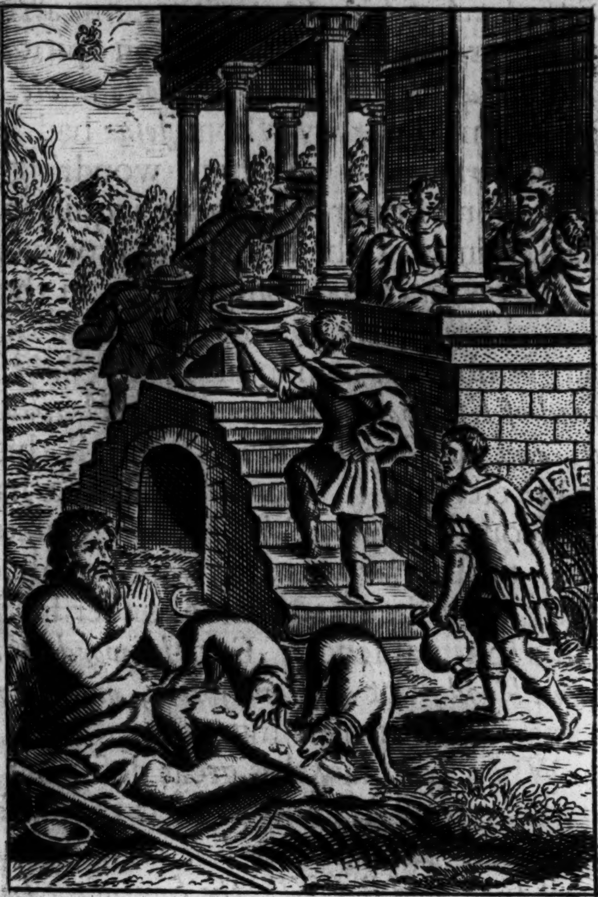
Of the Third Year of the Preaching of JESUS.

Five loaves ſatisfy ſo many Thouſands.



Mat:14. 19. And he took the five loaves and the two fiſhes and looking up to Heaven he Bleſſed and brake, and gave the loaves to his Diſciples, and the Diſciples to the Multitude.
20. And they did all eat and were filled, and they took up the fragments, that remayned twelve baſkets.
21. And they that had eaten, were about five Thouſand men, beſide women and Children.

Lazarus at the rich glutton's gate.



Luk: 16. 19. There was a certain rich man which was Clothed in purple and fine linen, and fared Sumptuouſly everey day.
20. And there was a certain Begger, named Lazarus, which was layd at his gate, full of *Sores*.
23. And in Hell he lift up his eyes being in Torments, and ſeeth Abraham a far off, and Lazarus in his Boſome.

1. BUT *Jeſus* knowing of the death of the Baptiſt, *Herod*'s jealouſie, and the envy of the Phariſees, retired into a deſart place beyond the Lake together with his Apoſtles: For the people preſſed ſo upon them, they had not leiſure to eat. But neither there could he be hid, but great multitudes flocked thither alſo; to whom he preached many things. And afterwards, becauſe there were no villages in the neighbourhood, leſt they ſhould faint in their return to their houſes, he cauſed them to *ſit down upon the graſs*: and with *five loaves of barly and two ſmall fiſhes he ſatisfied five thouſand men, beſides women and children*, and cauſed the Diſciples to *gather up the fragments*, which being amaſſed together *filled twelve baskets*. Which Miracles had ſo much proportion to the underſtanding, and met ſo happily with the affections of the people, that they were convinced that this was the *Meſſias who was to come into the world*, and had a purpoſe to have *taken him by force, and made him a King*.

2. But he that left his Father's Kingdom to take upon him the miſeries and infelicities of the world, fled from the offers of a Kingdom, and their tumultuary election, as from an enemy: and therefore ſending his Diſciples to the ſhip to go before towards *Bethſaida*, he ran into the Mountains to hide himſelf till the multitude ſhould ſcatter to their ſeveral habitations; he in the mean time taking the opportunity of that retirement for the advantage of his Prayers. But when the Apoſtles were far engaged in the Deep, a great tempeſt aroſe, with which they were preſſed to the extremity of danger and the laſt refuges, labouring in ſadneſs and hopeleſneſs, till *the fourth watch of the night*; when in the midſt of their fears and labour *Jeſus comes walking on the ſea*, and appeared to them, which turned their fears into affrightments:

for *they ſuppoſed it had been a ſpirit.* But he appeaſed their fears with his preſence, and manifeſtation who he was; which yet they deſired to have proved to them by a ſign. For *Simon Peter ſaid unto him, Maſter, if it be thou, command me to come to thee on the waters.* The Lord did ſo: and *Peter* throwing himſelf upon the confidence of his Maſter's power and providence, came out of the Ship; and his fear began to weigh him down, and *he cried, ſaying, Lord, ſave me. Jeſus took him by the hand,* reproved the timorouſneſs of his *Faith,* and *went with him into the ſhip:* where when they had *worſhipped him,* and admired the Divinity of his Power and Perſon, they preſently *came into the land of Geneſareth,* the Ship arriving *at the Port immediately.* And *all that were ſick* or poſſeſſed with unclean ſpirits *were brought to him: and as many as touched the border of his garment were made whole.*

3. By this time they whom *Jeſus* had left on the other ſide of the Lake had come as far as *Capernaum* to ſeek him, wondring that he was there before them. But upon the occaſion of their ſo diligent inquiſition *Jeſus* obſerves to them, “That it was not the Divinity of the Miracle that provoked their zeal, but the ſatisfaction they had in the loaves, a carnal complacency in their meal: and upon that intimation ſpeaks of celeſtial bread, the Divine nutriment of Souls: and then diſcourſes of the myſterious and ſymbolical manducation of *Chriſt* himſelf; affirming that he himſelf was *the bread of life that came down from Heaven,* that he would *give* his Diſciples *his fleſh to eat, and his bloud to drink,* and all this ſhall be *for the life of the World,* to nouriſh unto life eternal; ſo that without it a happy eternity could not be obtained. Upon this diſcourſe *divers of his Diſciples* (amongſt whom St. *Mark* the Evangeliſt is ſaid to be one, though he was afterwards recalled by *Simon Peter*) *forſook him,* being ſcandalized by their literal and carnal underſtanding of thoſe words of *Jeſus,* which he intended in a ſpiritual ſence. For *the words that he ſpake* were not profitable in the ſenſe of *fleſh and blood,* but *they are ſpirit, and they are life,* himſelf being the Expounder, who beſt knew his own meaning.

Epiphan. *Hæreſ.* 15.

4. When *Jeſus* ſaw this great defection of his Diſciples from him, he turned him to the twelve Apoſtles, and asked if they *alſo would go away. Simon Peter anſwered, Lord, whither ſhall we go? thou haſt the words of eternal life: And we believe and are ſure thou art that CHRIST, the Son of the living God.* Although this publick confeſſion was made by *Peter* in the name and confidence of the other Apoſtles, yet *Jeſus* told them, that even amongſt the *twelve* there was *one Devil;* meaning *Judas Iſcariot, who afterwards betrayed him.* This he told them prophetically, that they might perceive, the ſad accidents which afterwards happened did not invade and ſurprize him in the diſadvantages of ignorance or improviſion, but came by his own knowledge and providence.

5. Then came to him the Phariſees, and ſome Scribes which came from *Jeruſalem* and *Galilee,* (for *Jeſus would not go to Judæa, becauſe the Jews laid wait to kill him,*) and quarrelled with him about certain impertinent, unneceſſary Rites, derived to them not by Divine ſanction, but *ordinances of man;* ſuch as were *waſhing their hands oft when they eat, baptizing cups and platters,* and *waſhing tables and beds:* which ceremonies the Apoſtles of *Jeſus* did not obſerve, but attended diligently to the ſimplicity and ſpiritual Holineſs of their Maſter's Doctrine. But, in return to their vain demands, *Jeſus* gave them a ſharp reproof, for proſecuting theſe and many other traditions to the diſcountenance of Divine Precepts; and in particular, they taught men to give to the *Corban,* and refuſed to ſupply the neceſſity of their Parents, thinking it to be Religion, though they neglected Piety and Charity. And again he thunders out woes and ſadneſſes againſt their impieties, for being curious of minutes, and punctual in rites and ceremonials, but moſt negligent and incurious of Judgment and the love of God; for their Pride, for their Hypocriſie, for their impoſing burthens upon others which themſelves helped not to ſupport; for taking away the key of knowledge from the people, obſtructing the paſſages to Heaven; for approving the acts of their Fathers in perſecuting the Prophets. But for the Queſtion it ſelf concerning Waſhings, *Jeſus* taught the people, that no outward impurity did ſtain the Soul in the ſight of God; but all pollution is from within, from the corruption of the heart, and impure thoughts, unchaſte deſires, and unholy purpoſes; and that charity is the beſt purifier in the world.

6. And thence *Jeſus departed into the coaſts of Tyre and Sidon, and entred into a houſe,* that he might *not be know.* The diligence of a Mother's love, and ſorrow, and neceſſity, found him out in his retirement: for *a Syrophœnician woman came and beſought him that he would caſt the Devil out of her daughter.* But *Jeſus* diſcourſed to her by way of diſcomfort and rejection of her, for her Nation's ſake. But the ſeeming denial did but

enkindle her deſires, and made her importunity more bold and undeniable: ſhe begged but *ſome crums that fell from the childrens table*, but one inſtance of favour to her daughter, which he poured forth without meaſure upon the ſons and daughters of *Iſrael*. *Jeſus* was pleaſed with her zeal and diſcretion, and pitied her daughter's infelicity, and diſmiſſed her with ſaying, *The Devil was gone out of her Daughter*.

7. But *Jeſus* ſtayed not long here, but returning *to the Sea of Galilee through the midſt of Decapolis, they brought unto him a man deaf and dumb*; whom *Jeſus* cured by *touching his tongue, and putting his fingers in his ears*; which cauſed the people to give a large teſtimony in approbation of all his actions. And they followed him unto a Mountain, bringing to him multitudes of diſeaſed people; and he healed them all. But becauſe the people had followed him *three days, and had nothing to eat*, *Jeſus* in pity to their need reſolved to feaſt them once more at the charge of a miracle: therefore taking *ſeven loaves and a few ſmall fiſhes, he bleſſed them*, and *ſatisfied four thouſand men beſides women and children*. And there remained *ſeven baskets full of broken bread and fiſh*. From whence *Jeſus* departed by ſhip to the coaſts of *Mageddon* and *Dalmanutha*, whither *the Phariſees and Sadduces came ſeeking of him a ſign*. But *Jeſus* rejected their impertinent and captious demand, knowing they did it to ill purpoſes and with diſaffection; reproving them, "that they *diſcerned the face of the ſky*, and "the prognoſticks of *fair* or *foul weather*, but *not the ſigns of the times* of the Son of "man. However, ſince they had neglected ſo great demonſtrations of Miracles, gracious Diſcourſes, holy Laws and Prophecies, they muſt expect *no other ſign, but the* "*ſign of the Prophet Jonas*; meaning, the Reſurrection of his Body after three days burial. And ſo he diſmiſſed the impertinent inquiſitors.

8. And paſſing again over the Lake, as his Diſciples were ſollicitous becauſe *they had forgot to take bread*, he gave them caution to *beware of the leaven of the Phariſees and Sadduces, and the leaven of Herod*; meaning the Hypocriſie and vanities of the one, and the Hereſie of the other. For *Herod*'s leaven was the pretence that he was the *Meſſias*; which the Sect of the *Herodians* did earneſtly and ſpitefully promote. And after this entertainment of themſelves by the way, they came together to *Bethſaida*, where *Jeſus* cured a blind man with a collyrium of ſpittle, ſalutary as Balſam, or the pureſt Eye-bright, when his Divine benediction once had hallowed it. But *Jeſus* ſtaid not there, but departing thence into the coaſts of *Cæſarea Philippi*, out of *Herod*'s power, (for it was in *Philip*'s juriſdiction,) after he had *prayed with his Diſciples*, he enquired what opinion the world had of him, and *whom they reported him to be*. *They Anſwered, Some ſay thou art John the Baptiſt, ſome that thou art Elias, or Jeremias, or one of the Prophets*. For in *Galilee* eſpecially the Sect of the Phariſees was mightily diſſeminated, whoſe opinion it was, That the Souls of dead men according to their Several merits did tranſmigrate into other bodies of very perfect and excellent perſons. And therefore in all this variety none hit upon the right, or fanſied him to be a diſtinct perſon from the Ancients: but although they differed in the aſſignation of his name, yet generally they agreed it was the Soul of a departed Prophet which had paſſed into another Body. But *Jeſus* asked the Apoſtles their opinion: and *Peter*, in the name of all the reſt, made an open and confident Confeſſion, *Thou art CHRIST, the Son of the living God*.

9. This Confeſſion *Jeſus* not only confirmed as true, but as *revealed by God*, and of fundamental neceſſity. For after the bleſſing of *Peter*'s perſon, upon alluſion of *Peter*'s name, *Jeſus* ſaid, that *upon this Rock* [the article of *Peter*'s Confeſſion] *he would build his Church*; promiſing to it aſſiſtances even to perpetuity, inſomuch that *the gates of hell*, that is, perſecution and death and the grave, *ſhould never prevail againſt it*: adding withall a promiſe to *Peter*, in behalf of all the reſt, as he made a Confeſſion for them all, that he would *give unto him the keys of the Kingdom of Heaven, ſo that whatſoever he ſhould bind on Earth ſhould be bound in Heaven, and whatſoever he ſhould looſe on Earth ſhould be looſed in Heaven*; a power which he never communicated before or ſince, but to their Succeſſors; greater than the large Charter of nature and the donative of Creation, in which all the Creatures under heaven were made ſubject to Man's Empire, but till now Heaven it ſelf was never ſubordinate to humane miniſtration.

10. And now the days from hence forward to the Death of *Jeſus* we muſt reckon to be like the Vigils or Eves of his paſſion: for now he began and often did ingeminate thoſe ſad predictions of his unhandſom uſage he ſhould ſhortly find, that he ſhould be *rejected of the Elders, and chief prieſts, and Scribes, and ſuffer many things at Jeruſalem, and be killed, and be raiſed up the third day*. But *Peter*, hearing that ſad diſcourſe ſo contrary to his hopes, which he had blended with temporal expectances, (for he had learned the Doctrine of *Chriſt*'s Advent, but not the myſtery of the Croſs,) in great and

miſtaken civility *took Jeſus* aſide, *and began to rebuke him, ſaying, Be it far from thee, Lord, this ſhall not be unto thee.* But *Jeſus* full of zeal againſt ſo ſoft and humane admonition, that ſavoured nothing of God, or of abſtracted immaterial conſiderations, chid *Peter* bitterly; *Get thee behind me, Satan, thou art an offence unto me.* And calling his Diſciples to him, he told them a ſecond part of a ſad doctrine, that not only himſelf but all they alſo muſt ſuffer. For when the head was to be crowned with thorns, if the members were wrapped in ſoftneſſes, it was an unhandſome undecency, and a diſunion too near an antipathy. And therefore whoever will be the Diſciple of *Jeſus*, muſt *take up his croſs, deny himſelf,* and his own fonder appetites, and trace his Maſter's footſteps, marked out with bloud that he ſhed for our Redemption and reſtitution. And that there be no eſcape from the participation of *Chriſt*'s ſuffering, *Jeſus* added this Dilemma, *He that will ſave his life ſhall loſe it; and he that will loſe it ſhall ſave it* to eternity. Which part ſoever we chuſe, there is a life to be loſt. But as the firſt are fooliſh to the extremeſt miſery, that will loſe their Souls to gain the World; ſo they are moſt wiſe and fortunate that will give their lives for him, becauſe when *the Son of Man ſhall come in his own glory, and his Father's, and of his Angels, he ſhall reward every man according to his works.* This diſcourſe *Jeſus* concluded with a prophecy, that *ſome ſtanding* in that preſence *ſhould not die till they ſaw the Son of Man coming in his Kingdom.*

11. Of the greater glories of which, in due time to be revealed, *Jeſus after eight days* gave a bright and excellent probation. For, *taking with him Peter and James and John, he went up into the Mountain Tabor to pray: and while he prayed he was transfigured before them; and his face did ſhine like the Sun, and his garments where white and gliſtering. And there appeared talking with him Moſes and Elias gloriouſly, ſpeaking of the deceaſe which he ſhould accompliſh at Jeruſalem: which glory* theſe Apoſtles, *after they had awaked from ſleep, did behold.* And the Interlocutours with *Jeſus*, having finiſhed their embaſſy of death, (which they delivered in forms of glory repreſenting the excellencies of the reward, together with the ſharpneſs of the paſſage and interval,) departed, leaving the Apoſtles *full of fear*, and wonder, and ecſtaſie; inſomuch that *Peter talked he knew not what*, but nothing amiſs, ſomething prophetical, ſaying, *Maſter it is good to be here; let us build three tabernacles.* And ſome devout perſons in memory of the myſtery did erect three Churches in the ſame place in After-ages. But after the departure of thoſe attendant Saints, *a cloud incircled Jeſus* and the Diſciples, *and a voice came from the excellent glory, This is my beloved Son, hear him.* The cloud quickly diſappeared, and freed the diſciples from the fear it had put them in. So they attended *Jeſus* and *deſcended from the mountain*, being *commanded ſilence:* which they obſerved *till the reſurrection.*

Beda *de Locis ſanctis*, c. 17.

12. The next day came to *Jeſus* a man praying in behalf of his ſon, *Lunatick and ſore troubled with a Devil*, who ſought oft to *deſtroy him in fire and water*, that *Jeſus* would be pleaſed to deliver him. For his *Apoſtles* tried, and *could not*, by reaſon of the want of *Faith:* for this Grace, if it be true, though in a leſs degree, is of power to *remove mountains*, to pluck up trees by the roots, and to give them ſolid foundation in the waters. *And Jeſus rebuked the Devil, and he departed out of him* from that very hour. Thence *Jeſus* departed privately into *Galilee*, and in his journey repeated thoſe ſadneſſes of his approaching Paſſion: Which ſo afflicted the ſpirits of the Diſciples, that they durſt no more provoke him to diſcourſe, leſt he ſhould take occaſion to interweave ſomething of that unpleaſant argument with it. For ſad and diſconſolate perſons uſe to create comforts to themſelves by fiction of fancy, and uſe arts of avocation to remove diſpleaſure from them, and ſtratagems to remove it from their preſence, by removing it from their apprehenſions thinking the incommodity of it is then taken away when they have loſt the ſenſe.

Sæpe fui ſorbendus aquis, ſæpe igne vorandus: Sed timuêre tuas ignis & unda manus.

12. *When Jeſus was* now *come to Capernaum, the exactors of rates came to Simon Peter*, asking him if *his Maſter paid* the accuſtomed *impoſition, viz.* a ſicle or didrachm, the fourth part of an ounce of ſilver, which was the tribute which the lord impoſed upon all the ſons of *Iſrael* from twenty years old and above, to pay for redemption and propitiation, and for the uſe of the Tabernacle. *When Peter came into the houſe, Jeſus* knowing the meſſage that he was big with, *prevented him*, by asking him, *Of whom do the Kings of the nations take tribute? of their own children, or of ſtrangers? Peter anſwered, Of ſtrangers.* Then *ſaid Jeſus, Then are the Children free*; meaning, that ſince the Gentile Kings do not exact tribute of their ſons, neither will God of his. And therefore this Penſion to be paid for the uſe of the Tabernacle, for the ſervice of God, for the redemption of their Souls, was not to be paid by him, who was the Son of God, but by ſtrangers. *Yet to avoid offence*, he ſent *Peter* a-fiſhing, and provided a fiſh

Exod. 30.

a fiſh with two didrachms of ſilver in it, which he commanded *Peter* to pay for them two.

14. But when the Diſciples were together with *Jeſus in the houſe*, *he asked them what they diſcourſed of upon the way.* For they had fallen upon an ambitious and miſtaken quarrel, *which of them ſhould be greateſt in their Maſter's Kingdom*; which they ſtill did dream ſhould be an external and ſecular Royalty, full of fancy and honour. But the Maſter was diligent to check their forwardneſs, eſtabliſhing a rule for Clerical deportment; *He that will be greateſt among you, let him be your Miniſter*: ſo ſuppoſing a greater and a leſſer, a Miniſter and a perſon to be miniſtred unto; but dividing the grandeur of the Perſon from the greatneſs of Office, that the higher the employment is, the more humble ſhould be the man. Becauſe in Spiritual prelation it is not as in Secular pomps, where the Dominion is deſpotick, the Coercion bloudy, the Dictates imperious, the Laws externally compulſory, and the Titles arrogant and vain; and all the advantages are ſo paſſed upon the Perſon, that making that firſt to be ſplendid, it paſſes from the Perſon to the ſubjects, who in abſtracted eſſences do not eaſily apprehend Regalities in veneration, but as they are ſubjected in Perſons made excellent by ſuch ſuperſtructures of Majeſty. But in Dignities Eccleſiaſtical the Dominion is paternal, the Regiment perſuaſive and argumentative, the Coercion by cenſures immaterial, by ceſſion and conſent, by denial of benefits, by the intereſt of vertues, and the efficacy of hopes, and impreſſes upon the ſpirit, the Laws are full of admonition and Sermon; the Titles of honour monitours of duty, and memorials of labour and offices; and all the advantages, which from the Office uſually paſs upon the Perſon, are to be deveſted by the humility of the man: and when they are of greateſt veneration, they are abſtracted excellencies and immaterial, not paſſing through the Perſon to the People, and reflected to his luſtre, but tranſmitted by his labour and miniſtery, and give him honour for his labour's ſake, (which is his perſonal excellency,) not for his honour and title, which is either a derivative from *Chriſt*, or from the conſtitution of pious perſons, eſtimating and valuing the relatives of Religion.

15. Then *Jeſus taketh a little child, and ſetteth him in the midſt*, propounding him by way of Emblem a pattern of Humility and Simplicity, without the mixtures of Ambition or caitive diſtempers: ſuch infant candour and lowlineſs of ſpirit being the neceſſary port through which we muſt paſs, if we will enter into the Courts of Heaven. But as a current of wholſome waters breaking from its reſtraint runs out in a ſucceſſion of waters, and every preceding draught draws out the next: ſo were the Diſcourſes of *Jeſus* excellent and opportune, creating occaſions for others, that the whole Doctrine of the Goſpel and the entire will of the Father might be communicated upon deſign; even the chances of words and actions being made regular and orderly by Divine Providence. For from the inſtance of Humility in the ſymbol and Hieroglyphick of the child, *Jeſus* diſcourſes of "the care God takes of little children, whether "naturally or ſpiritually ſuch; the danger of doing them ſcandal and offences; the "care and power of their Angels-guardian; of the neceſſity in the event that Scandals "ſhould ariſe, and of the great woe and infelicity of thoſe perſons who were the a"ctive miniſters of ſuch offences.

16. But if in the traverſes of our life diſcontents and injuries be done, *Jeſus* teaches how the injured perſon ſhould demean himſelf: Firſt, reprove the offending party privately; if he repent, forgive him for ever with a mercy as unwearied and as multiplied as his repentance. For the Servant to whom his Lord had forgiven 10000 talents, becauſe he refuſed to forgive his fellow-ſervant 100 pence, was delivered to the * tormentours, till he ſhould pay that debt which his Lord once forgave, till the Servant's impiety forced him to repent his donative and remiſſion. But if he refuſes the charity of private correction, let him be reproved before a few witneſſes: and in caſe he be ſtill incorrigible, let him be brought to the tribunal of the Church; againſt whoſe advices if he ſhall kick, let him feel her power, and be cut off from the communion of Saints, becoming a Pagan or a Publican. And to make that the Church ſhall not have a dead and ineffectual hand in her animadverſions, *Jeſus* promiſes to all the Apoſtles, what before he promiſed to *Peter*, a power of *binding and looſing on earth*, and that it ſhould be *ratified in Heaven* what they ſhall ſo diſpoſe on Earth with an unerring key.

Injuriam qui tulet, oblivi ſci poteſt; qui fecit, nunquā. Tacit.

---

* *De pœnis debitorum qui ſolvendo non ſunt, vid.* Livium, *Decad.* 1. *lib.* 1. & 6. & Dionyſ. Halicarn. *hiſt. Rom l* 6. & A. Gellium *l.* 20. *c.* 1. *qui ait, licuiſſe ſecare, ſi vellent, atque partiri corpus debitoris. Eo tamen conſilio* (*ſic barbariem excuſat* Gellius) *tanta immanitas pœnæ denunciata eſt, nè ad eam unquam pervenirent: diſſectum eſſe, antiquitus neminem neque legi, neque audivi. Duravit tamen ad ævum Conſtantini Magni, ut plumbatis cæderentur debitores; qui tandem Chriſtianam manſuetudinem in leges introduxit, & plumbatorum immanitatem ſuſtulit.* Cod. Theod *l.* 4. & 7. *de Exact.*

17. But *John* interrupted him, telling him of a ſtranger that *caſt out Devils in the name of Jeſus*, but becauſe he was not of the family, he had *forbidden him.* To this *Jeſus* replied, that he ſhould *in no-wiſe have forbidden him*, for in all reaſon he would doe veneration to that Perſon whoſe Name he ſaw to be energetical and triumphant over Devils, and in whoſe Name it is almoſt neceſſary that man ſhould believe, who uſed it as an inſtrument of ejection of impure ſpirits. Then *Jeſus* proceeded in his excellent Sermon and union of diſcourſes, adding holy Precepts "concerning offences "which a man might doe to himſelf; in which caſe he is to be ſevere, though moſt "gentle to others. For in his own caſe he muſt ſhew no mercy, but abſciſſion: for "it is better to *cut off the offending hand or foot*, or *extinguiſh the offending eye*, rather "than upon the ſupport of a troubleſome foot, and by the light of an offending eye, "walk into ruine and a ſad eternity, *where the worm dieth not, and the fire is not quenched.* And ſo *Jeſus* ended this chain of excellent Diſcourſes.

18. About this time was the *Jews* Feaſt of Tabernacles, whither *Jeſus* went up as it were in ſecret; and paſſing through *Samaria*, he found the inhabitants of a little village ſo inhoſpitable, as to refuſe to give him entertainment: which ſo provoked the intemperate zeal of *James* and *John*, that they would fain have *called for fire to conſume them, even as Elias did. But Jeſus rebuked* the furies of their anger, teaching them to diſtinguiſh the ſpirit of Chriſtianity from the ungentleneſs of the decretory zeal of *Elias*. For ſince *the Son of man came* with a purpoſe *to* ſeek and to *ſave what was loſt*, it was but an indiſcreet temerity ſuddenly upon the lighteſt umbrages of diſpleaſure to deſtroy a man, whoſe redemption coſt the effuſion of the deareſt bloud from the heart of *Jeſus*. But contrariwiſe *Jeſus* does a Miracle upon the ten Leprous perſons which came to him from the neighbourhood, crying out with ſad exclamations for help. But *Jeſus* ſent them to the Prieſt to offer for their cleanſing. Thither they went, and but *one* onely returned to *give thanks*, and he *a ſtranger*, who *with a loud voice glorified God*, and with humble adoration worſhipped, and gave thanks to *Jeſus*.

19. When *Jeſus* had finiſhed his journey, and was now come to *Jeruſalem*, for the firſt days he was undiſcerned in publick conventions, but heard of the various opinions of men concerning him; *ſome ſaying he was a good man*; *others, that he deceived the people:* and the Phariſees ſought for him to doe him a miſchief. But when they deſpaired of finding him in the midſt of the Feaſt and the People, he made Sermons openly in the midſt of the Temple: whom when he had convinced by the variety and divinity of his Miracles and Diſcourſes they gave the greateſt teſtimony in the world of humane weakneſs, and how prevalent a prejudice is above the confidence and conviction of a demonſtration. For a proverb, a miſtake, an errour in matter of circumſtance, did in their underſtandings outweigh multitudes of Miracles and arguments: and becauſe *Chriſt was of Galilee*, becauſe *they knew whence he was*, becauſe of the Proverb, that *out of Galilee comes no Prophet*, becauſe *the Rulers did not believe in him*, theſe outweighed the demonſtrations of his mercy, and his power, and divinity. But yet *very many believed on him: and no man durſt lay hands to take him: for as yet his time was not come*, in which he meant to give himſelf up to the power of the *Jews*. And therefore when the Phariſees ſent Officers to ſeize him, they alſo became his Diſciples, being themſelves ſurpriſed by the excellency of his Doctrine.

20. After this *Jeſus went to the mount of Olivet* on the Eaſt of *Jeruſalem*, and *the next day returned again into the Temple*; where *the Scribes and Phariſees brought him a woman taken in the act of Adultery*, tempting him to give ſentence, that they might accuſe him of ſeverity or intermeddling if he condemned her, or of remiſneſs and popularity if he did acquit her. But *Jeſus* found out an expedient for their difficulty, and changed the Scene, by bidding *the innocent perſon among them caſt the firſt ſtone at the Adultereſs:* and then *ſtooping down* to give them fair occaſion to withdraw, *he wrote upon the ground with his finger*, whilſt they left the woman and her crime to a more private cenſure. *Jeſus was left alone, and the woman in the midſt*; whom *Jeſus* diſmiſſed, charging her to *ſin no more.* And a while after *Jeſus* begins again to diſcourſe to them, "of his Miſſion from the Father, of his Crucifixion and exaltation from the "earth, of the reward of Believers, of the excellency of Truth, of ſpiritual Liberty "and Relations, who are the ſons of *Abraham*, and who the children of the Devil, of "his own eternal generation, of the deſire of *Abraham* to ſee his day. In which Sermon he continued, adding ſtill new excellencies, and confuting their malicious and vainer calumnies, till *they*, that they might alſo confute him, *took up ſtones to caſt at him.* But he *went out of the Temple, going through the midſt of them, and ſo paſſed by.*

21. But in his paſſage he met a man who had been born blind: and after he had diſcourſed curſorily of the cauſe of that Blindneſs, it being a miſery not ſent as a puniſhment to *his own or his parents ſin*, but as an occaſion to make publick *the glory of God*; he, to manifeſt that himſelf was *the light of the World* in all ſenſes, ſaid it now, and proved it by a Miracle: for, ſitting down, *he made clay of ſpittle*, and *anointing the eyes of the blind man*, bid him *go waſh in Siloam*. Which was a Pool of limpid water which God ſent at the prayer of *Iſaiah* the Prophet, a little before his death, to ſatisfie the neceſſities of his People oppreſſed with thirſt and a ſtrict ſiege; and it ſtood at the foot of the mount *Sion*, and gave its water at firſt by returns and periods, always to the *Jews*, but not to the enemies. And thoſe intermitted ſpringings were ſtill continued, but onely a Pool was made from the frequent effluxes. The blind man *went, and waſhed, and returned ſeeing*; and was inceſſantly vexed by the Phariſees, to tell them the manner and circumſtances of the cure. And when the man had averred the truth, and named his Phyſician, giving him a pious and charitable teſtimony, the Phariſees, becauſe they could not force him to diſavow his good opinion of *Jeſus*, *caſt him out of the Synagogue*. But *Jeſus* meeting him received him into the Church, told him he was CHRIST: and the man became again enlightned, and he *believed, and worſhipped*. But the Phariſees blaſphemed. For ſuch was the diſpenſation of the Divine Myſteries, that the blind ſhould ſee, and they which think they ſee clearly ſhould become blind, becauſe they had not the excuſe of ignorance to leſſen or take off the Sin, but in the midſt of light they ſhut their eyes, and doted upon darkneſs; and *therefore did their ſin remain*.

Epiphan *de vita & interitu Prophet. c.* 7.

22. But *Jeſus* continued his Sermon among the Phariſees, inſinuating reprehenſions in his dogmatical diſcourſes, which like light ſhined and diſcovered errour. For by diſcourſing "the properties of a *good Shepherd*, and the lawfull way of *intromiſſion*, he "proved them to be *thieves and robbers*, becauſe they refuſed to *enter in by Jeſus*, who "is *the door of the ſheep*: and upon the ſame ground reproved all thoſe falſe *Chriſts* "which before him uſurped the title of *Meſſias*; and proved his own vocation and office by an Argument which no other ſhepherd would uſe, becauſe he *laid down his life for his ſheep*. Others would take the fleece, and eat the fleſh; but none but himſelf would die for his ſheep: but he would firſt die, and then gather his *ſheep* together *into one field*, (intimating the calling of the Gentiles.) To which purpoſe he "was *enabled by his Father to lay down his life, and to take it up*: and had alſo endeared them to his Father, that they ſhould be *preſerved unto eternal life*; *and no power* "*ſhould be able to take them out of his hand, or the hand of his Father*. For becauſe *Jeſus* was *united to the Father*, the Father's care preſerved the Son's flocks.

23. But the *Jews*, to requite him for his ſo divine Sermons, betook themſelves to their old Argument, *they took up ſtones again to caſt at him*, pretending he had *blaſphemed*. But *Jeſus* proved it to be no *blaſphemy* to call himſelf *the Son of God*, becauſe *they to whom the Word of God came are* in Scripture *called Gods*. But nothing could ſatisfie them, whoſe temporal intereſt was concerned not to conſent to ſuch Doctrine which would ſave their ſouls by ruining their temporal concernments. But when *they ſought again to take him, Jeſus eſcaped out of their hands, and went away beyond Jordan where John at firſt baptized*. Which gave the people occaſion to remember that *John did no Miracle*, but this man does many; and *John*, whom all men did revere and highly account for his Office and Sanctity, gave teſtimony to *Jeſus*. *And many believed on him there*.

24. After this, *Jeſus*, knowing that *the harveſt was great*, *and* as yet *the labourers* had been *few*, *ſent out ſeventy two* of his Diſciples with the like commiſſion as formerly the 12 Apoſtles, that they might *go before to thoſe places whither himſelf meant to come*. Of which number were the Seven, whom afterwards the Apoſtles ſet over the Widows, and *Matthias*, *Mark*, and ſome ſay *Luke*, *Juſtus*, *Barnabas*, *Apelles*, *Rufus*, *Niger*, *Cephas*, (not *Peter*) *Thaddæus*, *Ariſtion*, and *John*. The reſt of the names could not be recovered by the beſt diligence of *Euſebius* and *Epiphanius*. But when they *returned* from their journey, *they rejoyced* greatly in the legation and power: and *Jeſus* alſo *rejoyced in ſpirit*, giving glory to God, that he had *made his revelations to babes* and the more imperfect perſons; like the loweſt Vallies, which receive from Heaven the greateſt floods of rain and bleſſings, and ſtand thick with corn and flowers, when the Mountains are unfruitfull in their height and greatneſs.

Epiphan. *Pan. l.* 1. *tom.* 1 Euſeb. *l.* 1. *c.* 12. Papias *apud*, Euſeb. *l.* 3. *c.* 33.

25. And now a Doctour of the Law came to *Jeſus*, asking him a Queſtion of the greateſt conſideration that a wiſe man could ask, or a Prophet anſwer; *Maſter, What ſhall I doe to inherit eternal life?* *Jeſus* referred him to the Scriptures, and declared

the way to Heaven to be this onely, *to love the Lord with all our powers and faculties, and our neighbour as our ſelf.* But when the Lawyer, being captious, made a ſcruple in a ſmooth ruſh, asking what is meant by *Neighbour : Jeſus* told him by a Parable of a Traveller fallen into the hands of robbers, and neglected by a Prieſt and by a Levite, but relieved by a *Samaritan*, that no diſtance of Country or Religion deſtroys the relation of Neighbourhood ; but every perſon with whom we converſe in peace and charity is that Neighbour whom we are to love as our ſelves.

26. *Jeſus* having departed from *Jeruſalem* upon the forementioned danger, came to a Village called *Bethany* ; where *Martha* making great and buſie preparation for his entertainment, to expreſs her joy and her affections to his perſon, deſired *Jeſus* to diſmiſs her Siſter *Mary* from *his feet*, who *ſate* there feaſting her ſelf with the viands and ſweetneſſes of his Doctrine, incurious of the proviſions for entertainment. But *Jeſus* commended her *choice :* and though he did not expreſly diſrepute *Martha*'s Civility, yet he preferred *Mary*'s Religion and Sanctity of affections. In this time (becauſe *the night drew on, in which no man could work*) *Jeſus* haſtened to do his Father's buſineſs, and to pour out whole cataracts of holy Leſſons ; like the fruitfull *Nilus* ſwelling over the banks, and filling all the trenches, to make a plenty of corn and fruits great as the inundation. *Jeſus* therefore teaches his Diſciples “ that Form of Prayer the ſecond time, which we call *the Lord's Prayer :* teaches them aſſiduity and indefatigable importunity in Prayer, by a parable of an importunate Neighbour borrowing loaves at midnight, and a troubleſome Widow, who forced an unjuſt Judge to do her right by her clamorous and hourly addreſſes : encourages them to pray, by conſideration of the Divine goodneſs and fatherly affection, far more indulgent to his Sons than natural Fathers are to their deareſt iſſue ; and adds a gracious promiſe of ſucceſs to them that pray. He reproves Phariſaical oſtentation ; arms his Diſciples againſt the fear of men and the terrours of Perſecution, which can arrive but to the incommodities of the Body ; teaches the fear of God, who is Lord of the whole Man, and can accurſe the Soul as well as puniſh the Body. He refuſes to divide the inheritance between two Brethren, as not having competent power to become Lord in temporal juriſdictions. He preaches againſt Covetouſneſs, and the placing felicities in worldly poſſeſſions, by a Parable of a rich man, whoſe riches were too big for his barns, and big enough for his Soul, and he ran over into voluptuouſneſs, and ſtupid complacencies in his periſhing goods : he was ſnatched from their poſſeſſion, and his Soul taken from him in the violence of a rapid and haſty ſickneſs in the ſpace of one night. Diſcourſes of Divine Providence and care over us all, and deſcending even as low as graſs. He exhorts to Alms-deeds, to Watchfulneſs, and Preparation againſt the ſudden and unexpected coming of our Lord to Judgment, or the arreſt of death : tells the offices and ſedulity of the Clergy, under the Apologue of Stewards and Governours of their Lords houſes : teaches them gentleneſs and ſobriety, and not to do evil upon confidence of their Lord's abſence and delay : and teaches the people even of themſelves to judge what is right concerning the ſigns of the coming of the Son of Man. And the end of all theſe diſcourſes was, that all Men ſhould repent, and live good lives, and be ſaved.

27. At this Sermon *there were preſent ſome that told him of the Galilæans, whoſe bloud Pilate mingled with their ſacrifices.* For the *Galilæans* were a ſort of people that taught it to be unlawfull to pay tribute to ſtrangers, or to pray for the *Romans* ; and becauſe the *Jews* did both, they refuſed to communicate in their ſacred Rites, and would ſacrifice apart : at which Solemnity when *Pilate* the *Roman* Deputy had apprehended many of them, he cauſed them all to be ſlain, making them to die upon the ſame Altars. Theſe were of the Province of *Judæa*, but of the ſame Opinion with thoſe who taught in *Galilee*, from whence the Sect had its appellative. But to the ſtory : *Jeſus* made reply, that theſe external accidents, though they be ſad and calamitous, yet they are no arguments of condemnation againſt the perſons of the men, to convince them of a greater guilt than others, upon whom no ſuch viſible ſignatures have been imprinted. The purpoſe of ſuch chances is, that we ſhould *repent, leſt we periſh* in the like judgment.

28. About this time a certain Ruler of a Synagogue renewed the old Queſtion about the obſervation of the Sabbath, repining at *Jeſus* that he cured *a woman that was crooked, looſing her from her infirmity, with which ſhe had been afflicted eighteen years.* But *Jeſus* made the man aſhamed by an argument from their own practice, who themſelves *looſe an Ox from the ſtall on the Sabbath, and lead him to watering.* And by the ſame argument he alſo ſtopt the mouths of the Scribes and Phariſees,

which were open upon him for curing an Hydropick perſon upon the Sabbath. For *Jeſus*, that he might draw off and ſeparate Chriſtianity from the yoke of Ceremonies, by aboliſhing and taking off the ſtricteſt *Moſaical* Rites, choſe to do very many of his Miracles upon the Sabbath, that he might doe the work of abrogation and inſtitution both at once: not much unlike the Sabbatical Pool in *Judæa*, which was dry ſix days, but guſhed out in a full ſtream upon the Sabbath. For though upon all days *Chriſt* was operative and miraculous, yet many reaſons did concurr and determine him to a more frequent working upon thoſe days of publick ceremony and convention. But going forth from thence he went up and down the Cities of *Galilee*, re-enforcing the ſame doctrine he had formerly taught them, and daily adding new Precepts and cautions, and prudent inſinuations: “advertiſing of the multitudes of them that periſh, and the paucity of them that ſhall be ſaved, and that we ſhould *ſtrive to enter in at the ſtrait gate*; that *the way to deſtruction is broad* and plauſible, *the way to Heaven* nice and auſtere, *and few there be that find it:* teaches them modeſty at Feaſts and entertainments of the poor: diſcourſes of the many excuſes and unwillingneſſes of perſons who were invited to the feaſt of the Kingdom, the refreſhments of the Goſpel; and tacitly inſinuates the rejection of the *Jews*, who were the firſt *invited*, and the calling of the Gentiles, who were the perſons *called in from the high ways and hedges*. He reprehends *Herod* for his ſubtlety and deſign to kill him: propheſies that he ſhould die at *Jeruſalem*: and intimates great ſadneſſes future to them for *neglecting this their day* of viſitation, and for *killing the Prophets and the Meſſengers ſent from God*.

Joſeph *de Bello Judai. l. 7. c. 24.*

29. It now grew towards Winter, and the *Jews* feaſt of Dedication was at hand: therefore *Jeſus* went up to *Jeruſalem* to the Feaſt, where he preached in *Solomon*'s Porch, which part of the Temple ſtood intire from the firſt ruines: and the end of his Sermon was, that the *Jews* had like to have ſtoned him. But retiring from thence he went beyond *Jordan*, where he taught the People in a moſt elegant and perſuaſive Parable concerning “the mercy of God in accepting Penitents, in the Parable of the *Prodigal ſon* returning: diſcourſes of the deſign of the *Meſſias* coming into the world, to recover erring perſons from their ſin and danger, in the Apologues of the *Loſt ſheep*, and *Groat:* and under the repreſentment of an *Unjuſt*, but prudent, *Steward*, he taught us ſo to employ our preſent opportunities and eſtates, by laying them out in acts of Mercy and Religion, that when our Souls ſhall be diſmiſſed from the ſtewardſhip and cuſtody of our body, we *may be entertained in everlaſting habitations*. He inſtructeth the Phariſees in the queſtion of Divorces, limiting the permiſſions of Separations to the only cauſe of Fornication: preferreth holy Cœlibate before the eſtate of Marriage, in them to whom the gift of Continency is given, in order to the Kingdom of Heaven. He telleth a Story or a Parable (for which, is uncertain) of a Rich man (whom *Euthymius*, out of the tradition of the *Hebrews*, nameth *Nymenſis*) and *Lazarus:* the firſt a voluptuous perſon, and uncharitable; the other pious, afflicted, ſick, and a beggar: the firſt died, and went to Hell; the ſecond to *Abraham*'s boſom. God ſo ordering the diſpenſation of good things, that we cannot eaſily enjoy two Heavens; nor ſhall the infelicities of our lives (if we be pious) end otherwiſe than in a beatified condition. The Epilogue of which ſtory diſcovered this truth alſo, That the ordinary means of Salvation are the expreſs revelations of Scripture, and the miniſteries of God's appointment: and whoſoever neglects theſe, ſhall not be ſupplied with means extraordinary; or if he were, they would be totally ineffectual.

30. And ſtill the people drew water from the fountains of our Saviour, which ſtreamed out in a full and continual emanation. For adding wave to wave, *line to line*, *precept upon precept*, *he* “reproved the Faſtidiouſneſs of the Phariſee, that came with Euchariſt to God, and contempt to his brother; and commended the Humility of the Publican's addreſs, who came deploring his ſins, and with modeſty and penance and importunity begged and obtained a mercy. Then he laid hands upon certain young children, and gave them benediction, charging his Apoſtles to admit infants to him, becauſe to them in perſon, and to ſuch in emblem and ſignification, the Kingdom of Heaven does appertain. He inſtructs a young man in the ways and counſels of perfection, beſides the obſervation of Precepts, by heroical Renunciations and acts of munificent Charity. Which diſcourſe becauſe it alighted upon an indiſpoſed and an unforunate ſubject, (*for the young man was very rich,*) *Jeſus* diſcourſes “how hard it is for a rich man to be ſaved; but he expounds himſelf to mean, *they that truſt in riches:* and however it is a matter of ſo great temptation,

"that it is almoſt impoſſible to eſcape, yet *with God nothing is impoſſible.* But when the Apoſtles heard the Maſter bidding the young Man *ſell all, and give to the poor, and follow him*, and for his reward promiſed him *a heavenly treaſure*; *Peter*, in the name of the reſt, began to think that this was their caſe, and the promiſe alſo might concern them, and asking him this Queſtion, What ſhall we have, who have forſaken all, and followed thee? *Jeſus* anſwered, That they ſhould *ſit upon twelve thrones, judging the twelve tribes of Iſrael.*

31. And *Jeſus* extended this mercy to every Diſciple that ſhould *forſake either houſe, or wife, or children, or any thing, for his ſake and the Goſpel's*; and that they *ſhould receive a hundred-fold in this life*, by way of comfort and equivalency, *and in the world to come* thouſands of glories and poſſeſſions in fruition and redundancy. For *they that are laſt ſhall be firſt, and the firſt ſhall be laſt*: and the deſpiſed people of this world ſhall reign like Kings, and contempt it ſelf ſhall ſwell up into glory, and poverty into an eternal ſatisfaction. And theſe rewards ſhall not be accounted according to the privileges of Nations, or priority of vocation, but readineſs of mind and obedience, and ſedulity of operation after calling. Which *Jeſus* taught his Diſciples in the Parable of the *Labourers in the Vineyard*, to whom the Maſter gave the ſame reward, though the times of their working were different; as their calling and employment had determined the opportunity of their labours.

DISCOURSE XVII.

Ad Num. 3.

Of Scandal; or, *Giving and taking Offence.*

Matth. 18. 7.

Rom. 14.
1 Cor. 8.
Gal. 2.

1. A Sad courſe being threatned in the Goſpel to them who *offend any of Chriſt's little-ones*, that is, ſuch as are novices and babes in Chriſtianity, it concerns us to learn our duty and perform it, that we may avoid the curſe: for, *Woe to all them by whom offences come.* And although the duty is ſo plainly explicated and repreſented in gloſs and caſe by the ſeveral Commentaries of S. *Paul* upon this menace of our Bleſſed Saviour: yet becauſe our *Engliſh* word *Offence*, which is commonly uſed in this Queſtion of Scandal, is ſo large and equivocal that it hath made many pretences, and intricated this article to ſome inconvenience, it is not without good purpoſe to draw into one body thoſe Propoſitions which the Maſters of ſpiritual Life have deſcribed in the managing of this Queſtion.

2. Firſt, By whatſoever we doe our duty to God we cannot directly doe offence or give Scandal to our Brother: becauſe in ſuch caſes where God hath obliged us, he hath alſo obliged himſelf to reconcile our duty to the deſigns of God, to the utility of Souls, and the ends of Charity. And this Propoſition is to be extended to our Obedience to the lawfull Conſtitutions of our competent Superiours; in which caſes we are to look upon the Commandment, and leave the accidental events to the diſpoſition of that Providence who reconciles diſſonancies in nature, and concentres all the variety of accidents into his own glory. And whoſoever is offended at me for obeying God or God's Vicegerent, is offended at me for doing my duty: and in this there is no more diſpute, but whether I ſhall diſpleaſe God, or my peeviſh neighbour. Theſe are ſuch whom the Spirit of God complains of under other repreſentments: They *think it ſtrange we run not into the ſame exceſs of riot*; their *eye is evil, becauſe* their Maſter's *eye is good*; and the abounding of God's grace alſo may become to them an occaſion of falling, and the long-ſuffering of God the encouragement to ſin. In this there is no difficulty: for in what caſe ſoever we are bound to obey God or Man, in that caſe and in that conjunction of circumſtances we have nothing permitted to our choice, and have no authority to remit of the right of God or our Superior. And to comply with our neighbour in ſuch Queſtions, beſides that it cannot ſerve any purpoſes of Piety, if it declines from Duty in any inſtance, it is like giving Alms out of the portion of Orphans, or building Hoſpitals with the money and ſpoils of Sacrilege. It is puſillanimity, or hypocriſie, or a denying to confeſs *Chriſt* before men, to comply with any man, and to offend God, or omit a Duty. Whatſoever is neceſſary to be done, and is made ſo by God, no weakneſs or peeviſhneſs of man can make neceſſary not to be done. For the matter of Scandal is a duty beneath the prime obligations of Religion.

3. Secondly, But every thing which is uſed in Religion is not matter of preciſe Duty; but there are ſome things which indeed are pious and religious, but diſpenſable, voluntary and commutable: ſuch as are voluntary Faſts, exteriour acts of Diſciple and Mortification not enjoined, great degrees of exteriour Worſhip, Proſtration, long Prayers, Vigils. And in theſe things, although there is not directly a matter of Scandal, yet there may be ſome prudential conſiderations in order to Charity and Edification. By pious actions I mean, either particular purſuances of a general Duty, which are uncommanded in the inſtance, ſuch as are the minutes and expreſſes of Alms; or elſe they are commended, but in the whole kind of them unenjoined, ſuch as Divines call the *Counſels of Perfection*. In both theſe caſes a man cannot be ſcandalous. For the man doing in charity and the love of God ſuch actions which are aptly expreſſive of love, the man (I ſay) is not uncharitable in his purpoſes: and the actions themſelves being either attempts or proceedings toward Perfection, or elſe actions of direct Duty, are as innocent in their productions as in themſelves, and therefore without the malice of the recipient cannot induce him into ſin: and nothing elſe is Scandal: To doe any pious act proceeds from the Spirit of God; and to give Scandal, from the ſpirit of Malice or Indiſcretion: and therefore a pious action, whoſe fountain is love and wiſdom, cannot end in Uncharitableneſs or Imprudence. But becauſe when any man is offended at what I eſteem Piety, there is a queſtion whether the action be pious or no; therefore it concerns him that works, to take care that his action be either an act of Duty, though not determined to a certain particular; or elſe be ſomething counſelled in Scripture, or practiſed by a holy perſon there recorded, and no-where reproved; or a practice warranted by ſuch precedents which modeſt, prudent and religious perſons account a ſufficient inducement of ſuch particulars: for he that proceeds upon ſuch principles derives the warrant of his actions from beginnings which ſecure the particular, and quits the Scandal.

4. This, I ſay, is a ſecurity againſt the Uncharitableneſs and the Sin of Scandal; becauſe a zeal of doing pious actions is a zeal according to God: but it is not always a ſecurity againſt the Indiſcretion of the Scandal. He that reproves a fooliſh perſon in ſuch circumſtances that provoke him, or make him impudent or blaſpemous, does not give Scandal, and brings no ſin upon himſelf, though he occaſioned it in the other. But if it was probable ſuch effects ſhould be conſequent to the reprehenſion, his zeal was imprudent and raſh: but ſo long as it was zeal for God, and in its own matter lawfull, it could not be an active or guilty Scandal. But if it be no zeal, and be a deſign to entrap a man's unwarineſs or paſſion or ſhame, and to diſgrace the man, by that means or any other to make him ſin, then it is directly the offending of our Brother. They that *preach'd Chriſt out of envy* intended to do offence to the Apoſtles: but becauſe they were impregnable, the ſin reſted in their own boſom, and God wrought his own ends by it. And in this ſence they are Scandalous perſons who *faſt for Strife*, who pray for Rebellion, who intice ſimple perſons into the ſnare by colours of Religion. Thoſe very exteriour acts of Piety become an Offence, becauſe they are done to evil purpoſes, to abuſe Proſelytes, and to draw away Diſciples after them, and make them love the ſin, and march under ſo ſplendid and fair colours. They who out of ſtrictneſs and ſeverity of perſuaſion repreſent the conditions of the Goſpel alike to every perſon, that is, nicer than *Chriſt* deſcribed them in all circumſtances, and deny ſuch liberties of exteriour deſires and complacency which may be reaſonably permitted to ſome men, do very indiſcreetly, and may occaſion the alienation of ſome mens minds from the entertainments of Religion. But this being accidental to the thing it ſelf, and to the purpoſe of the man, is not the Sin of Scandal, but it is the Indiſcretion of Scandal, if by ſuch means he divorces any man's mind from the cohabitation and unions of Religion. And yet if the purpoſe of the man be, to affright weaker and unwiſe perſons, it is a direct Scandal, and one of thoſe ways which the Devil uſes towards the peopling of his kingdom: it is a plain laying of a ſnare to entrap feeble and uninſtructed ſouls.

5. But if the pious action have been formerly joined with any thing that is truly criminal, with Idolatry, with Superſtition, with impious Cuſtoms or impure Rites, and by retaining the Piety I give cauſe to my weak brother to think I approve of the old appendage, and by my reputation invite him to ſwallow the whole action without diſcerning; the caſe is altered; I am to omit that pious action, if it be not under command, until I have acquitted it from the ſuſpicion of evil company. But when I have done what in prudence I gueſs ſufficient to thaw the froſt of jealouſie, and to ſeparate thoſe diſſonancies which formerly ſeemed united, I have done my duty of Charity, by endeavouring to free my brother from the ſnare; and I have done what in Chriſtian prudence I

was obliged, when I have proteſted againſt the appendent crime. If afterwards the ſame perſon ſhall entertain the crime upon pretence of my example, who have plainly diſavowed it; he lays the ſnare for himſelf, and is glad of the pretence, or will in ſpite enter into the net, that he might think it reaſonable to rail at me. I may not with Chriſtian charity or prudence wear * the picture of our bleſſed Lord in Rings or medals though with great affection and deſigns of doing him all the honour that I can, if by ſuch Pictures I invite perſons, apt more to follow me than to underſtand me, to give Divine honour to a Picture: but when I have declared my hatred of Superſtitious worſhippings, and given my brother warning of the ſnare which his own miſtake or the Devil's malice was preparing for him, I may then without danger ſignifie my Piety and affections in any civil repreſentments which are not againſt God's Law, or the Cuſtoms of the Church, or the analogy of Faith. And there needs no other reaſon to be given for this Rule, than that there is no reaſon to be given againſt it. If the nature of the thing be innocent, and the purpoſe of the man be pious, and he hath uſed his moral induſtry to ſecure his brother againſt accidental miſchances and abuſes; his duty in this particular can have no more parts and inſtances.

* Ἐν δακτύλῳ Θεοῦ εἰκόνα μὴ περιφέρειν, *dictū proverbialiter, contra leves & inanes ceremonias civilis & popularis religionis.*

6. But it is too crude an aſſertion, to affirm indefinitely, that whatſoever hath been abuſed to evil or ſuperſtitious purpoſes muſt preſently be abjured, and never entertained for fear of Scandal: for it is certain that the beſt things have been moſt abuſed. Have not ſome perſons uſed certain verſes of the Pſalter as an antidote againſt the Tooth-ach? and carried the bleſſed Sacrament in pendants about their necks as a charm to countermand Witches? and S. *John*'s Goſpel as a ſpell againſt wild beaſts and wilder untamed ſpirits? Confeſſion of ſins to the Miniſters of Religion hath been made an inſtrument to ſerve baſe ends; and ſo indeed hath all Religion been abuſed: and ſome perſons have been ſo receptive of Scandal, that they ſuſpected all Religion to be a meer ſtrategem, becauſe they have obſerved very many men have uſed it ſo. For ſome natures are like Sponges or Sugar, whoſe utmoſt verge if you dip in Wine, it drowns it ſelf by the moiſture it ſucks up, and is drenched all over, receiving its alteration from within: its own nature did the miſchief, and plucks on its own diſſolution. And theſe men are greedy to receive a Scandal, and when it is preſented but in ſmall inſtances, they ſuck it up to the diſſolution of their whole Religion, being glad of a quarrel, that their impieties may not want all excuſe. But yet it is certainly very unreaſonable to reject excellent things becauſe they have been abuſed: as if ſeparable accidents had altered natures and eſſences; or that they reſolve never to forgive the duties, for having once fallen into the hands of unskilfull or malicious perſons. *Hezekiah* took away the brazen Serpent, becauſe the people abuſed it to Idolatry; but the Serpent had long before loſt its uſe: and yet if the people had not been a peeviſh and refractary and ſuperſtitious people, in whoſe nature it was to take all occaſions of Superſtition; and farther yet, if the taking away ſuch occaſions and opportunities of that Sin in ſpecial had not been moſt agreeable with the deſigns of God, in forbidding to the people the common uſe of all Images in the ſecond Commandment, which was given them after the erection of that brazen Statue; *Hezekiah* poſſibly would not, or at leaſt had not been bound to have deſtroyed that monument of an old ſtory and a great bleſſing, but have ſought to ſeparate the abuſe from the minds of men, and retained the Image. But in Chriſtianity, when none of theſe circumſtances occurr, where, by the greatneſs and plenty of revelations, we are more fully inſtructed in the ways of Duty, and when the thing it ſelf is pious, and the abuſe very ſeparable, it is infinite diſparagement to us, or to our Religion, either that our Religion is not ſufficient to cure an abuſe, or that we will never part with it, but we muſt unpardonably reject a good, becauſe it had once upon it a curſt or ſpot of leproſie, though ſince it hath been waſhed in the waters of Reformation. The Primitive Chriſtians abſtained from actions of themſelves indifferent, which the unconverted people uſed, if thoſe actions were ſymbolical, or adopted into falſe Religions, or not well underſtood by thoſe they were bound to ſatisfie: But when they had waſhed off the accreſcences of Gentile Superſtition, they choſe ſuch Rites which their neighbours uſed, and had deſigns not imprudent or unhandſome; and they were glad of Heathen Temples, to celebrate the Chriſtian Rites in them; and they made no other change, but that they ejected the Devil, and invited their Lord into the poſſeſſion.

7. Thirdly, In things merely indifferent, whoſe practice is not limited by command, nor their nature heightned by an appendent Piety, we muſt uſe our liberty, ſo as may not offend our Brother, or lead him into a ſin directly or indirectly. For Scandal being directly againſt Charity, it is to be avoided in the ſame meaſure and by the ſame

proportions in which Charity is to be purſued. Now we muſt ſo uſe our ſelves, that we muſt cut off a foot, or pluck out an eye, rather than the one ſhould bear us and the other lead us to ſin and death: we muſt rather reſcind all the natural and ſenſual or deareſt invitations to Vice, and deny our ſelves lawfull things, than that lawfull things ſhould betray us to unlawfull actions. And this rule is the meaſure of Charity: our neighbour's Soul ought to be dearer unto us than any temporal privilege. It is lawfull for me to eat herbs, or fiſh, and to obſerve an aſcetick diet: But if by ſuch auſterities I lead others to a good opinion of *Montaniſm*, or the practices of *Pythagoras*, or to believe fleſh to be impure, I muſt rather alter my diet, than teach him to ſin by miſtaking me. S. *Paul* gave an inſtance of eating fleſh ſold in the ſhambles from the Idol-Temples. To eat it in the relation of an Idol-ſacrifice, is a great ſin: but when it is ſold in the ſhambles, the property is altered to them that underſtand it ſo. But yet even this *Paul* would not doe, if by ſo doing he ſhould encourage undiſcerning people to eat all meat conveyed from the Temple, and offered to Devils. It is not in every man's head to diſtinguiſh formalities, and to make abſtractions of purpoſe from exteriour acts, and to alter their devotions by new relations and reſpects depending upon intellectual and Metaphyſical notions. And therefore it is not ſafe to doe an action which is not lawfull, but after the making diſtinctions, before ignorant and weaker perſons, who ſwallow down the bole and the box that carries it, and never pare their apple, or take the core out. If I by the law of Charity muſt rather quit my own goods than ſuffer my brother to periſh; much rather muſt I quit my privilege, and thoſe ſuperſtructures of favour and grace which *Chriſt* hath given me beyond my neceſſities, than wound the ſpirit and deſtroy the Soul of a weak man, *for whom Chriſt died*. It is an inordinate affection, to love my own eaſe, and circumſtances of pleaſure, before the Soul of a Brother; and ſuch a thing are the privileges of Chriſtian liberty: for *Chriſt* hath taken off from us the reſtraints which God had laid upon the *Jews* in meat and Holydays. But theſe are but circumſtances of grace given us for opportunities, and cheap inſtances of Charity: we ſhould ill die for our brother, who will not loſe a meal to prevent his ſin, or change a diſh to ſave his Soul. And if the thing be indifferent to us, yet it ought not to be indifferent to us whether our brother live or die.

8. Fourthly, And yet we muſt not, to pleaſe peeviſh or froward people, betray our liberty which *Chriſt* hath given us. If any man oppoſes the lawfulneſs and licence of indifferent actions, or be diſturbed at my uſing my privileges innocently; in the firſt caſe I am bound to uſe them ſtill, in the ſecond I am not bound to quit them to pleaſe him. For in the firſt inſtance, he that ſhall ceaſe to uſe his liberty, to pleaſe him that ſays his liberty is unlawfull, encourages him that ſays ſo in his falſe opinion, and by complying with him gives the Scandal: and he who is angry with me for making uſe of it, is a perſon that, it may be, is *crept in to ſpy out* and invade *my liberty*, but not apt to be reduced into ſin by that act of mine which he deteſts, for which he deſpiſes me, and ſo makes my perſon unapt to be exemplar to him. To be angry with me for doing what *Chriſt* hath allowed me, and which is part of the liberty he purchaſed for me when he took upon himſelf the form of a ſervant, is to judge me, and to be uncharitable to me: and he that does ſo is beforehand with me, and upon the active part; he does the Scandal to me, and by offering to deprive me of my liberty, he makes my way to Heaven narrower and more incumbred than *Chriſt* left it, and ſo places a ſtumbling-ſtone in my way; I put none in his. And if ſuch peeviſhneſs and diſcontent of a Brother engages me to a new and unimpoſed yoke, then it were in the power of my enemy or any malevolent perſon to make me never to keep Feſtival, or never to obſerve any private Faſt, never to be proſtrate at my Prayers, nor to do any thing but according to his leave, and his humour ſhall become the rule of my actions: and then my Charity to him ſhall be the greateſt uncharitableneſs in the world to my ſelf, and his liberty ſhall be my bondage. Add to this, that ſuch complying and obeying the peeviſhneſs of diſcontented perſons is to no end of Charity. For beſides that ſuch conceſſions never ſatisfie perſons who are unreaſonably angry, becauſe by the ſame reaſon they may demand more, as they ask this for which they had no reaſon at all; it alſo incourages them to be peeviſh, and gives fewel to the Paſſion, and feeds the wolf, and ſo incourages the ſin, and prevents none.

9. Fifthly, for he only gives Scandal, who induces his brother directly or collaterally into ſin; as appears by all the diſcourſes in Scripture guiding us in this Duty: and it is called *laying a ſtumbling-block in our Brother's way, wounding the Conſcience of our weak Brother*. Thus *Baalam* was ſaid to lay a Scandal before the ſons of *Iſrael*, by tempting them to Fornication with the daughter's of *Moab*. Every evil example, or imprudent,

1 Cor. 8. 10, 12.
Rom. 14. 21.
Mat. 5. 29. & 13. 57.
Mark 14. 27. & 6. 3. & 4. 17.
Luke 7. 23.
John 16. 1.

ſinfull and unwary deportment, is a Scandal, becauſe it invites others to doe the like, leading them by the hand, taking off the ſtrangeneſs and inſolency of the act, which deterrs many men from entertaining it: and it gives ſome offers of ſecurity to others, that they ſhall eſcape as we have done. Beſides that it is in the nature of all agents, natural and moral, to aſſimilate either by proper efficiency, or by counſel and moral invitements, others to themſelves. But this is a direct Scandal. And ſuch it is to give money to an idle perſon, who you know will be drunk with it; or to invite an intemperate perſon to an opportunity of exceſs, who deſires it always, but without thee wants it. Indirectly and accidentally, but very criminally they give Scandal, who introduce perſons into a ſtate of life from whence probably they paſs into a ſtate of ſin. So did the *Iſraelites*, who married their daughters to the idolatrous *Moabites*; and ſo do they who intruſt a Pupil to a vicious Guardian. For although God can preſerve children in the midſt of flames without ſcorching; yet if they ſindge their hair or ſcorch their fleſh, they that put them in are guilty of the burning. And yet farther, if perſons ſo expoſed to danger ſhould eſcape by miracle, yet they eſcape not who expoſe them to the danger. They who threw the Children of the Captivity into the furnace were burnt to death, though the Children were not hurt. And the very offering a perſon in our truſt to a certain or probable danger foreſeen and underſtood, is a likely way to paſs ſin upon the perſon ſo expoſed, but a certain way to contract it in our ſelves: it is directly againſt Charity: for no man loves a Soul, unleſs he loves its ſafety; and he cares not to have his child ſafe that throws him into the fire. Hither are to be reduced all falſe Doctrines aptly productive of evil life: the Doctrines are ſcandalous, and the men guilty, if they underſtand the conſequents of their own propoſitions. Or if they think it probable that perſons will be led by ſuch Doctrines into evil perſuaſions, though themſelves believe them not to be neceſſary products of their Opinions, yet the very publiſhing ſuch Opinions which (of themſelves not being neceſſary, or otherwiſe very profitable) are apt to be underſtood, by weak perſons at leaſt, to ill ends, is againſt Charity, and the duty we owe to our Brother's Soul.

10. Sixthly, It is not neceſſary for ever to abſtain from things indifferent to prevent the offending of a Brother, but onely till I have taken away that rock againſt which ſome did ſtumble, or have done my endeavour to remove it. In queſtions of Religion it is lawfull to uſe primitive and ancient words, at which men have been weakned and ſeem to ſtumble, when the objection is cleared, and the ill conſequents and ſuſpicion diſavowed: and it may be of good uſe, charity and edification, to ſpeak the language of the pureſt Ages, although that ſome words were uſed alſo in the impureſt Ages, and deſcended along upon changing and declining Articles; when it is rightly explicated in what ſence the beſt men did innocently uſe them, and the ſame ſence is now proteſted. But in this caſe it concerns prudence to ſee that the benefit be greater than the danger. And the ſame alſo is to be ſaid concerning all the actions and parts of Chriſtian liberty. For if after I have removed the unevenneſs and objection of the accident, that is, if, when I have explained my diſreliſh to the crime which might poſſibly be gathered up and taken into practice by my miſunderſtood example, ſtill any man will ſtumble and fall, it is a reſolution to fall, a love of danger, a peeviſhneſs of ſpirit, a voluntary miſunderſtanding; it is not a miſery in the man more than it is his own fault. And whenever the cauſe of any ſin becomes criminal to the man that ſins it is certain, that if the other who was made the occaſion did diſavow and proteſt againſt the crime, the man that ſins is the onely guilty perſon both in the effect and cauſe too: for the other could doe no more but uſe a moral and prudent induſtry to prevent a being miſinterpreted; and if he were tied to more, he muſt quit his intereſt for ever in a perpetual ſcruple: and it is like taking away all Laws, to prevent Diſobedience; and making all even, to ſecure the world againſt the effects of Pride or Stubbornneſs. I add to this, that ſince actions indifferent in their own natures are not productive of effects and actions criminal, it is merely by accident that men are abuſed into a ſin; that is, by weakneſs, by miſconceit, by ſomething that either diſcovers malice or indiſcretion: which becauſe the act it ſelf does not of it ſelf, if the man does not voluntarily or by intention, the ſin dwells no-where but with the man that entertains it. The man is no longer weak than he is miſtaken; and he is not miſtaken or abuſed into the ſin by example of any man who hath rightly ſtated his own queſtion, and divorced the ſuſpicion of the ſin from his action: whatſoever comes after this is not weakneſs of underſtanding, but ſtrength of paſſion. And he that is *always learning, and never comes to the knowledge of the truth*, is ſomething beſides a ſilly man. Men cannot be always * *babes in Chriſt* without their own fault: they are no longer *Chriſt's little ones* than they are

inculpably

*Ἀσθενεῖς τῇ πίϛει Rom.14. 1 Cor.8.10,12.

inculpably ignorant. For it is but a mantle caſt over pride and frowardneſs, to think our ſelves able to teach others, and yet pretend Offence and Scandal ; to ſcorn to be inſtructed, and yet complain that we are offended, and led into ſin for want of knowledge of our Duty. He that underſtands his Duty is not a perſon capable of Scandal by things indifferent. And it is certain, that no man can ſay concerning himſelf, that he is ſcandalized at another, that is, that he is led into ſin by miſtake and weakneſs : for if himſelf knows it the miſtake is gone. Well may the Guides of their Souls complain concerning ſuch perſons, that their ſin is procured by offending perſons or actions : but he that complains concerning himſelf, to the ſame purpoſe, pretends ignorance for other ends, and contradicts himſelf by his complaint and knowledge of his errour. The boy was prettily peeviſh, who, when his Father bid pronounce *Thalaſſius*, told him he could not pronounce *Thalaſſius*, at the ſame time ſpeaking the word. Juſt ſo impotent, weak and undiſcerning a perſon is that who would forbid me to do an indifferent action, upon pretence that it makes him ignorantly ſin : for his ſaying ſo confutes his Ignorance, and argues him of a worſe folly : it is like aſking my neighbour, whether ſuch an action be done againſt my own will.

11. Seventhly, When an action is apt to be miſtaken to contrary purpoſes, it concerns the prudence and charity of a Chriſtian to uſe ſuch compliance as beſt co-operates to God's Glory, and hath in it the leſs danger. The Apoſtles gave an inſtance in the matter of Circumciſion, in which they walked warily, and with variety of deſign, that they might invite the Gentiles to the eaſie yoak of Chriſtianity, and yet not deterr the *Jews* by a diſreſpect to the Law of *Moſes*. And therefore S. *Paul* circumciſed *Timothy*, becauſe he was among the *Jews* and deſcended from a *Jewiſh* parent, and in the inſtance gave ſentence in compliance with the *Jewiſh* perſwaſion, becauſe *Timothy* might well be accounted for a *Jew* by birth : unto them the Rites of *Moſes* were for a while permitted. But when *Titus* was brought upon the ſcene of a mixt aſſembly, and was no *Jew*, but a *Greek*, to whom *Paul* had taught *they ought not to be circumciſed* ; although ſome *Jews* watched what he would doe, yet he plainly refuſed to circumciſe him, chuſing rather to leave the *Jews* angry, than the Gentiles ſcandalized, or led into an opinion that Circumciſion was neceſſary, or that he had taught them otherwiſe out of collateral ends, or that now he did ſo. But when a caſe of Chriſtian liberty happened to S. *Peter*, he was not ſo prudent in his choice, but at the coming of certain *Jews* from *Jeruſalem* withdrew himſelf from the ſociety of the Gentiles : not conſidering, that it was worſe if the Gentiles, who were invited to Chriſtianity by the ſweetneſs of its liberty and compliance, ſhould fall back, when they that taught them the excellency of Chriſtian liberty durſt not ſtand to it ; than if thoſe *Jews* were diſpleaſed at Chriſtianity for admitting Gentiles into its communion, after they had been inſtructed that God had broken down the partition-wall, and made them one ſheepfold. It was of greater concernment to God's glory to gain the Gentiles, than to retain the *Jews* : and yet if it had not, the Apoſtles were bound to bend to the inclinations of the weaker, rather than be maſtered by the willfullneſs of the ſtronger, who had been ſufficiently inſtructed in the articles of Chriſtian liberty, and in the adopting the Gentiles into the Family of God. Thus if it be a queſtion whether I ſhould abate any thing of my external Religion or Ceremonies to ſatisfie an Heretick or a contentious perſon ; who pretends Scandal to himſelf, and is indeed of another Perſuaſion ; and at the ſame time I know that good perſons would be weakned at ſuch forbearance, and eſtranged from the good perſuaſion and Charity of Communion, which is part of their Duty : it more concerns Charity and the glory of God that I ſecure the right, than twine about the wrong, wilfull and malicious perſons. A Prelate muſt rather fortifie and encourage Obedience, and ſtrengthen Diſcipline, than by remiſneſs toward refractary ſpirits, and a deſire not to ſeem ſevere, weaken the hands of conſciencious perſons, by taking away the marks of difference between them that obey and them that obey not. And in all caſes when the queſtion is between a friend to be ſecured from Apoſtaſie, or an enemy to be gained from Indifferency, S. *Paul's* rule is to be obſerved, *Doe good to all, but eſpecially to the houſhold of Faith.* When the Church in a particular inſtance cannot be kind to both, ſhe muſt firſt love her own children.

Gal. 2. 3, 4, &c.

12. Eighthly, But when the queſtion is between pleaſing and contenting the fancies of a Friend, and the gaining of an Enemy, the greater good of the Enemy is infinitely to be preferred before the ſatisfying the unneceſſary humour of the Friend. And therefore, that we may gain perſons of a different Religion, it is lawfull to entertain them in their innocent cuſtoms, that we may repreſent our ſelves charitable

and juſt, apt to comply in what we can, and yet for no end complying farther than we are permitted. It was a policy of the Devil, to abuſe Chriſtians to the Rites of *Mithra* by imitating the Chriſtian Ceremonies. And the Chriſtians themſelves were beforehand with him in that policy: for they facilitated the reconcilement of *Judaiſm* with Chriſtianity by common Rites; and invited the Gentiles to the Chriſtian Churches, becauſe they never violated the Heathen Temples, but loved the men, and imitated their innocent Rites, and onely offered to reform their Errours, and hallow their abuſed purpoſes. And this, if it had no other contradictory or unhandſome circumſtance, gave no offence to other Chriſtians, when they had learned to truſt them with the government of Eccleſiaſtical affairs to whom God had committed them, and they all had the ſame purpoſes of Religion and Charity. And when there is no objection againſt this but the furies or greater heats of a miſtaken Zeal, the compliance with evil or unbelieving perſons, to gain them from their Errours to the ways of Truth and Sincerity, is great prudence and great Charity; becauſe it chuſes and acts a greater good at no other charge or expence but the diſcompoſing of an intemperate Zeal.

13. Ninthly, we are not bound to intermit a good or a lawfull action as ſoon as any man tells us it is ſcandalous: (for that may be an eaſie ſtratagem to give me laws, and deſtroy my liberty:) but either when the action is of it ſelf, or by reaſon of a publick known indiſpoſition of ſome perſons, probably introductive of a ſin; or when we know it is ſo in fact. The other is but affrighting a man: this onely is prudent, that my Charity be guided by ſuch rules which determine wiſe men to actions or omiſſions reſpectively. And therefore a light fame is not ſtrong enough to wreſt my liberty from me; but a reaſonable belief, or a certain knowledge in the taking of which eſtimate we muſt neither be too credulous and eaſie, nor yet ungentle and ſtubborn, but doe according to the actions of wiſe men and the charities of a Chriſtian. Hither we may referr the rules of abſtaining from things which are of evil report. For not every thing which is of good report is to be followed; for then a falſe opinion, when it is become popular, muſt be profeſſed for Conſcience ſake: nor yet every thing that is of bad report is to be avoided; for nothing endured more ſhame and obloquy than Chriſtianity at its firſt commencement. But by *good report* we are to underſtand ſuch things which are well reported of by good men and wiſe men, or Scripture, or the conſent of Nations. And thus for a woman to marry within the year of mourning is ſcandalous, becauſe it is of evil report, gives ſuſpicion of lightneſs, or ſome worſe confederacy, before the death of her husband; the thing it ſelf is apt to miniſter the ſuſpicion, and this we are bound to prevent. And unleſs the ſuſpicion be malicious, or imprudent and unreaſonable, we muſt conceal our actions from the ſurpriſes and deprehenſions of ſuſpicion. It was ſcandalous amongſt the old *Romans* not to marry; among the Chriſtians, for a Clergy-man to marry twice, becauſe it was againſt an Apoſtolical Canon: but when it became of ill report for any Chriſtian to marry the ſecond time, becauſe this evil report was begun by the errours of *Montanus*, and is againſt a permiſſion of holy Scripture, no Lay-Chriſtian was bound to abſtain from a ſecond bed for fear of giving ſcandal.

14. Tenthly, The precept of avoiding Scandal concerns the Governours of the Church or State in the making and execution of Laws. For no Law in things indifferent ought to be made to the provocation of the Subject, or againſt that publick diſpoſition which is in the Spirits of men, and will certainly cauſe perpetual irregularities and Schiſms. Before the Law be made, the Superiour muſt comply with the ſubject; after it is made, the ſubject muſt comply with the Law. But in this the Church hath made fair proviſion, accounting no Laws obligatory till the people have accepted them, and given tacit approbation. For Eccleſiaſtical Canons have their time of probation: and if they become a burthen to the people, or occaſion Schiſms, Tumults, publick diſunion of affections, and jealouſies againſt Authority, the Laws give place, and either fix not when they are not firſt approved, or diſappear by deſuetude. And in the execution of Laws no leſs care is to be taken: for many caſes occurr in which the Laws can be reſcued from being a ſnare to mens Conſciences by no other way but by diſpenſation, and ſlacking of the Diſcipline as to certain particulars. Mercy and Sacrifice, the Letter and the Spirit, the words and the intention, the general caſe and the particular exception, the preſent diſpoſition and the former ſtate of things, are oftentimes ſo repugnant, and of ſuch contradictory intereſts, that there is no ſtumbling-block more troubleſome or dangerous than a ſevere, literal and rigorous exacting of Laws in all caſes. But when Stubbornneſs or a Contentious ſpirit, when Rebellion and Pride, when ſecular

Intereſt or eaſe and Licenciouſneſs ſet men up againſt the Laws, the Laws then are upon the defenſive, and ought not to give place. It is ill to cure particular Diſobedience by removing a Conſtitution decreed by publick wiſdom for a general good. When the evil occaſioned by the Law is greater than the good deſigned, or than the good which will come by it in the preſent conſtitution of things, and the evil can by no other remedy be healed; it concerns the Law-givers charity to take off ſuch poſitive Conſtitutions which in the authority are merely humane, and in the matter indifferent, and evil in the event. The ſum of this whole Duty, I ſhall chuſe to repreſent in the Words of an excellent Perſon, St. *Jerome*. "We muſt, for the avoiding of Scandal, quit every "thing which may be omitted without prejudice to the threefold truth, of Life, of "Juſtice, and Doctrine. Meaning, that what is not expreſly commanded by God or our Superiours, or what is not expreſly commanded as an act of Piety and Perfection, or what is not an obligation of Juſtice, that is, in which the intereſt of a third perſon, or elſe our own Chriſtian liberty, is not totally concerned, all that is to be given in ſacrifice to Mercy, and to be made matter of Edification and Charity; but not of Scandal, that is, of danger, and ſin, and falling, to our neighbour.

The PRAYER.

O *Eternal* Jeſus, *who art* made unto us Wiſdom, Righteouſneſs, Sanctification and Redemption, *give us of thy abundant Charity, that we may love the eternal benefit of our Brother's Soul with a true, diligent and affectionate care and tenderneſs. Give us a fellow-feeling of one another's calamities, a readineſs to bear each other's burthens, aptneſs to forbear, wiſdom to adviſe, counſel to direct, and a ſpirit of meekneſs and modeſty trembling at our infirmities, fearfull in our Brother's dangers, and joyful in his reſtitution and ſecurities. Lord, let all our actions be pious and prudent, our ſelves* wiſe as Serpents and innocent as Doves, *and our whole life exemplar, and juſt, and charitable: that we may like Lamps ſhining in thy Temple ſerve thee, and enlighten others, and guide them to thy Sanctuary; and that ſhining clearly, and burning zealouſly, when the Bride-groom ſhall come to bind up his Jewels, and beautifie his Spouſe, and gather his Saints together, we and all thy Chriſtian people knit in a holy fellowſhip may* enter into the joy of our Lord, *and partake of the eternal refreſhments of the Kingdom of Light and Glory, where thou, O Holy and Eternal* Jeſu, *liveſt and reigneſt in the excellencies of a Kingdom, and the infinite durations of Eternity.* Amen.

DISCOURSE XVIII.

Of the Cauſes and Manner of the Divine Judgments.

Ad Num. 21. & 27.

1. GOD's Judgments are like *the Writing upon the Wall*, which was a miſſive of anger from God upon *Belſhazzar*: It came upon an errand of Revenge, and yet was writ in ſo dark characters that none could read it but a Prophet. When-ever God ſpeaks from Heaven, he would have us to underſtand his meaning: and if he declares not his ſence in particular ſignification, yet we underſtand his meaning well enough, if every voice of God lead us to Repentance. Every ſad accident is directed againſt Sin, either to prevent it, or to cure it; to glorifie God, or to humble us; to make us go forth of our ſelves, and to reſt upon the centre of all Felicities, that we may derive help from the ſame hand that ſmote us. Sin and puniſhment are ſo near relatives, that when God hath marked any perſon with a ſadneſs or unhandſome accident, men think it warrant enough for their uncharitable cenſures, and condemn the man whom God hath ſmitten, making God the executioner of our uncertain or ungentle ſentences. *Whether ſinned, this man, or his Parents, that he was born blind?* ſaid the Phariſees to our bleſſed LORD. *Neither this Man, nor his Parents,* was the Anſwer: meaning, that God had other ends in that accident to ſerve; and it was not an effect of wrath: but a

Πάντη δ' ἀθανάτων ἀφανὴς νόος ἀνθρώποισι
Solon.

deſign of mercy both directly and collaterally. God's glory muſt be ſeen clearly by occaſion of the curing the blind man. But in the preſent caſe the anſwer was ſomething different. *Pilate* ſlew the *Galilæans* when they were ſacrificing in their Conventicles apart from the *Jews*. For they firſt had ſeparated from Obedience and paying Tribute to *Cæſar*; and then from the Church, who diſavowed their mutinous and diſcontented Doctrines. The cauſe of the one and the other are linked in mutual complications and endearment; and he who deſpiſes the one will quickly diſobey the other. Preſently upon the report of this ſad accident the people run to the Judgment-ſeat; and every man was ready to be accuſer and witneſs and judge upon theſe poor deſtroyed people. But *Jeſus* allays their heat: and though he would by no means acquit theſe perſons from deſerving death for their denying tribute to *Cæſar*; yet he alters the face of the tribunal, and makes thoſe perſons who were ſo apt to be accuſers and judges to act another part, even of guilty perſons too, that ſince they will needs be judging, they might judge themſelves: for, *Think not theſe were greater ſinners than all the other Galilæans, becauſe they ſuffered ſuch things. I tell you nay, but, except ye repent, ye ſhall all likewiſe periſh.* Meaning, that although there was great probability to believe ſuch perſons, (Schiſmaticks, I mean, and Rebels) to be the greateſt ſinners of the world; yet themſelves, who had deſigns to deſtroy the Son of God, had deſerved as great damnation. And yet it is obſervable, that the Holy *Jeſus* onely compared the ſins of them that ſuffered with the eſtate of the other *Galilæans* who ſuffered not; and that alſo applies it to the perſons preſent who told the news: to conſign this Truth unto us, That when perſons confederate in the ſame crimes are ſpared from a preſent Judgment falling upon others of their own ſociety, it is indeed a ſtrong alarm to all to ſecure themſelves by Repentance againſt the hoſtilities and eruptions of ſin; but yet it is no exemption or ſecurity to them that eſcape, to believe themſelves perſons leſs ſinfull. For God ſometimes decimates or tithes delinquent perſons, that they die for a common crime, according as God hath caſt their lot in the decrees of Predeſtination; and either they that remain are ſealed up to a worſe calamity, or left within the reſerves and mercies of Repentance: for in this there is ſome variety of determination and undiſcerned Providence.

Luk. 13. 3.

Χρόνῳ τοι κυρίᾳ τ' ἐν ἡμέρᾳ
Θεοὺς ἀτίζων τις βροτῶν δώσει δίκην.
Æſchyl. Ἱκέτιδες

Pius ſcilicet Deus partem percuſſit ſententiæ ſuæ gladio, ut partem corrigeret exemplo, probarétque omnibus ſimul & coercendo cenſuram, & indulgendo pietatem. Salvian.

2. The purpoſe of our Bleſſed Saviour is of great uſe to us in all the traverſes and changes, and eſpecially the ſad and calamitous accidents of the world. But in the misfortune of others we are to make other diſcourſes concerning Divine Judgments than when the caſe is of nearer concernment to our ſelves. For firſt, when we ſee a perſon come to an * unfortunate and untimely death, we muſt not conclude ſuch a man periſhing and miſerable to all eternity. It was a ſad calamity that fell upon the man of *Judah*, that returned to eat bread into the Prophet's houſe contrary to the word of the Lord. He was abuſed into the act by a Prophet, and a pretence of a command from God: and whether he did violence to his own underſtanding, and believed the man becauſe he was willing, or did it in ſincerity, or in what degree of ſin or excuſe the action might conſiſt, no man there knew: and yet a Lion ſlew him, and the lying Prophet that abuſed him eſcaped and went to his grave in peace. Some perſons joyned in * ſociety and intereſt with criminals have periſhed in the ſame Judgments; and yet it would be hard to call them equally guilty who in the accident were equally miſerable and involved. And they who are not ſtrangers in the affairs of the world cannot but have heard or ſeen ſome perſons who have lived well and moderately, though not like the flames of the Holocauſt, yet like the aſhes of Incenſe, ſending up good perfumes, and keeping a conſtant and ſlow fire of Piety and Juſtice, yet have been ſurpriſed in the midſt of ſome unuſual, unaccuſtomed irregularity, and died in that ſin. A ſudden gayety of fortune, a great joy, a violent change, a friend is come; or a marriage-day hath tranſported ſome perſons to indiſcretions and too bold a licence; and the indiſcretion hath betrayed them to idle company, and the company to drink, and drink to a fall, and that hath hurried them to their grave. And it were a ſad Sentence, to think God would not repute the untimely death for a puniſhment great enough to that deflexion from duty, and judge the man according to the conſtant tenour of his former life. Unleſs ſuch an act was of malice grtat enough to outweigh the former habits, and interrupt the whole ſtate

* *De Anania & Sapphira dixit* Origenes, *Digni enim erant in ſeculo recipere peccatum ſuum, ut mundiores exeant ab hac vita, mundati caſtigatione ſibi illatâ per mortem communem, quoniam credentes erant in Chriſtum Idem ait S* Aug *l.* 4. *c.* 1. *cont. Parmen. & Caſſian.*

—— *Vetabo qui Cereris ſacrum*
Vulgârit arcanæ, ſub iiſdem
Sit trabibus, fragilémque mecum
Volvat phaſelum: ſæpe Dieſpiter,
Neglectus, inceſto addidit integrum.
Hor. *l.* 3. *Od* 2.

of acceptation and grace. Something like this was the caſe of *Uzzah*, who eſpying the tottering Ark, went to ſupport it with an unhallowed hand: God ſmote him and he died immediately. It were too ſevere to ſay his zeal and indiſcretion carried him beyond a temporal death to the ruines of Eternity. *Origen* and many others have *made themſelves Eunuchs for the Kingdom of Heaven*, and did well after it: but thoſe that did ſo, and died of the wound, were ſmitten of God, and died in their folly: and yet it is rather to be called a ſad conſequence of their indiſcretion, than the expreſs of a final anger from God Almighty. For as God takes off our ſins and puniſhments by parts, remitting to ſome perſons the ſentence of death, and inflicting the fine of a temporal loſs, or the gentle ſcourge of a leſſer ſickneſs: ſo alſo he lays it on by parts, and according to the proper proportions of the man and of the crime: and every tranſgreſſion and leſſer deviation from our duty does not drag the Soul to death eternal; but God ſuffers our Repentance, though imperfect, to have an imperfect effect, knocking off the fetters by degrees, and leading us in ſome caſes to a *Council*, in ſome to *Judgment*, and in ſome to *Hell-fire*. But it is not always certain that he who is led to the priſon-doors ſhall there lie entombed: and a man may by a Judgment be brought to the gates of Hell, and yet thoſe gates ſhall not prevail againſt him. This diſcourſe concerns perſons whoſe life is habitually fair and juſt, but are ſurprized in ſome unhandſome, but leſs criminal, action, and die or ſuffer ſome great Calamity as the inſtrument of its expiation or amendment.

3. Secondly, But if the perſon upon whom the Judgment falls be habitually vitious, or the crime of a clamorous nature or deeper tincture; if the man *ſin a ſin unto death*, and either meets it, or ſome other remarkable calamity not ſo feared as death; provided we paſs no farther than the ſentence we ſee then executed, it is not againſt Charity or prudence to ſay, this calamity in its own formality, and by the intention of God, is a Puniſhment and Judgment. In the favourable caſes of honeſt and juſt perſons our ſentence and opinions ought alſo to be favourable, and in ſuch queſtions to incline ever to the ſide of charitable conſtruction, and read other ends of God in the accidents of our neighbour than Revenge or expreſs Wrath. But when the impiety of a perſon is ſcandalous and notorious, when it is clamorous and violent, when it is habitual and yet corrigible, if we find a ſadneſs and calamity dwelling with ſuch a ſinner, eſpecially if the puniſhment be ſpiritual, we read the ſentence of God written with his own hand; and it is not ſawcineſs of opinion, or a preſſing into the ſecrets of Providence, to ſay the ſame thing which God hath publiſhed to all the World in the expreſſes of his Spirit. In ſuch caſes we are to obſerve the *ſeverity of God*, *on them that fall ſeverity*; and to uſe thoſe Judgments as Inſtruments of the fear of God, and arguments to hate ſin: which we could not well doe, but that we muſt look on them as verifications, of God's threatning againſt great and impenitent ſinners. But then if we deſcend to particulars, we may eaſily be deceived.

4. For ſome men are diligent to obſerve the accidents and chances of Providence upon thoſe eſpecially who differ from them in Opinion; and what-ever ends God can have; or what-ever ſins man can have, yet we lay that in fault which we therefore hate becauſe it is moſt againſt our intereſt; the contrary opinion is our enemy, and we alſo think God hates it. But ſuch fancies do ſeldom ſerve either the ends of Truth or Charity. *Pierre Calceon* died under the Barber's hand: there wanted not ſome who ſaid it was a Judgment upon him for condemning to the fire the famous *Pucelle* of *France*, who propheſied the expulſion of the *Engliſh* out of the Kingdom. They that thought this believed her to be a Propheteſs: but others, that thought her a Witch, were willing to find out another conjecture for the ſudden death of the Gentleman. *Garnier* Earl of *Gretz* kept the Patriarch of *Jeruſalem* from his right in *David*'s Tower and the City, and died within three days: and by *Dabert* the Patriarch it was called a Judgment upon him for his Sacrilege. But the uncertainty of that cenſure appeared to them who conſidered that *Baldwin* (who gave commiſſion to *Garnier* to withſtand the Patriarch) did not die; but *Godfrey* of *Bouillon* did die immediately after he had paſſed the right of the Patriarch. And yet when *Baldwin* was beaten at *Rhamula*, * ſome bold people pronounced that then God puniſhed him upon the Patriarch's ſcore, and thought his Sacrilege to be the ſecret cauſe of his overthrow: and yet his own Pride and Raſhneſs was the more viſible, and the Judgment was but a cloud, and paſſed away quickly into ſucceeding Victory. But I inſtance in a trifle. Certain it is, that God removed the Candleſtick from the *Levantine* Churches, becauſe he had a quarrel unto them: for that puniſhment is never ſent upon pure deſigns of emendation, or for direct

Pendula dum tonſor ſecat excrementa capilli,
Exſpirans cadit, & gelidâ tellure cadaver
Decubat: ultrices ſic pendunt crimina pœnas.
Valerand.

* Baron. *A.D.* 1100. & 2024.

and immediate purpoſes of the Divine glory, but ever makes reflection upon the paſt ſin: but when we deſcend to a judgment of the particulars, God walks ſo in the dark to us, that it is not diſcerned upon what ground he ſmote them. Some ſay it was becauſe they diſhonoured the eternal *Jeſus*, in denying the proceſſion of the Holy Ghoſt from the Son. Eſtius. And in this ſome thought themſelves ſufficiently aſſured by a ſign from Heaven, becauſe the *Greeks* loſt *Conſtantinople* upon *Whitſunday*, the day of the Feſtival of the Holy Spirit. The Church of *Rome* calls the Churches of the *Greek* Communion Schiſmatical, and thinks God righted the *Roman* quarrel when he revenged his own. Some think they were cut off for being Breakers of Images: others think that their zeal againſt Images was a means they were cut off no ſooner. And yet he that ſhall obſerve what innumerable Sects, Hereſies and Factions were commenced amongſt them, and how they were wanton with Religion, making it ſerve ambitious and unworthy ends, will ſee that, beſides the ordinary conjectures of intereſted perſons, they had ſuch cauſes of their ruine which we alſo now feel heavily incumbent upon our ſelves. To ſee God adding eighteen years to the life of *Hezekiah* upon his Prayer, and yet cutting off the young Son of *David* begotten in adulterous embraces; to ſee him rejecting *Adonijah*, and receiving *Solomon* to the Kingdom, begotten of the ſame Mother whoſe Son God in anger formerly ſlew; to obſerve his mercies to *Manaſſes*, in accepting him to favour, and continuing the Kingdom to him, and his ſeverity to *Zedekiah*, in cauſing his eyes to be put out; to ſee him rewarding *Nebuchadnezzar* with the ſpoils of *Egypt* for deſtroying *Tyre*, and executing God's ſevere anger againſt it, and yet puniſhing others for being executioners of his wrath upon *Jeruſalem*, even then when he purpoſed to chaſtiſe it; to ſee *Wenceſlaus* raiſed from a Peaſant to a Throne, and *Pompey* from a great Prince reduced to that condition, that a Pupil and an Eunuch paſſed ſentence of death upon him; to ſee great fortunes fall into the hand of a Fool, and Honourable old perſons and Learned men deſcend to unequal Beggary; to ſee him ſtrike a ſtroke with his own hand in the Converſion of *Saul*, and another quite contrary in the cutting off of *Judas*; muſt needs be ſome reſtraint to our judgments concerning the general ſtate of thoſe men who lie under the rod: but it proclaims an infinite uncertainty in the particulars, ſince we ſee contrary accidents happening to perſons guilty of the ſame crime, or put in the ſame indiſpoſitions. God hath marked all great ſins with ſome ſignal and expreſs judgments, and hath tranſmitted the records of them, or repreſented them before our eyes; that is, hath done ſo in our Age, or it hath been noted to have been done before: and that being ſufficient to affright us from thoſe crimes, God hath not thought it expedient to doe the ſame things to all perſons in the ſame caſes, having to all perſons produced inſtances and examples of fear by fewer accidents, ſufficient to reſtrain us, but not enough to paſs ſentence upon the changes of Divine Providence.

5. But ſometimes God ſpeaks plainer, and gives us notice what crimes he puniſhes in others, that we may the rather decline ſuch rocks of offence. If the Crime and the Puniſhment be ſymbolical, and have proportion and correſpondence of parts, the hand of God ſtrikes the Man, but holds up one finger to point at the Sin. The death of the child of *Bathſheba* was a plain declaration that the anger of God was upon *David* for the Adulterous mixture. That Blaſphemer whoſe Tongue was preſently ſtruck with an ulcerous tumour, with his tongue declared the glories of God and his own ſhame. And it was not doubted but God, when he ſmote the Lady of *Dominicus Silvius*, the Duke of *Venice*, with a loathſome and unſavory diſeaſe, did intend to chaſtiſe a remarkable vanity of hers in various and coſtly Perfumes, which ſhe affected in an unreaſonable manner, and to very evil purpoſes. And that famous perſon, and of excellent learning, Fulgoſ. *lib.* 9. *c.* 12. *Giacchettus* of *Geneva*, being by his Wife found dead in the unlawfull embraces of a ſtranger woman, who alſo died at the ſame inſtant, left an excellent example of God's anger upon the crime, and an evidence that he was then judged for his intemperate Luſt. Such are all thoſe puniſhments which are natural conſequents to a Crime: as Dropſies, Redneſs of eyes, Diſſolution of nerves, Apoplexies, to continual Drunkenneſs; to intemperate Eating, Short lives and ſudden deaths; to Luſt, a Caitive ſlaviſh diſpoſition, and a Foul diſeaſed body; Fire and Sword, and Depopulation of Towns and Villages, the conſequents of Ambition, and unjuſt Wars; Poverty to Prodigality; and all thoſe Judgments which happen upon Curſings and horrid Imprecations, when God is under a Curſe called to atteſt a Lye, and to connive at impudence; or when the Oppreſſed perſons in the bitterneſs of their ſouls wiſh evil and pray for vengeance on their Oppreſſours; or

Pœna tamen præſens, cùm tu deponis amictum
Turgidus, & crudum pavonem in balnea portas.
Hinc ſubitæ mortes atque inteſtata ſenectus.
Juven. *Sat.* 1.

Quos nimis effrænes habui, nunc vapulo renes.
Sic luitur juvenis culpa dolore ſenis.

or that the Church upon juſt cauſe inflicts Spiritual cenſures, and *delivers unto Satan*, or curſes and declares the Divine ſentence againſt ſinners, as St. *Peter* againſt *Ananias* and *Sapphira*, and St. *Paul* againſt *Elymas*, and of old *Moſes* againſt *Pharaoh* and his *Egypt*. (Of this nature alſo was the plague of a *withered hand* inflicted upon *Jeroboam* for ſtretching forth his hand to ſtrike the Prophet.) In theſe and all ſuch inſtances the off-ſpring is ſo like the parent, that it cannot eaſily be concealed. Sometimes the crime is of that nature, that it cries aloud for vengeance, or is threatned with a ſpecial kind of puniſhment; which by the obſervation and experience of the World hath regularly happened to a certain ſort of perſons. Such as are diſſolutions of Eſtates, the puniſhment of Sacrilege; a deſcending curſe upon poſterity for four generations, ſpecially threatned to the crime of Idolatry; any plague whatſoever to Oppreſſion; untimely death to Murther; an unthriving eſtate to the detention of Tithes, or whatſoever is God's portion allotted for the ſervices of Religion; untimely and ſtrange deaths to the Perſecutours of Chriſtian Religion: *Nero* killed himſelf; *Domitian* was killed by his ſervants; *Maximinus* and *Decius* were murthered, together with their Children; *Valerianus* impriſoned, fley'd and ſlain with tortures by *Sapor* King of *Perſia*; *Diocleſian* periſhed by his own hand, and his Houſe was burnt with the fate of *Sodom* and *Gomorrah*, with fire from above; *Antiochus* the Preſident under *Aurelian*, while *Agapetus* was in his agony and ſufferance of Martyrdom, cried out of a flame within him, and died; *Flaccus* vomited out his entrails preſently after he had cauſed *Gregory* Biſhop of *Spoleto* to be ſlain; and *Dioſcorus*, the Father of St. *Barbara*, accuſed and betrayed his Daughter to the Hangman's cruelty for being a Chriſtian, and he died by the hand of God by fire from Heaven. Theſe are God's tokens, marks upon the body of infected perſons, and declare the malignity of the diſeaſe, and bid us all beware of thoſe determined crimes.

6. Thirdly, But then in theſe and all other accidents we muſt firſt obſerve from the cauſe to the effect, and then judge from the effect concerning the nature and the degree of the cauſe. We cannot conclude, This family is leſſened, beggared, or extinct, therefore they are guilty of Sacrilege: but thus, They are Sacrilegious, and God hath blotted out their name from among the poſterities, therefore this Judgment was an expreſs of God's anger againſt Sacrilege: The Judgment will not conclude a Sin; but when a Sin inferrs the Judgment with a legible character and a prompt ſignification, not to underſtand God's choice is next to ſtupidity or careleſneſs. *Arius* was known to be a ſeditious, heretical and diſſembling perſon, and his entrails deſcended on the earth when he went to cover his feet: it was very ſuſpicious that this was the puniſhment of thoſe ſins which were the worſt in him. But he that ſhall conclude *Arius* was an Heretick or Seditious, upon no other ground but becauſe his bowels guſhed out, begins imprudently, and proceeds uncharitably. But it is conſiderable, that men do not ariſe to great crimes on the ſudden, but by degrees of careleſneſs to leſſer impieties, and then to clamorous ſins. And God is therefore ſaid to puniſh great crimes or actions of higheſt malignity, becauſe they are commonly productions from the ſpirit of Reprobation, they are the higheſt aſcents, and ſuppoſe a body of ſin. And therefore although the Judgment may be intended to puniſh all our ſins; yet it is like the *Syrian* Army, it kills all that are its enemies, but it hath a ſpecial commiſſion to *fight againſt none but the King of Iſrael*, becauſe his death would be the diſſolution of the Body. And if God humbles a man for his great ſin, that is, for thoſe acts which combine and conſummate all the reſt, poſſibly the Body of ſin may ſeparate, and be apt to be ſcattered and ſubdued by ſingle acts and inſtruments of mortification. And therefore it is but reaſonable, in our making uſe of God's Judgments upon others, to think that God will rather ſtrike at the greateſt crimes; not onely becauſe they are in themſelves of greateſt malice and iniquity, but becauſe they are the ſum total of the reſt, and by being great progreſſions in the ſtate of ſin ſuppoſe all the reſt included: and we, by proportioning and obſerving the Judgment to the higheſt, acknowledge the whole body of ſin to lie under the curſe, though the greateſt onely was named, and called upon with the voice of thunder. And yet becauſe it ſometimes happens, that upon the violence of a great and new occaſion ſome perſons leap into ſuch a ſin, which in the ordinary courſe of ſinners uſes to be the effect of an habitual and growing ſtate; then if a Judgment happens, it is clearly appropriate to that one great crime, which as of it ſelf it is equivalent to a vitious habit, and interrupts the acceptation of all its former contraries, ſo it meets with a curſe, ſuch as uſually God chuſes for the puniſhment of a whole body and ſtate of ſin. However, in making obſerva-

——————*Ruit Arius alvo*
Infelix, plùs mente cadens, lethúmque peremptus
Cum Juda commune tulit, qui gutture pendens
Viſceribus curvatus obit: nec pœna ſequeſtrat
Quos par culpa ligat, qui majeſtatis honori
Vulnus ab ore parant. Hic prodidit, ille diremit
Sacrelega de voce.——— *Poet. Chriſt. apud* Baron. *T.* 3. *ad ann Chriſt.* 336.

tion upon the expreſſes of God's anger, we muſt be careful that we reflect not with any bitterneſs or ſcorn upon the perſon of our calamitous Brother, leſt we make that to be an evil to him which God intends for his benefit, if the Judgment was medicinal; or that we increaſe the load, already great enough to ſink him beneath his grave, if the Judgment was intended for a final abſciſſion.

7. Fourthly, But if the Judgments deſcend upon our ſelves, we are to take another courſe; not to enquire into particulars to find out the proportions, (for that can onely be a deſign to part with juſt ſo much as we muſt needs,) but to mend all that is amiſs: for then onely we can be ſecure to remove the *Achan*, when we keep nothing within us or about us that may provoke God to jealouſie or wrath. And that is the proper product of holy fear, which God intended ſhould be the firſt effect of all his Judgments. And of this God is ſo carefull, and yet ſo kind and provident, that fear might not be produced always at the expence of a great ſuffering, that God hath provided for us certain prologues of Judgment, and keeps us waking with alarms, that ſo he might reconcile his mercies with our duties. Of this nature are Epidemical diſeaſes, not yet arrived at us, prodigious Tempeſts, Thunder and loud noiſes from Heaven: and he that will not fear when God ſpeaks ſo loud, is not yet made ſoft with the impreſſes and perpetual droppings of Religion. Venerable *Bede* reports of St. *Chad*, *Hiſt.Gent. Anglor. l. 3. c. 18.* that if a great guſt of Wind ſuddenly aroſe, he preſently made ſome holy ejaculation to beg favours of God for all mankind, who might poſſibly be concerned in the effects of that Wind: but if a Storm ſucceeded, he fell proſtrate to the earth, and grew as violent in Prayer as the Storm was either at Land or Sea: but if God added Thunder and Lightning, he went to the Church, and there ſpent all his time during the Tempeſt in reciting Litanies, Pſalms, and other holy Prayers, till it pleaſed God to reſtore his favour, and to ſeem to forget his anger. And the good Biſhop added this reaſon; Becauſe theſe are the extenſions and ſtretchings forth of God's hand, and yet he did not ſtrike: but he that trembles not when he ſees God's arm held forth to ſtrike us, underſtands neither God's mercies, nor his own danger; he neither knows what thoſe horrours were which the people ſaw from mount *Sinai*, nor what the glories and amazements ſhall be at the great day of Judgment. And if this Religious man had ſeen *Tullus Hoſtilius*, the *Roman* King, and *Anaſtaſius*, a Chriſtian Emperour, but a reputed Heretick, ſtruck dead with Thunderbolts, and their own houſes made their urns to keep their aſhes in; there could have been no poſture humble enough, no Prayers devout enough, no place holy enough, nothing ſufficiently expreſſive of his fear, and his humility, and his adoration and Religion to the almighty and infinite power and glorious mercy of God, ſending out his Emiſſaries to denounce war with deſigns of peace. A great *Italian* General, ſeeing the ſudden death of *Alfonſus* Duke of *Ferrara*, kneeled down inſtantly, ſaying, *And ſhall not this ſight make me religious?* 1 Cor. 10. 8. Three and twenty thouſand fell in one night in the *Iſraelitiſh* Camp, who were all ſlain for Fornication. And this ſo prodigious a Judgment was recorded in Scripture for our example and affrightment, that we ſhould not with ſuch freedom entertain a crime which deſtroyed ſo numerous a body of men in the darkneſs of one evening. Fear, and Modeſty, and univerſal Reformation, are the purpoſes of God's Judgments upon us, or in our neighbourhood.

8. Fifthly, Concerning Judgments happening to a Nation or a Church, the conſideration is particular, becauſe there are fewer capacities of making ſins to become national than perſonal: and therefore if we underſtand when a ſin is National, we may the rather underſtand the meaning of God's hand when he ſtrikes a People. For National ſins grow higher and higher not merely according to the degree of the ſin, or the intention alone, but according to the extenſion; according to its being national, ſo it is productive of more or leſs miſchief to a Kingdom. Cuſtomary iniquities amongſt the people do then amount to the account of National ſins, when they are of ſo univerſal practice as to take in well-near every particular; ſuch as was that of *Sodom*, not to leave *ten righteous* in all the Country: and ſuch were the ſins of the Old world, who left but *eight perſons* to eſcape the angry baptiſm of the Floud. And ſuch was the murmur of the children of *Iſrael*, refuſing to march up to *Canaan* at the commandment of God; they all murmured but *Caleb* and *Joſhua*. And this God in the caſe of the *Amalekites* calls the *fulfilling of their Sins*, and a *filling up the meaſure of their iniquities*. And hither alſo I reckon the defection of the Ten tribes from the Houſe of *Judah*, and the *Samaritan* Schiſm; theſe cauſed the total extirpation of the offending People. For although theſe ſins were perſonal and

Fœcundæ culpa ſecula nuptias
Primùm inquinavêre, & genus, & domos.
Hoc fonte derivata clades
In patriam populúmque fluxit.
Hor. *l* 3. *Od.* 6.

and private at firſt, yet when they come to be univerſal by diffuſion and diſſemination, and the good people remaining among them are but like drops of Wine in a tun of Water, of no conſideration with God, ſave onely to the preſervation *of their own perſons*; Ezek. 14. 20. then, although the perſons be private, yet all private or ſingular perſons make the Nation. But this hath happened but ſeldom in Chriſtianity: I think indeed never, except in the caſe of Mutinies and Rebellion againſt their lawfull Prince, or the atteſting violence done in unjuſt Wars. But God onely knows, and no man can ſay, when any ſin is national by diffuſion: and therefore in this caſe we cannot make any certain Judgment or advantage to our ſelves, or very rarely, by obſerving the changes of Providence upon a People.

9. But the next above this in order to the procuring popular Judgments is publick impunities, the not doing Juſtice upon Criminals publickly complained of and demanded, eſpecially when the perſons intereſted call for Juſtice and execution of good Laws, and the Prince's arm is at liberty and in full ſtrength, and there is no contrary reaſon in the particular inſtance to make compenſation to the publick for the omiſſion, or no care taken to ſatisfie the particular. *Abimelech* thought he had reaſon to be angry with *Iſaac* for ſaying *Rebecca* was his Siſter; for *one of the people might have lain with thy Wife, and thou ſhouldſt have brought evil upon us:* meaning, that the man ſhould have eſcaped unpuniſhed by reaſon of the miſtake, which very impunity he feared might be expounded to be a countenance and encouragement to the ſin. But this was no more than his fear. The caſe of the *Benjamites* comes home to this preſent article; for they refuſed to doe juſtice upon the men that had raviſhed and killed the *Levite's* Concubine: they loſt twenty five thouſand in battel, their Cities were deſtroyed, and the whole Tribe almoſt extinguiſhed. For puniſhing publick and great acts of injuſtice is called in Scripture *putting away the evil from the land*; becauſe to Deut. 17. 12. 19. 13, 19. 21. 9, 21. *& alibi.* this purpoſe the ſword is put into the Prince's hand, and he *bears the ſword in vain* who ceaſes to protect his people: and not to puniſh the evil is a voluntary retention of it; unleſs a ſpecial caſe intervene, in which the Prince thinks it convenient to give a particular pardon; provided this be not encouragement to others, nor without great reaſon, big enough to make compenſation for the particular omiſſion, and with care to render ſome other ſatisfaction to the perſon injured. In all other caſes of impunity, that ſin becomes National by forbearing, which in the acting was perſonal: and it is certain the impunity is a ſpring of univerſal evils; it is no thank to the publick if the beſt man be not as bad as the worſt.

10. But there is a ſtep beyond this, and of a more publick concernment: ſuch are the *Laws of Omri*, when a Nation conſents to and makes ungodly Statutes. When *miſchief is eſtabliſhed as a Law*, then the Nation is engaged to ſome purpoſe. When I ſee the people deſpiſe their Governours, ſcorn and rob and diſadvantage the Miniſters of Religion, make rude addreſſes to God, to his Temple, to his Sacraments; I look upon it as the inſolency of an untaught people, who would as readily do the contrary, if the fear of God and the King were upon them by good Examples, and Precepts, and Laws, and ſevere executions. And farther yet, when the more publick and exemplar perſons are without ſenſe of Religion, without a dread of Majeſty, without reverence to the Church, without impreſſes of Conſcience, and the tenderneſſes of a religious fear towards God; as the perſons are greater in eſtimation of Law and in their influences upon the people, ſo the ſcore of the Nation advances, and there is more to be paid for in popular Judgments. But when Iniquity or Irreligion is made a Sanction, and either God muſt be diſhonoured, or the Church exauthorated, or her Rites invaded by a Law, then the fortune of the Kingdom is at ſtake. No ſin engages a Nation ſo much, or is ſo publick, ſo ſolemn iniquity, as is a wicked Law. Therefore it concerns Princes and States to ſecure the Piety and innocency of their Laws: and if there be any evil Laws, which upon juſt grounds may be thought productive of God's anger, becauſe a publick miſdemeanour cannot be expiated but by a publick act of Repentance, or a publick Calamity, the Laws muſt either have their edge abated by a deſuetude, or be laid aſleep by a non-execution, or diſmembred by contrary proviſo's, or have the ſting drawn forth by interpretation, or elſe by abrogation be quite reſcinded. But theſe are National ſins within it ſelf, or within its own Body, by the act of the Body (I mean) diffuſive or repreſentative; and they are like the perſonal ſins of men in or againſt their own bodies in the matter of Sobriety. There are others in the matter of Juſtice, as the Nation relates to other people communicating in publick Intercourſe.

————*Ilion, Ilion*
Fatalis inceſtúſque Judex,
Et mulier peregrina vertit
In pulverem, ex quo deſtituit Deos,
Mercede pactâ Laomedon————

Hor. *l.* 3. *Od.* 3.

11. For as the Intercourſe between man and man in the actions of commutative and diſtributive Juſtice is the proper matter of Vertues and Vices perſonal; ſo are the Tranſactions between Nation and Nation againſt the publick rules of Juſtice Sins National directly, and in their firſt original, and anſwer to Injuſtice between man and man. Such are commencing War upon unjuſt titles, Invaſion of neighbours territories, Confederacies and aids upon tyrannical intereſt, Wars againſt true Religion or Sovereignty, Violation of the Laws of Nations, which they have conſented to as the publick inſtrument of accord and negotiation, Breach of publick faith, defending Pirates, and the like. When a publick Judgment comes upon a Nation, theſe things are to be thought upon: that we may not think our ſelves acquitted by crying out againſt Swearing, and Drunkenneſs, and Cheating in manufactures, which, unleſs they be of univerſal diſſemination, and made national by diffuſion, are paid for upon a perſonal ſcore; and the private infelicities of our lives will either expiate or puniſh them ſeverely. But while the people mourn for thoſe ſins of which their low condition is capable, ſins that may produce a popular Fever, or perhaps the Plague, where the miſery dwells in Cottages, and the Princes often have indemnity, as it was in the caſe of *David*: yet we may not hope to appeaſe a War, to maſter a Rebellion, to cure the publick Diſtemperatures of a Kingdom, which threaten not the People onely, or the Governours alſo, but even the Government it ſelf, unleſs the ſins of a more publick capacity be cut off by publick declarations, or other acts of natural Juſtice and Religion. But the duty which concerns us all in ſuch caſes is, that every man in every capacity ſhould enquire into himſelf, and for his own portion of the Calamity, put in his own ſymbol of Emendation for his particular, and his Prayers for the publick intereſt. In which it is not ſafe that any private perſons ſhould deſcend to particular cenſures of the crimes of Princes and States, no not towards God, unleſs the matter be notorious and paſt a queſtion: but it is a ſufficient aſſoilment of this part of his duty, if, when he hath ſet his own houſe in order, he would pray with indefinite ſignifications of his charity and care of the publick, that God would put it into the hearts of all whom it concerns, to endeavour the removal of the ſin that hath brought the exterminating Angel upon the Nation. But yet there are ſometimes great lines drawn by God in the expreſſes of his anger in ſome Judgments upon a Nation: and when the Judgment is of that danger as to invade the very Conſtitution of a Kingdom, the proportions that Judgments many times keep to there ſins intimate that there is ſome National ſin, in which either by diffuſion, or repreſentation, or in the direct matter of ſins, as falſe Oaths, unjuſt Wars, wicked Confederacies, or ungodly Laws, the Nation in the publick capacity is delinquent.

12. For as the Nation hath in Sins a capacity diſtinct from the ſins of all the people, inaſmuch as the Nation is united in one Head, guarded by a diſtinct and a higher Angel, as *Perſia* by St. *Michael*, tranſacts affairs in a publick right, tranſmits influence to all particulars from a common fountain, and hath intercourſe with other collective Bodies, who alſo diſtinguiſh from their own particulars: ſo likewiſe it hath Puniſhments diſtinct from thoſe infelicities which vex particulars, Puniſhments proportionable to it ſelf and its own Sins: ſuch as are Change of Governments, of better into worſe, of Monarchy into Ariſtocracy, and ſo to the loweſt ebb of Democracy; Death of Princes, infant Kings, foreign Invaſions, Civil-Wars, a diſputable Title to the Crown, making a Nation tributary, Conqueſt by a Foreigner, and, which is worſt of all, removing the Candleſtick from a People by extinction of the Church, or that which is neceſſary to its conſervation, the ſeveral Orders and Miniſteries of Religion. And the laſt hath alſo proper ſins of its own analogy; ſuch as are falſe Articles in the publick Confeſſions of a Church, Schiſm from the Catholick, publick Scandals, a general Vitiouſneſs of the Clergy, an Indifferency in Religion, without warmth and holy fires of Zeal, and diligent purſuance of all its juſt and holy intereſts. Now in theſe and all parallel caſes, when God by puniſhments hath probably marked and diſtinguiſhed the Crime, it concerns publick perſons to be the more forward and importunate in conſideration of publick Irregularities: and for the private alſo, not to neglect their own particulars; for by that means, although not certainly, yet probably, they may ſecure themſelves from falling in the publick calamity. It is not infallibly ſure that holy perſons ſhall not be ſmitten by the deſtroying Angel; for God in ſuch deaths hath may ends of mercy, and ſome of providence, to ſerve: but ſuch private and perſonal emendations and devotions are the greateſt ſecurities of the men againſt the Judgment, or the evil of it, preſerving them in this life, or wafting them over to a better. Thus many of the Lord's champions did fall in battel; and the armies of the *Bejnamites* did twice

prevail

Diis te minorem quod geris, imperas.
Hinc omne principium, huc refer exitum.
Dii multa neglecti dederunt
Heſperiæ mala luctuoſæ.
Hor. *l.* 3. *Od.* 6.

prevail upon the juſter People of all *Iſrael*; and the *Greek* Empire hath declined and ſhrunk under the fortune and power of the *Ottoman* Family; and the Holy Land, which was twice poſſeſſed by Chriſtian Princes, is now in the dominion of unchriſtened *Saracens*; and in the production of theſe alterations many a gallant and pious perſon ſuffered the evils of war, and the change of an untimely death.

13. But the way for the whole Nation to proceed in caſes of epidemical Diſeaſes, Wars, great Judgments, and popular Calamities, is to do in the publick proportion the ſame that every man is to do for his private; by publick acts of Juſtice, Repentance, Faſtings, pious Laws, and execution of juſt and religious Edicts, making Peace, quitting of unjuſt Intereſts, declaring publickly againſt a Crime, proteſting in behalf of the contrary Vertue or Religion. And to this alſo every man, as he is a member of the Body politick, muſt co-operate: that by a Repentance in diffuſion help may come, as well as by a Sin of univerſal diſſemination the plague was haſtned and invited the rather. But in theſe caſes all the work of diſcerning and pronouncing concerning the cauſe of the Judgment, as it muſt be without aſperity, and only for deſigns of correction and emendation, ſo it muſt be done by Kings and Prophets, and the aſſiſtance of other publick perſons, to whom the publick is committed. *Joſua* caſt lots upon *Achan*, and diſcovered the publick trouble in a private inſtance: and of old the prophets had it in commiſſion to reprove the popular iniquity of Nations, and the confederate ſins of Kingdoms: and in this Chriſtianity altered nothing. And when this is done modeſtly, prudently, humbly and penitently, oftentimes the tables turn immediately, but always in due time; and a great Alteration in a Kingdom becomes the greateſt Bleſſing in the world, and faſtens the Church, or the crown, or the publick Peace, in bands of great continuance and ſecurity; and it may be the next Age ſhall feel the benefits of our Sufferance and Repentance. And therefore, as we muſt endeavour to ſecure it, ſo we muſt not be too decretory in the caſe of others, or diſconſolate or diffident in our own, when it may ſo happen, that all ſucceeding generations ſhall ſee that God pardoned us and loved us even when he ſmote us. Let us all learn to fear and walk humbly. The Churches of *Laodicea* and the *Coloſſians* ſuffered a great calamity within a little while after the Spirit of God had ſent them two Epiſtles by the miniſtery of St. *Paul*; their Cities were buried in an Earthquake: and yet we have reaſon to think they were Churches beloved of God, and Congregations of holy people.

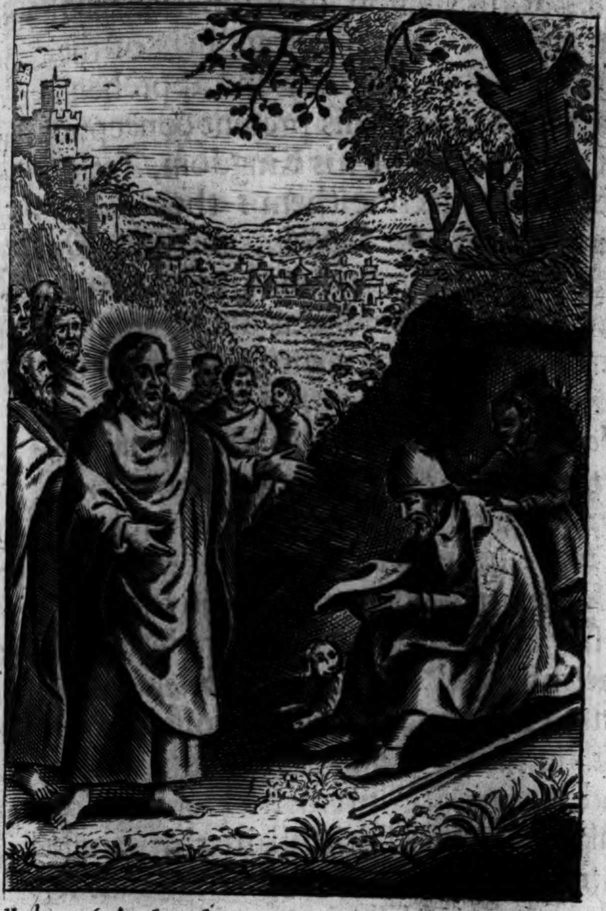
The PRAYER.

O Eternal and powerfull God, thou juſt and righteous Governour of the world, who calleſt all orders of men by Precepts, Promiſes and Threatnings, by Mercies and by Judgments, teach us to admire and adore all the Wiſdom, the effects and infinite varieties of thy Providence; and make us to diſpoſe our ſelves ſo by Obedience, by repentance, by all the manners of holy living, that we may never provoke thee to jealouſie, much leſs to wrath and indignation againſt us. Keep far from us the Sword of the deſtroying Angel, and let us never periſh in the publick expreſſes of thy wrath, in diſeaſes Epidemical, with the furies of War, with calamitous, ſudden and horrid Accidents, with unuſual Diſeaſes; unleſs that our ſo ſtrange fall be more for thy glory and our eternal benefit, and then thy will be done: We beg thy grace, that we may chearfully conform to thy holy will and pleaſure. Lord open our underſtandings, that we may know the meaning of thy voice, and the ſignification of thy language, when thou ſpeakeſt from heaven in Signs and Judgments: and let a holy Fear ſo ſoften our ſpirits, and an intenſe Love ſo inflame and ſanctifie our deſires, that we may apprehend every intimation of thy pleaſure at its firſt and remoteſt and moſt obſcure repreſentment, that ſo we may with Repentance go out to meet thee, and prevent the expreſſes of thine anger. Let thy reſtraining grace and the obſervation of the iſſues of thy Juſtice, ſo allay our ſpirits, that we be not ſevere and forward in condemning others, nor backward in paſſing ſentence upon our ſelves. Make us to obey thy voice deſcribed in Holy Scripture, to tremble at thy voice expreſſed in wonders and great effects of Providence, to condemn none but our ſelves, nor to enter into the receſſes of thy Sanctuary, and ſearch the forbidden records of Predeſtination; but that we may read our Duty in the pages of Revelation, not in the labels of accidental effects: that thy Judgments may confirm thy Word and thy Word teach us our Duty, and we by ſuch excellent inſtruments may enter in and grow up in the ways of Godlineſs through Jeſus Chriſt *our Lord.* Amen.

SECT. XV.

Of the Accidents happening from the Death of Lazarus, *untill the Death and Burial of* JESUS.

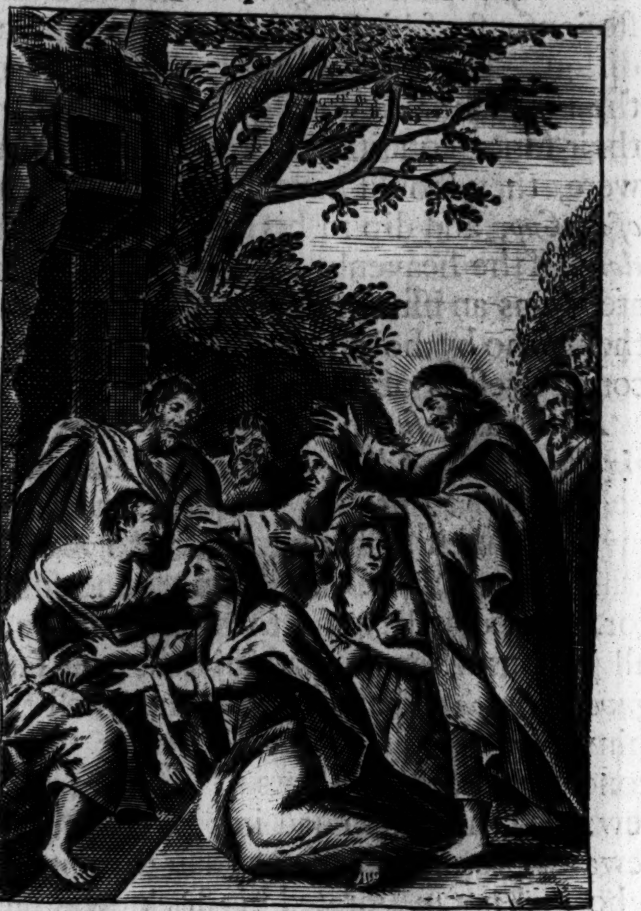
Bartimeus healed of blindneſſe.



Mark.10.46. And as he went out of Iericho with his Diſciples, and a great number of people, blind Bartimeus ſate by the high way begging.

47. And when he heard, that it was *Ieſus* of Nazareth, he began to cry out, and ſay, Ieſus thou ſon of David have mercy on me.

Lazarus rayſed from death.



Ioh.11.44. And he that was dead came forth bound hand and foot with gravecloths, and his face was bound about with a napkin, Ieſus saith unto them, Looſe him and let him go.

45. Then Many of the Iewes, which came to Mary, and had seen the things, which Ieſus did believed on him.

1. WHILE *Jeſus* was in *Galilee*, meſſengers came to him from *Martha* and her Siſter *Mary*, that he would haſten into *Judæa* to *Bethany*, to relieve the ſickneſs and imminent dangers of their Brother *Lazarus*. But he deferred his going till *Lazarus* was dead; purpoſing to give a great probation of his Divinity, Power and Miſſion, by a glorious Miracle, and to give God glory, and to receive reflexions of the glory upon himſelf. For after he had *ſtayed two days*, he called his Diſciples *to go* with him *into Judæa*, telling them, that *Lazarus was dead*, but he would *raiſe him out of* that *ſleep* of death. But by that time *Jeſus* was arrived at *Bethany*, *he found that Lazarus had been dead four days*, and now near to putrefaction. But when *Martha* and *Mary* met him, weeping their pious tears for their dead Brother, *Jeſus* ſuffered the paſſions of pity and humanity, and *wept*, diſtilling that precious liquor into the grave of *Lazarus*, watering the dead plant, that it might ſpring into a new life, and raiſe his head above the ground.

2. When *Jeſus* had by his words of comfort and inſtitution ſtrengthened the Faith of the two mourning Siſters, and commanded *the ſtone to be removed* from the grave, he made an addreſs of Adoration and Euchariſt to his Father, confeſſing his perpetual propenſity to hear him, and then cried out, *Lazarus*, *come forth*. *And he that was dead came forth* from his bed of darkneſs with his night-cloaths on him; whom when the Apoſtles had *unlooſed* at the command of *Jeſus*, he went to *Bethany*. *And many* that were preſent *believed on him: but others* wondring and malicious *went and told the Phariſees* the ſtory of the Miracle; who upon that advice *called their* great *Council*, whoſe great and ſolemn cogniſance was of the greater cauſes of Prophets, of Kings, and of the holy Law. At this great Aſſembly it was that *Caiaphas*, the High-prieſt, propheſied that it was *expedient one ſhould die for the people. And thence they determined the death of Jeſus.* But

he, knowing they had paſſed a decretory ſentence againſt him, *retired to the City Ephraim* in the Tribe of *Judah near the deſart*, where he ſtayed a few days, till the approximation of the Feaſt of *Eaſter*.

3. Againſt which Feaſt when *Jeſus* with his Diſciples was going to *Jeruſalem*, he told them the event of the journey would be, that the *Jews ſhould deliver him to the Gentiles*, that they *ſhould ſcourge him, and mock him, and crucifie him, and the third day he ſhould riſe again.* After which diſcourſe the Mother of Zebedee's Children begg'd of *Jeſus* for her *two Sons*, that *one of them might ſit at his right hand, the other at the left, in his Kingdom.* For no diſcourſes of his Paſſion, or intimations of the myſteriouſneſs of his Kingdom, could yet put them into right underſtandings of their condition. But *Jeſus*, whoſe heart and thoughts were full of fancy and apprehenſions of the neighbour Paſſion, gave them anſwer in proportion to his preſent conceptions and their future condition. For if they deſired the honours of his Kingdom, ſuch as they were, they ſhould have them, unleſs themſelves did decline them: they *ſhould drink of his Cup*, and dip in his Lavatory, and be *waſhed with his baptiſm*, and *ſit in his Kingdom*, if the heavenly *Father had prepared it for* them: but the donation of that immediately was an iſſue of Divine election and predeſtination, and was onely competent to them who by holy living and patient ſuffering put themſelves into a diſpoſition of becoming veſſels of Election.

4. But as *Jeſus* in this journey *came near Jericho*, he cures *a blind man, who ſate begging by the way-ſide.* And *eſpying Zacchæus, the chief of the Publicans, upon a tree*, (that he, being *low of ſtature*, might upon that advantage of ſtation *ſee Jeſus* paſſing by,) he invited himſelf to his houſe; who *received him with gladneſs*, and repentance of his crimes, purging his Conſcience, and filling his heart and houſe with joy and ſanctity: for, immediately upon the arrival of the Maſter at his houſe, he offered reſtitution to all perſons whom he had injured, and ſatisfaction, and *half of* his remanent eſtate he *gave to the poor*; and ſo gave the faireſt entertainment to *Jeſus*, who brought along with him *Salvation to his houſe.* There it was that he ſpake the Parable of the King who concredited divers talents to his ſervants, and having at his return exacted an account, rewarded them who had improved their bank, and been faithfull in their truſt, with rewards proportionable to their capacity and improvement: but the negligent ſervant, who had not meliorated his ſtock, was puniſhed with ablegation and confinement to outer darkneſs. And from hence ſprang up that dogmatical propoſition, which is myſterious and determined in Chriſtianity, *To him that hath ſhall be given; and from him that hath not ſhall be taken away even what he hath.* After this, going forth of *Jericho*, he cured two blind men upon the way.

5. *Six days before Eaſter Jeſus came to Bethany*, where he was feaſted by *Martha* and *Mary*, and accompanied by *Lazarus*, who *ſate at the table with Jeſus.* But *Mary brought a pound of Nard*[*] *piſtick*, and, as formerly ſhe had done, again *anoints the feet of Jeſus, and fills the houſe with the odour*, till God himſelf ſmelt thence a ſavour of a ſweet-ſmelling ſacrifice. But *Judas Iſcariot*, the Thief and the Traitour, repined at the vanity of the expence, (as he pretended) becauſe it might have been *ſold for three hundred pence, and* have been *given to the poor.* But *Jeſus* in his reply taught us, that there is an opportunity for actions of Religion as well as of Charity. *Mary did this againſt the Burial of Jeſus*, and her Religion was accepted by him, to whoſe honours the holocauſt of love and the oblations of alms-deeds are in their proper ſeaſons direct actions of worſhip and duty. But at this meeting *there came many Jews to ſee Lazarus, who was raiſed from death, as well as to ſee Jeſus:* and *becauſe* by occaſion of his Reſurrection *many of them believed on Jeſus*, therefore the Phariſees *deliberated about putting him to death.* But God in his glorious providence was pleaſed to preſerve him as a trumpet of his glories, and a teſtimony of the Miracle, thirty years after the death of *Jeſus*.

[*] *Piſticam, id eſt ſpicatam, corruptè, utì ex Latinis ferè ſolent Græci. Vide* Eraſm. *in* 14. *Marci.*

Epiphan. *cont. Manich.*

6. *The next day*, being the fifth day before the Paſſover, *Jeſus came to the foot of the mount of Olives*, and *ſent his Diſciples to Bethphage, a village in the neighbourhood*, commanding them to *unlooſe an Aſs and a Colt, and bring them to him*, and to *tell the owners it was done for the Maſter's uſe: and they did ſo.* And when they brought the Aſs to *Jeſus*, he rides on him to *Jeruſalem*: and *the people*, having notice of his approach, [*] *took branches of Palm-trees, and went out to meet him, ſtrewing branches and garments in the way, crying out, Hoſanna to the ſon of David.* Which was a form of exclamation uſed to the honour of God, and in great Solemnities, and [||] ſignifies [Adoration to the Son of *David* by the right of car-

---

[*] Ὑψηλᾶν ἀρετᾶν ϗ Στεφάνων ἄωτον γλυκύν. Pindar. *vocat palmarum ramos, Olymp. Altiſſimarum virtutum & coronarum florem ſuavem.*

[||] Druſius *de Vocib. Heb. N.T. c.* 19. Canin. *de locis N.T.*

rying branches;] which when they uſed in proceſſion about their Altars they uſed to pray, *Lord, ſave us, Lord, proſper us*: which hath occaſioned the reddition of *Hoſchiannah* to be, amongſt ſome, that Prayer which they repeated at the carrying of the *Hoſchiannah*, as if it ſelf did ſignifie, *Lord, ſave us.* But this honour was ſo great and unuſual to be done even unto Kings, that the Phariſees, knowing this to be an appropriate manner of addreſs to God, ſaid one to another by way of wonder, *Hear ye what theſe men ſay?* For they were troubled to hear the people revere him as a God.

7. When *Jeſus* from the mount of Olives *beheld Jeruſalem, he wept over it*, and foretold great ſadneſſes and infelicities futurely contingent to it: which not only happened in the ſequel of the ſtory according to the main iſſues and ſignifications of this Prophecy, but even to minutes and circumſtances it was verified. For in the mount of Olives, where *Jeſus* ſhed tears over periſhing *Jeruſalem*, the *Romans* firſt pitched their Tents when they came to its final overthrow. Joſeph. *de Bello Jud. l. 6 c. 3.* From thence deſcending to the City he went into the Temple, and ſtill the acclamations followed him; till the Phariſees were ready to burſt with the noiſes abroad, and the tumults of envy and ſcorn within, and by obſerving that all their endeavours to ſuppreſs his glories were but like clapping their hands to veil the Sun, and that, in deſpite of all their ſtratagems, the whole Nation was become Diſciple to the glorious *Nazarene*. And there *he cured* certain perſons that were *blind and lame*.

8. But whilſt he abode at *Jeruſalem*, *certain Greeks, who came to the Feaſt to worſhip*, made their addreſs to *Philip*, that they might be brought to *Jeſus*. *Philip tells Andrew, and they both tell Jeſus*; who, having admitted them, diſcourſed many things concerning his Paſſion, and then prayed a Petition, which is the end of his own Sufferings, and of all humane actions, and the purpoſe of the whole Creation, *Father, glorifie thy Name.* To which he was anſwered by *a voice from Heaven, I have both glorified it, and will glorifie it again.* But this, nor the whole ſeries of Miracles that he did, the Mercies, the Cures, nor the divine Diſcourſes, could gain the Faith of all the *Jews*, who were determined by their humane intereſt: for *many of the Rulers who believed on him durſt not confeſs him, becauſe they loved the praiſe of men more than the praiſe of God.* Then *Jeſus* again exhorted all men “to believe on him, that ſo they might in the ſame act believe on God; that they might approach unto the light, and not abide in darkneſs; that they might obey the commandments of the Father, whoſe expreſs charge it was, that *Jeſus* ſhould preach this Goſpel; and that they might not be judged at the laſt day by the Word which they have rejected, which Word to all its obſervers is everlaſting life. After which Sermon retiring to *Bethany*, he abode there all night.

9. On the morrow returning to *Jeruſalem*, on the way being hungry he paſſed by a Fig-tree, where expecting fruit he found none, and curſed the Fig-tree, which by the next day was dried up and withered. Upon occaſion of which preternatural event *Jeſus* diſcourſed of the power of Faith, and its power to produce Miracles. But upon this occaſion others, the Diſciples of *Jeſus* in after-ages, have pleaſed themſelves with fancies and imperfect deſcants; as that he curſed this Tree in myſtery and ſecret intendment, it having been the Tree in the eating whoſe fruit *Adam*, prevaricating the Divine Law, made an inlet to ſin, which brought in death, and the ſadneſſes of *Jeſus*'s Paſſion. Iſidor. *ad Theopom. l. 1. ep. 51.* But *Jeſus* having entred the City came into the Temple, and preached the Goſpel: and the chief Prieſts and Scribes queſtioned his commiſſion, and by what authority he did thoſe things. But *Jeſus* promiſing to anſwer them, if they would declare their opinions concerning *John*'s Baptiſm, which they durſt not *for fear of* diſpleaſing *the people*, or throwing dirt in their own faces, was acquitted of his obligation, by their declining the propoſition.

10. But there he reproved the Phariſees and Rulers by the Parable of “two Sons; the firſt whereof ſaid to his Father, he would not obey, but repented, and did his command; the ſecond gave good words, but did nothing: meaning, that perſons of the greateſt improbability were more heartily converted than they whoſe outſide ſeemed to have appropriated Religion to the labels of their frontlets. He added a Parable of the Vineyard let out to Husbandmen, who killed the ſervants ſent to demand the fruits, and at laſt the Son himſelf, that they might invade the inheritance: but made a ſad commination to all ſuch who ſhould either ſtumble at this ſtone, or on whom this ſtone ſhould fall. After which, and ſome other reprehenſions, (which he ſo veiled in Parable that it might not be expounded to be calumny or declamation, although ſuch ſharp Sermons had been ſpoken in the people's hearing; but yet ſo tranſparently, that

themſelves might ſee their own iniquity in thoſe modeſt and juſt repreſentments,) the Phariſees would fain have ſeized him; but they durſt not for the people, but reſolved, if they could, *to entangle him in his talk*; and therefore *ſent out ſpies*, who ſhould pretend ſanctity and veneration of his perſon: who with a goodly inſinuating preface, that *Jeſus regarded no man's perſon, but ſpake the word of God* with much ſimplicity and juſtice, deſired to know if it were *lawful to pay tribute to Cæſar, or not.* A queſtion which was of great diſpute, becauſe of the numerous Sect of the *Galilæans*, who denied it, and of the affections of the people, who loved their money, and their liberty, and the privileges of their Nation. And now in all probability he ſhall fall under the diſpleaſure of the people, or of *Cæſar*. But *Jeſus* called to *ſee a peny*; and finding it to be ſuperſcribed with *Cæſar*'s image, with incomparable wiſdom he brake their ſnare, and eſtabliſhed an Evangelical propoſition for ever, ſaying, *Give to Cæſar the things that are Cæſar's, and to God the things that are God's.*

11. Having ſo excellently and ſo much to their wonder anſwered the Phariſees, the Sadducees bring their great objection to him againſt the *Reſurrection*, by putting the caſe of a Woman married to ſeven Husbands, and *whoſe Wife ſhould ſhe be in the Reſurrection?* thinking that to be an impoſſible ſtate, which ingages upon ſuch ſeeming incongruities, that a woman ſhould at once be wife to ſeven men. But *Jeſus* firſt anſwered their objection, telling them, that all thoſe relations whoſe foundation is in the imperfections and paſſions of fleſh and bloud, and duties here below, ſhall ceaſe in that ſtate, which is ſo ſpiritual, that it is like to the condition of Angels, amongſt whom there is no difference of ſex, no cognations, no genealogies or derivation from one another: and then by a new argument proves the Reſurrection, by one of God's appellatives, who did then delight to be called *the God of Abraham, Iſaac and Jacob.* For ſince *God is not the God of the dead, but of the living*, unto him even theſe men are alive: and if ſo, then either they now exerciſe acts of life, and therefore ſhall be reſtored to their bodies, that their actions may be complete, and they not remain in a ſtate of imperfection to all eternity; or if they be alive, and yet ceaſe from operation, they ſhall be much rather raiſed up to a condition which ſhall actuate and make perfect their preſent capacities and diſpoſitions, leſt a power and inclination ſhould for ever be in the root, and never riſe up to fruit or herbage, and ſo be an eternal vanity, like an old bud, or an eternal child.

12. After this, the Phariſees being well pleaſed, not that *Jeſus* ſpake ſo excellently, but that the Sadducees were confuted, came to him, asking, *which was the great Commandment*, and ſome other things, more out of curioſity than pious deſires of ſatisfaction. But at laſt *Jeſus* was pleaſed to ask them concerning CHRIST, *whoſe ſon he was.* They anſwered, *The ſon of David.* But he replying, *How then doth David call him Lord?* [*The LORD ſaid unto my Lord, Sit thou on my right hand*, &c.] they had nothing to anſwer. But *Jeſus* then gave his Diſciples caution againſt the Pride, the Hypocriſie, and the Oppreſſion of the Scribes and Phariſees; and commended the *poor widow's* oblation of her *two mites into the treaſury*, it being a great love in a little print, for it was *all her living.* All this was ſpoken in the Temple; the *goodly ſtones* of which when the Apoſtles beheld with wonder, they being white and firm, twenty cubits in length, twelve in breadth, eight in depth, as *Joſephus* reports, *Jeſus* propheſies the deſtruction of the place. Concerning which Prediction when the Apoſtles, being with him at the mount of Olives, asked him privately, concerning the time and the ſigns of ſo ſad event, he diſcourſed largely of " his coming to Judgment againſt " that City, and interweaved Predictions of the univerſal Judgment of all the world; " of which this, though very ſad, was but a ſmall adumbration: adding Precepts of " *Watchfulneſs*, and ſtanding in preparation with hearts filled with grace, our lamps " always ſhining, that when the Bridegroom ſhall come we may be ready to enter " in; which was intended in the Parable of the five wiſe Virgins: and concluded his Sermon with a narrative of his Paſſion, foretelling that within two days he ſhould be crucified.

Lib. 14. *Antiq. cap.* 14.

13. *Jeſus* deſcended from the Mount, and came to *Bethany*, and turning into the houſe of *Simon* the Leper, *Mary Magdalen*, having been reproved by *Judas* for ſpending ointment upon *Jeſus*'s feet, it being ſo unaccuſtomed and large a profuſion, thought now to ſpeak her love once more, and trouble no body; and therefore ſhe *poured ointment on his* ſacred *head*; believing that, being a pompouſneſs of a more accuſtomed feſtivity, would be indulged to the expreſſions of her affection. But now all the Diſciples murmured, wondring at the prodigiouſneſs of the woman's Religion, great enough to conſume a Province in the overflowings of her thankfulneſs and duty. But *Jeſus* now

alſo entertained the ſincerity of her miraculous love; adding this Prophecy, that *where the Goſpel ſhould be preached, there* alſo a record of this act ſhall be kept, as a perpetual monument of her Piety, and an atteſtation of his Divinity, who could foretell future contingencies; Chriſtianity receiving the greateſt argument from that which S. *Peter* calls *the ſurer word of Prophecy*; meaning it to be greater than the teſtimony of Miracles, not eaſie to be diſſembled by impure ſpirits, and whoſe efficacy ſhould deſcend to all Ages: for this Prophecy ſhall for ever be fulfilling, and, being every day verified, does every day preach the Divinity of *Chriſt*'s Perſon and of his Inſtitution.

14. *Two days before the Paſſover* the Scribes and Phariſees called a council, to contrive crafty ways of deſtroying *Jeſus*, they not daring to do it by open violence. Of which meeting when *Judas Iſcariot* had notice, (for thoſe aſſemblies were publick and notorious,) he ran from *Bethany*, and offered himſelf to betray his Maſter to them, if they would give him a conſiderable reward. *They agreed for thirty pieces of ſilver.* Of what value each piece was is uncertain: but their own Nation hath given a rule, that when a piece of ſilver is named in the Pentateuch it ſignifies *a ſicle*; if it be named in the Prophets, it ſignifies *a pound*; if in the other writings of the Old Teſtament, it ſignifies *a talent*. This therefore being alledged out of the Prophet * *Jeremy* by one of the Evangeliſts, it is probable the price at which *Judas* ſold his Lord was thirty pound weight of ſilver: *a goodly price* for the Saviour of the world to be prized at by his undiſcerning and unworthy Countrymen.

Elias Levita *Jud. in Tisbi.* Arias Montanus *in diction. Syro-Chaldaic.*

* Mat. 27. 9. *ubi citatur Jeremias pro Zecharia, per errorem illapſum in Codices. Nam tempore S. Auguſtini in nonnullis Codicibus* [*Zecharias*] *legebatur; atque hodie in Syr. as. T. Sed fortaſſis ex traditione hoc deſcendit à Jeremia dictum, ſicut multa alia in Vet Teſtam. non deſcripta, & in N T. repetita: quod eò magis eſt credibile, quia proverbialiter dictum apud Judæos, tum Jeremiæ reſediſſe in Zecharia.*

15. The next day was *the firſt day of unleavened bread*, on which it was neceſſary *they ſhould kill the Paſſover:* therefore *Jeſus ſent Peter and John to the City to a certain man*, whom they ſhould find *carrying a pitcher of water* to his houſe; him they ſhould *follow*, and there *prepare the Paſſover*. They went and found the man in the ſame circumſtances, and prepared for *Jeſus* and his Family, who at the even came to celebrate the Paſſover. It was the houſe of *John* ſurnamed *Mark*, which had always been open to this Bleſſed Family, where he was pleaſed to finiſh his laſt Supper, and the myſteriousneſs of the Veſpers of his Paſſion.

Alexand. Mon. apud Metaphraſten *die* 11 *Junii. Vide* Adrichom *in deſcript. Jeruſ. n.* 6.

16. When evening was come, *Jeſus* ſtood with his Diſciples and ate the Paſchal Lamb: after which he *girt himſelf with a towel*, and taking *a baſon waſhed the feet of his Diſciples*; not onely by the ceremony, but in his diſcourſes, inſtructing them in the Doctrine of Humility, which the Maſter by his ſo great condeſcention to his Diſciples had made ſacred, and imprinted the leſſon in laſting characters by making it ſymbolical. But *Peter* was unwilling to be waſhed by his Lord, until he was told, he muſt renounce his part in him unleſs he were waſhed: which option being given to *Peter*, he cried out, *Not my feet onely, but my hands and my head.* But *Jeſus* ſaid the ablution of the feet was ſufficient for the purification of the whole man; relating to the cuſtom of thoſe Countries, who uſed to go to ſupper immediately from the baths, who therefore were ſufficiently clean ſave onely on their feet, by reaſon of the duſt contracted in their paſſage from the baths to the dining-rooms; from which when by the hoſpitable maſter of the houſe they were cauſed to be cleanſed, they needed no more ablution. And by it *Jeſus*, paſſing from the letter to the ſpirit, meant, that the body of ſin was waſhed in the baths of Baptiſm; and afterwards, if we remained in the ſame ſtate of purity, it was onely neceſſary to purge away the filth contracted in our paſſage from the Font to the Altar; and then we are clean all over, when the Baptiſmal ſtate is unaltered, and the little adherences of imperfection are paſſions and alſo waſhed off.

17. But after the manducation of the Paſchal Lamb, it was the cuſtom of the Nation to ſit down to a ſecond Supper, in which they ate herbs and unleavened bread, the *Major-domo* firſt dipping his morſel, and then the family; after which the Father brake bread into pieces, and diſtributed a part to every of the Gueſts, and firſt drinking himſelf, gave to the reſt the chalice filled with wine, according to the age and dignity of the perſon, adding to each diſtribution a form of benediction proper to the myſtery, which was Euchariſtical and commemorative of their Deliverance from *Egypt*. This Supper *Jeſus* being to celebrate, changed the forms of benediction, turned the Ceremony into Myſtery, and gave his Body and Blood in Sacrament and religious configuration; ſo inſtituting the venerable Sacrament, which from the time of its

inſtitution

inſtitution is called *the Lord's Supper:* which Rite *Jeſus* commanded the Apoſtles to perpetuate in commemoration of him their Lord untill his ſecond coming. And this was the firſt delegation of a perpetual Miniſtery which *Jeſus* made to his Apoſtles, in which they were to be ſucceeded to in all the generations of the Church.

18. But *Jeſus* being *troubled in ſpirit*, told his Apoſtles that *one of them ſhould betray him.* Which Prediction he made, that they might not be ſcandalized at the ſadneſs of objection of the Paſſion, but be confirmed in their belief, ſeeing ſo great demonſtration of his wiſdom and ſpirit of Prophecy. The Diſciples were all troubled at this ſad arreſt, *looking one on another, and doubting of whom he ſpake*; but they *beckoned to the beloved Diſciple, leaning on Jeſus's breaſt, that he might ask*: for they who knew their own innocency and infirmity, were deſirous to ſatiſfy their curioſity, and to be rid of their indetermination and their fear. But *Jeſus* being asked gave them a ſign, and *a ſop to Judas*, commanding him *to do what he liſt ſpeedily:* for *Jeſus* was extremely *ſtraitned* till he had drunk the chalice off, and accompliſhed his myſterious and afflictive Baptiſm. After *Judas received the ſop, the Devil entred into him*, and *Judas went forth immediately, it being now night.*

19. When he was gone out, *Jeſus* began his Farewell-Sermon, rarely mixt of ſadneſs
and joys, and ſtudded with Myſteries as with Emralds, diſcourſing of “ the glorifica-
“ tion of God in his Son, and of thoſe glories which the Father had prepared for him;
“ of his ſudden departure, and his migration to a place whither they could not come
“ yet, but afterwards they ſhould; meaning, firſt to death, and then to glory: com-
“ manding them to love one another; and foretelling to *Peter*, (who made confident
“ proteſts that he would die with his Maſter,) that *before the cock ſhould crow twice, he*
“ *ſhould deny him thrice.* But leſt he ſhould afflict them with too ſad repreſentments of
“ his preſent condition, he comforts them with the comforts of Faith, with the intend-
“ ments of his departure *to prepare places* in Heaven *for them*, whither they might come
“ by him, who is *the Way, the Truth, and the Life*; adding a promiſe in order to their
“ preſent ſupport and future felicities, that *if they ſhould ask of God any thing in his name,*
“ *they ſhould receive it*; and upon condition they would love him, and keep his Com-
“ mandments, he would pray for the Holy Ghoſt to come upon them, to ſupply his
“ room, to furniſh them with proportionable comforts, to enable them with great
“ Gifts, *to lead them into all truth*, and to abide with them for ever. Then arming
“ them againſt future Perſecutions, giving them divers holy Precepts, diſcourſing of his
“ emanation from the Father, and of the neceſſity of his departure, he gave them his
“ bleſſing, and prayed for them: and then, *having ſung an Hymn*, which was part of
“ the great Allelujah beginning at the 114 Pſalm, [*When Iſrael came out of Egypt*,] and
“ ending at the 118. incluſively, *he went forth with his Diſciples over the brook Cedron,*
“ *unto the mount of Olives, to a village called Gethſemani, where there was a Garden, into*
“ *which he entred to pray together with his Diſciples.*

20. But *taking Peter, James and John apart with him about a ſtone's caſt* from the reſt, *he began to be exceeding ſorrowfull* and ſad *even unto death.* For now he ſaw the ingredients of his bitter Draught pouring into the Chalice, and the ſight was full of horrour and *amazement: he* therefore *fell on his face, and prayed, O my Father, if it be poſſible, let this cup paſs from me.* In this Prayer *he fell into* ſo ſad *an agony*, that the pains inflicted by his Father's wrath, and made active by his own apprehenſion, were ſo great, that a *ſweat* diſtilled from his ſacred body as great and conglobated *as drops of bloud:* and God, who heard his Prayer, but would not anſwer him in kind, ſent *an Angel* to *comfort him* in the ſadneſs, which he was pleaſed not to take away. But knowing that the drinking this Cup was the great *end of his coming into the world*, he laid aſide all his own intereſts, and deveſted himſelf of the affections of fleſh and bloud, *willing his Father's will*; and becauſe his Father commanded, he, in defiance of ſenſe and paſſion, was deſirous to ſuffer all our pains. But as when two ſeas meet, the billows conteſt in ungentle embraces, and make violent noiſes, till, having wearied themſelves into ſmaller waves and diſunited drops, they run quietly into one ſtream: ſo did the ſpirit and nature of *Jeſus* aſſault each other with diſagreeing intereſts and diſtinguiſhing diſputations, till the earneſtneſs of the contention was diminiſhed by the demonſtrations of the ſpirit, and the prevailings of Grace; which the ſooner got the victory, becauſe they were not to conteſt with an unſanctified or rebellious nature, but a body of affections which had no ſtrong deſires, but of its own preſervation. And therefore *Jeſus went thrice*, and prayed the ſame prayer, that, *if it were poſſible, the cup might paſs from him*; and thrice made an act of reſignation; and in the intervalls *came and found his Apoſtles aſleep*, gently chiding their incurіouſneſs, and warning them to

Quidam ex Hegeſippo *notant, ex irroratione ſanguinis chriſti natam arborem. Sic* Philippus Boſquius *& alii. Sed hæ ſunt meræ nugæ* *to watch and pray, that they enter not into temptation:* till the time that the Traitor *came with a multitude armed with Swords and ſtaves from the Prieſts and Elders of the people* to apprehend him.

21. *Judas* gave them the opportunity of *the night*, that was all the advantage they had by him, becauſe they durſt not ſeize him by day for fear of the people: and he ſignified the perſon of his Maſter to the ſouldiers by a *Kiſs*, and an addreſs of ſeeming civility. But when they came towards him, *Jeſus ſaid, Whom ſeek ye? They ſaid, JESUS of Nazareth. He ſaid, I am he.* But there was a Divinity upon him, that they could not ſeize him at firſt. But as a wave climbing of a Rock is beaten back and ſcattered into members, till falling down it creeps with gentle waftings, and kiſſes the feet of the ſtony mountain, and ſo encircles it: ſo the ſouldiers, coming at firſt with a rude attempt, were twice repelled by the glory of his Perſon, till they falling at his feet were at laſt admitted to the ſeizure of his body; having by thoſe involuntary proſtrations confeſſed his power greater than theirs, and that the luſtre and influence of a GOD are greater than the violences and rudeneſſes of Souldiers. And ſtill they like weak eyes durſt not behold the glory of this Sun, till a cloud like a dark veil did interrupt the emiſſions of his glories, they could not ſeize upon him, till they had thrown a veil upon his holy Face. Which although it was a cuſtom of the Eaſterlings, and of the [*] *Roman* Empire generally; yet in this caſe was violence and neceſſity, becauſe a certain [?] impetuoſity and vigorouſneſs of ſpirit and Divinity iſſuing from his holy Face, made them to take ſanctuary in darkneſs and to throw a veil over him in that dead time of a ſad and diſmal night. But *Peter*, a ſtout [†] *Galilæan*, bold and zealous, attempted a reſcue, and *ſmote a ſervant of the High-prieſt, and cut off his ear.* But *Jeſus* rebuked the intemperance of his paſſion, and commanded him to *put up his ſword*, ſaying, *all they that ſtrike with the ſword ſhall periſh with the ſword:* ſo putting a bridle upon the illegal inflictions and expreſſes of anger or revenge from an incompetent authority. But *Jeſus touched Malchus*'s *ear, and cured it.*

[*] S. Hieron. *in c.* 9 *Matt.*

[?] *I, Lictor, obnube caput Liberatoris urbis hujus.* Livi.

[†] Ὄπη θερσοὺς φὺη Σίμωνι. Nonn.

22. When *Jeſus* had yielded himſelf into their power, and was now *led away by the chief Prieſts*, *Captains of the Temple*, *Elders* of the people and *Soldiers*, who all came in combination and covenant to ſurpriſe him, *his Diſciples fled*; and *John* the Evangeliſt, who with grief and an over-running fancy had forgot to lay aſide his upper garment, which in Feſtivals they are uſed to put on, began to make eſcape: but being arreſted by his linen upon his bare body, he was forced to leave that behind him, that himſelf might eſcape his Maſter's danger, for now was verified the prophetical ſaying, *I will ſmite the Shepherd, and the ſheep ſhall be ſcattered; but Peter followed afar off:* and the greatneſs of *John*'s love, when he had maſtered the firſt inconſiderations of his fear, made him to return a while after into the High-prieſt's Hall.

23. *Jeſus* was *firſt led to Annas* who was the Prince of the Sanhedrim, and had cogniſance of Prophets and publick Doctrines; who therefore *enquired of Jeſus concerning his Diſciples and his Diſcipline.* But he anſwered, that his Doctrine had been publick or popular, that he never taught in Conventicles; and therefore referred him to the teſtimony of all the people. For which free anſwer, *a ſervant ſtanding by ſmote him on the face:* and *Jeſus* meekly aſked him what evil he had done? But *Annas* without the Seventy Aſſeſſours could judge nothing, and therefore *ſent him bound to Caiaphas, who was High-prieſt that year*, Preſident of the Rites of the Temple; as the other High-prieſt was of the great Council. Thither *Peter* came, and had admiſſion by the means of *another Diſciple*, ſuppoſed to be *John*, who having ſold his poſſeſſions in *Galilee* to *Caiaphas*, came and dwelt near mount *Sion*; but was by intervention of that bargain made *known to the High-Prieſt*, and *brought Peter into the houſe.* Where when *Peter* was challenged three times by the ſervants to be a *Galilæan*, and of *Jeſus*'s family, he *denyed* and *forſwore* it; till *Jeſus*, *looking back*, re-minded him of his prediction, and the foulneſs of the crime; *and the Cock crew*, for it was now the ſecond cock-crowing after ten of the clock in the fourth Watch. *And Peter went out, and wept bitterly*, that he might cleanſe his Soul, waſhing off the foul ſtains he had contracted in his ſhamefull Perjury and Denying of his Lord. And it is reported of the ſame holy perſon that ever after, when he heard the cock crow, he wept, remembring the old inſtrument of his Converſion, and his own unworthineſs, for which he never ceaſed to do actions of ſorrow and ſharp Repentance.

Arſenius *in Vitis Pp.*

24. On the morning the Council was to aſſemble; and whilſt *Jeſus* was detained in expectation of it, the ſervants *mocked him*, and did all actions of affront and ignoble deſpite to his Sacred head: and becauſe the queſtion was whether he were a Prophet *they covered his eyes and ſmote him* in deriſion, calling on him to *propheſie*

who ſmote him. But *in the Morning, when the high-prieſts and Rulers of the people were aſſembled, they ſought falſe witneſs againſt Jeſus*; *but found none* to purpoſe: they railed boldly, and could prove nothing: they accuſed vehemently, and the allegations were of ſuch things as were no crimes; and the greateſt article which the united diligence of all their malice could pretend, was, that *he ſaid he would deſtroy the Temple, and in three days build it up again.* But *Jeſus neither anſwered* this nor any other of their vainer allegations; for *the witneſſes* deſtroyed each others teſtimony by their *diſagreeing*: till at laſt *Caiaphas*, who, to verifie his Prophecy, and to ſatisfie his Ambition, and to bait his Envy, was furiouſly determined *Jeſus* ſhould die, *adjures him by the living God to ſay whether he were the CHRIST, the Son of the living God. Jeſus* knew his deſign to be an inquiſition of death, not of Piety or Curioſity: yet, becauſe *his hour was* now *come*, he openly affirmed it, without any expedient to elude the high prieſt's malice, or to decline the queſtion.

25. When *Caiaphas* heard the ſaying, he accuſed *Jeſus* of *Blaſphemy*, and pretended an apprehenſion ſo tragical, that he overacted his wonder and feigned deteſtation; for *he rent his garments*, (which was the interjection of the Country, and cuſtom of the Nation, but forbidden to the High-prieſt,) and called preſently to ſentence. And, as it was agreed before hand, *they all condemned him as guilty of death*, and as far as they had power, inflicted it: for they *beat him with their fiſts, ſmote him with the palms of their hands, ſpit upon him*, and abuſed him beyond the licence of enraged Tyrants. When *Judas* heard that they had paſſed the final and decretory ſentence of death upon his Lord, he, who thought not it would have gone ſo far, *repented him* to have been an inſtrument of ſo damnable a machination, and came and *brought the ſilver* which they gave him for hire, *threw it in amongſt them, and ſaid, I have ſinned in betraying the innocent bloud.* But they, incurious of thoſe Hell-torments *Judas* felt within him, becauſe their own fires burned not yet, diſmiſſed him, and upon conſultation *bought* with the money *a field to bury ſtrangers in.* And *Judas went and hanged himſelf:* and the Judgment was made more notorious, and eminent by an unuſual accident at ſuch deaths, for he ſo ſwelled, that *he burſt, and his bowels guſhed out.* But the *Greek* Scholiaſt and ſome * others report out of *Papias*, S. *John's* Scholar, that *Judas* fell from the Fig-tree on which he hanged, before he was quite dead, and ſurvived his attempt ſome while, being ſo ſad a ſpectacle of deformity, and pain, and a prodigious tumour, that his plague was deplorable, and highly miſerable; till at laſt he burſt in the very ſubſtance of his Trunk, as being extended beyond the poſſibilities and Capacities of nature.

26. But the High-prieſt had given *Jeſus* over to the Secular power, and carried him to *Pilate*, to be put to death by his ſentence and military power. But coming thither, they *would not enter into the Judgment-hall*, becauſe of the Feaſt; but *Pilate* met them, and, willing to decline the buſineſs, bid them *judge him according to their own Law.* They replied, *it was not lawfull for them to put any man to death*; meaning, during the ſeven days of unleavened bread: (as appears in the inſtance of *Herod*, who detained *Peter* in priſon, intending after *Eaſter* to bring him out to the people.) And their malice was reſtleſs, till the Sentence they had paſſed were put in execution. Others thinking that all the right of inflicting capital puniſhments was taken from the Nation by the *Romans*. And * *Joſephus* writes, that when *Ananias* their High-prieſt had by a Council of the *Jews* condemned S. *James* the Brother of our lord, and put him to death, without the conſent of the *Roman* Preſident, he was deprived of his Prieſthood. But becauſe *Pilate* (who either by common right, or at that time, was the Judge of capital inflictions) was averſe from intermeddling in the condemnation of an innocent perſon, they attempted him with excellent craft: For knowing that *Pilate* was a great ſervant of the *Roman* Greatneſs, and a hater of the Sect of the *Galilæans*, the High-prieſt accuſed *Jeſus*, that he was of that Sect, that he *denied paying tribute to Cæſar*, that he *called himſelf King.* Concerning which when *Pilate* interrogated *Jeſus*, he anſwered that *his Kingdom was not of this world.* And *Pilate*, thinking he had nothing to doe with the other, came forth again, and gave teſtimony, that *he found nothing worthy of death in Jeſus.* But hearing that he was a *Galilæan*, and of *Herod's Juriſdiction*, *Pilate ſent him to Herod, who was at Jeruſalem* at the Feaſt. *And Herod was glad, becauſe he had heard much of him*, and ſince his return from *Rome had deſired to ſee him*, but could not, by reaſon of his own avocations, and the ambulatory life of *Chriſt*; *and now he hoped to ſee a Miracle done by him*, of whom he had heard ſo many. But the event of this was, that *Jeſus* did there no Miracle; *Herod's ſouldiers ſet him at nought, and mocked him. And that day Herod was reconciled to Pilate.* And *Jeſus was ſent back arrayed in* a white and ſplendid garment: which though poſſibly it might be

* Euthem. *in* 26. *Matt.* Cedren. *in compend.* Oecumen. *in c.* 1. *Act* Juvencus *hiſt. Evang. l.* 4. Beda *de Locis ſanct. c.* 4.

S. Aug. *tract.* 114. *in Joan.* Cyril. *in Joan* *in Joan.* Am- *l.* 12. *c.* 16. Chryſ. *hom.* 12. broſ. *ſerm. de.* *Calend Januar* *l* 20.

* *Antiq. c.* 8.

Joſeph. *l.* 16. *c.* 14. *Idem in vita ſua.*

intended for deriſion, yet was a ſymbol of Innocence, condemned perſons uſually being arrayed in blacks. And when *Pilate* had again examined him, *Jeſus, meek as a lamb, and as a ſheep before the ſhearers, opened not his mouth : inſomuch that Pilate wondred*, perceiving the greateſt Innocence of the man, by not offering to excuſe or leſſen any thing. For though *Pilate had power to releaſe him, or crucifie him*; yet his contempt of death was in juſt proportion to his Innocence : which alſo *Pilate* concealed not, but publiſhed *Jeſus*'s Innocence by *Herod*'s and his own ſentence; to the great regret of the Rulers, who, like ravening wolves, thirſted for a draught of bloud, and to devour the morning prey.

27. But *Pilate* hoped to prevail upon the Rulers, by making it a favour from them to *Jeſus*, and an indulgence from him to the Nation, to ſet him free. For oftentimes even Malice it ſelf is driven out by the Devil of Self-love, and ſo we may be acknowledged the authors of a ſafety, we are content to reſcue a man even from our own ſelves. *Pilate* therefore offered that, according to the *cuſtom* of the Nation, *Jeſus* ſhould be *releaſed* for the honour of the preſent *Feſtival*, and as a donative to the People. But the ſpirit of Malice was here the more prevalent, and they deſired that *Barabbas, a Murtherer, a Thief,* and *a ſeditious perſon*, ſhould be exchanged for him. Then *Pilate* caſting about all ways to acquit *Jeſus* of puniſhment, and himſelf of guilt, offered to *ſcourge him, and let him go*; hoping that a leſſer draught of bloud might ſtop the furies and rabidneſs of their paſſion, without their burſting with a river of his beſt and vital liquour. But theſe leeches would not ſo let go; *they cry out, Crucifie him:* and to engage him finally, they told him, *if he did let this man go, he was no friend to Cæſar.*

28. But *Pilate* called for *water, and waſhed his hands*, to demonſtrate his own unwillingneſs, and to reject and tranſmit the guilt upon them; who took it on them as greedily as they ſucked the bloud: *they cried out, His bloud be on us and our Children.* As *Pilate* was going to give ſentence, *his Wife*, being *troubled in her dreams, ſent*, with the earneſtneſs and paſſion of a Woman, that he ſhould *have nothing to do with that juſt Perſon.* But he was engaged: *Cæſar* and *Jeſus*, God and the King, did ſeem to have different intereſts; or at leaſt he was threatned into that opinion : and *Pilate* though he was ſatisfied it was but Calumny and Malice, yet he was loth to venture upon his anſwer at *Rome*, in caſe the High-prieſt ſhould have accuſed him. For no man knows whether the intereſt or the miſtake of his Judge may caſt the ſentence; and who-ever is accuſed ſtrongly is never thought intirely innocent. And therefore, not onely againſt the Divine Laws, but againſt the *Roman* too, he condemned an innocent perſon upon objections notoriouſly malicious: he adjudged him to a death which was only due to publick Thieves and Homicides, (crimes with which he was not charg'd,) upon a pretence of Blaſphemy, of which he ſtood accuſed, but not convicted, and for which by the *Jewiſh* Law he ſhould have been ſtoned, if found guilty. And this he did put into preſent execution, againſt the *Tiberian* Law, which about twelve years before decreed in favour of condemned perſons, that after ſentence execution ſhould be deferred ten days. Sueton. *in Tiberio, c.* 75. Dio *Rom. Hiſt. l.* 57.

Sub Tiberio & Druſo Coſſ. Corruptus autem eſt codex Epiſt. Sidonii, *qui ait, Nunc, ex vetere S C. Tiberiano, triginta dierum vitam poſt ſententiam trahit.*

29. And now was the Holy Lamb to bleed. Firſt therefore *Pilate's* ſoldiers *array him in a* Kingly *robe, put a reed in his hand* for a Scepter, *plait a Crown of thorns and put it on his head*; *they bow the knee, and mock him*; *they ſmite him* with his phantaſtick Scepter, and in ſtead of tribute, pay him with *blows* and *ſpittings upon his* holy *head.* And when they had emptied the whole ſtock of poiſonous contempt, *they diveſt him of the robes* of mockery, *and put him on his own :* they lead him to a pillar, and bind him faſt, and *ſcourge him* with whips, a puniſhment that Slaves only did uſe to ſuffer (free perſons being in certain caſes beaten with rods and clubs;) that they might add a new ſcorn to his afflictions, and make his ſorrows like their own guilt, vaſt and mountainous. After which, *Barabbas* being *ſet free, Pilate delivered Jeſus to be crucified.* *Lib Inſervorum D. de pænis. Lib Levia, D. de accuſ.*

30. The Soldiers therefore having framed a *Croſs* ſad and heavy, laid it upon *Jeſus*'s ſhoulders, (who, like *Iſaac*, bore the wood with which he was to be ſacrificed himſelf;) and they drove him out to *Crucifixion*, who was ſcarce able to ſtand under that load. It is generally ſuppoſed that *Jeſus* bore the whole Tree, that is, both the parts of his Croſs; but to him that conſiders it, it will ſeem impoſſible: and therefore it is more likely, and agreeable to the old manner of crucifying Malefactors, that *Jeſus* *Lignum tranſverſum ſolùm portavit Jeſus, ſcil. Patibulum, ad locum ubi*

Crux ſcil. lignum oblongum, terrâ defixum ſtetit. Sic Plautus, *Patibulum ferant per urbem, & cruci affigantur. Malè ergò pictores hodierni pingunt Jeſum, bajulantem utrumque lignum ſcil.* Lipſius, *tract. De ſupplicio Crucis.*

only carried the croſs-part; the body of it being upon the place either already fixed, or prepared for its ſtation. Even that leſſer part was grievous and intolerable to his tender, virginal and weakned body: and when he fainted, *they compell Simon a Cyrenian* to help him. *A great* and a mixt *multitude followed Jeſus to Golgotha*, the Charnel-houſe of the City, and the place of Execution. But the *Women wept* with bitter exclamations; and their ſadneſs was increaſed by the ſad predictions *Jeſus* then made of their future miſery, ſaying, *Ye daughters of Jeruſalem, weep not for me, but weep for your ſelves and for your children. For the time ſhall come that men ſhall ſay, Bleſſed are the barren that never bare, and the paps that never gave ſuck.* For *they ſhall call on the hills to cover them, and on the mountains to fall upon them*; that by a ſudden ruine they may eſcape the lingring calamities of famine and fear, and the horrour of a thouſand deaths.

31. *When Jeſus was come to Golgotha*, a place in the mount of *Calvary*, (where, according to the tradition of the (*a*) Ancients, *Adam* was buried, and where (*b*) *Abraham* made an Altar for the ſacrifice of his Son,) by the piety of his Diſciples, and (it is probable) of thoſe good women which did uſe to miniſter to him, there was provided *wine mingled with myrrh*; which among the *Levantines* is an (*c*) excellent and pleaſant mixture, and ſuch as the piety and indulgence of the nations uſed to adminiſter to condemned perſons. But *Jeſus*, who by voluntary ſuſception did chuſe to ſuffer our pains, refuſed that refreſhment which the piety of the women preſented to him. The ſoldiers, having ſtripp'd him, nail'd him to the Croſs with * four nails, and *divided his Mantle into four parts*, giving *to each ſoldier a part*; but for *his Coat*, becauſe it would be ſpoiled if parted, *it being* weaved without *ſeam, they caſt lots for it.*

Εἰσόκε χῶρον ἵκανε σατιζομένοιο Κρανίου,
Ἀδὰμ πρωτογόνοιο φερώνυμον ἄντυγι κόρσης.
Nonnus *in Joan.*

Golgotha locus eſt capitis, Calvaria quondam,
Lingua paterna prior ſic illum nomine dixit.
Hic hominem primum ſuſcepimus eſſe ſepultum:
Hic medium terræ eſt——

(a) Tertul. *l.* 2 *contra Marcion.* Origen *tract.* 35. *in Matt.* Baſil. *in Levit. c.* 5. Athan. *de Paſſ. & cruce, & ferè omnes Pp. unico excepto* Hieronymo, *in epiſt. ad Epheſ. c.* 5 *& in c.* 27. *Matth.*

(b) S. Aug. *Serm.* 71. *de Tempore.*

(c) Plin. *Nat. hiſt. l.* 14. *c.* 13. Athenæus, *l* 11. *c* 30.

Si calidum potas, ardenti myrrha Falerno
Convenit, & melior fit ſapor indè mero.
Martial. *l.* 14.

* *Ego dabo ei talentum primus qui in crucem excurrerit: Sed eâ lege, ut affigantur bis pedes, bis brachia.* Plaut. *Moſtel.*

32. Now *Pilate* had cauſed *a Title*, containing the cauſe of his death, to be *ſuperſcribed* on a Table *in Latin, Greek and Hebrew*; the *Hebrew* being firſt, the *Greek* next, and the *Latin* next to the Holy Body; but all written after the *Jewiſh* manner, from the right hand to the left; for ſo the Title is ſhewn in the Church of *Santa Croce* in *Rome*, the *Latin* letters being to be read as if it were *Hebrew*: the reaſon of which I could never find ſufficiently diſcovered, unleſs it were to make it more legible to the *Jews*, who by converſing with the *Romans* began to underſtand a little *Latin*. The Title was, *JESUS OF NAZARETH, KING OF THE JEWS.* But the Phariſees would have it altered, and, *that he ſaid he was King of the Jews.* But *Pilate* out of wilfulneſs, or to do deſpite to the Nation, or in honour to *Jeſus*, whom he knew to be a *juſt perſon*, or being over-ruled by Divine Providence, refuſed to alter it. *And there were crucified with Jeſus two Thieves, Jeſus* being *in the midſt*, according to the Prophecy, *He was reckoned with the tranſgreſſours.* Then *Jeſus* prayed for his Perſecutours: *Father, forgive them, for they know not what they do.* But while *Jeſus* was full of pain and charity, and was praying and dying for his Enemies, *the Rulers* of the *Jews mocked* him, upbraiding him with the good works he did, and the expreſſes of his power, *ſaying, He ſaved others, himſelf he cannot ſave*; others ſaying, *Let him come down from the Croſs, if he be the King of the Jews, and we will believe in him:* and others, according as their Malice was determined by fancy and occaſion, added weight and ſcorn to his pains; and of the two *Malefactours* that were crucified with him, *one reviled him, ſaying, If thou be the CHRIST, ſave thy ſelf and us.* And thus far the Devil prevailed, undoing himſelf in riddle, provoking men to do deſpite to *Chriſt*, and to heighten his Paſſion out of hatred to him; and yet doing and promoting that which was the ruine of all his own Kingdom and potent miſchiefs: like the * *Jew* who in indignation againſt *Mercury* threw ſtones at his Image, and yet was by his Superiour judged idolatrous, that being the manner of doing honour to the Idol among the Gentiles. But then *Chriſt*, who had upon the Croſs prayed for his enemies, and was heard of God in all that he deſired, felt now the beginnings of ſucceſs. For the other Thief, whom the preſent pains and circumſtances of *Jeſus*'s Paſſion had ſoftened and made believing, *reproved* his fellow for *not fearing God*; confeſſed that this death happened *to them deſervedly* but *to Jeſus cauſeleſly*: and then prayed to *Jeſus, Lord, remember me when thou comeſt into thy Kingdom.* Which combination of pious acts and miraculous Converſion *Jeſus* entertained with a ſpeedy promiſe of a very great felicity, promiſing that upon *that very day he ſhould be with him in Paradiſe.*

Proconſulis tabella ſententia eſt, quæ ſemel lecta, neque augeri literâ unâ, neque minui poteſt; ſed utcunque recitata, ità Provinciæ inſtrumento refertur. Apul. 1. *l. Florid.*

* *R.* Manaſſes. *Vid.* Dionyſ. Voſſium *in annot. ad Rab. R.* Maimon.

33. *Now there were ſtanding by the Croſs the Mother of Jeſus and her Siſter, and Mary Magdalen and John.* And *Jeſus* being upon his Death-bed, although he had no temporal eſtate to beſtow, yet he would make proviſion for his Mother, who, being a Widow, and now childleſs, was likely to be expoſed to neceſſity and want: and therefore he did arrogate *John* the beloved Diſciple into *Mary*'s kindred, making him to be her adopted Son, and her to be his Mother, by fiction of Law: *Woman, behold thy Son*; and, *Man, behold thy Mother. And from that time* forward *John took her home to his own houſe*, which he had near mount *Sion*, after he had ſold his inheritance in *Galilee* to the High-prieſt.

34. While theſe things were doing, the whole frame of Nature ſeemed to be diſſolved and out of order, while their LORD and Creatour ſuffered. For *the Sun was* ſo *darkned* that the Stars appeared; and the Eclipſe was prodigious in the manner as well as in degree, becauſe the Moon was not then in Conjunction, but full: and it was noted by *Phlegon*, the freed man of the Emperour *Hadrian*, by *Lucian* out of the Acts of the *Gauls*, and *Dionyſius* while he was yet a Heathen, excellent Scholars all, great Hiſtorians and Philoſophers; who alſo noted the day of the week and hour of the day, agreeing with the circumſtances of the Croſs. For the Sun hid his head from beholding ſuch a Prodigy of ſin and ſadneſs, and provided a veil for the nakedneſs of *Jeſus*, that the women might be preſent, and himſelf die, with modeſty.

Origen. *cont. Celſ. l* 2. Tertul *Apolog* Lucian. *in actis ſui Mart* Auguſt. *ep.* 80. *ad Heſychium.* Suidas *in Vita Dionyſ. ait eum dixiſſe, Aut Deus patitur, aut patienti compatitur: & hac de cauſa Athenienſes erexiſſe aram* ἀγνώϛῳ Θεῷ *aiunt quidam.*

35. The Eclipſe and the Paſſion began *at the ſixth hour*, and endured *till the ninth*; about which time *Jeſus*, being tormented with the unſufferable load of his Father's wrath due for our ſins, and wearied with pains and heavineſs, *cried out, My God, my God, why haſt thou forſaken me?* and, as it is thought, repeated the whole Two and Twentieth Pſalm, which is an admirable Narrative of the Paſſion, full of Prayer and ſadneſs, and deſcription of his pains at firſt, and of Euchariſt and joy and prophecy at the laſt. But theſe firſt words, which it is certain and recorded that he ſpake, were in a language of it ſelf, or elſe by reaſon of diſtance, not underſtood; for they thought he had *called for Elias* to take him down from the Croſs. Then *Jeſus*, being in the agonies of a high Fever, *ſaid, I thirſt. And one ran, and filled a ſponge with vinegar, wrapping it with hyſſop, and put it on a reed*, that he might *drink*. The *Vinegar* and the *Sponge* were in Executions of condemned perſons ſet to ſtop the too violent iſſues of bloud, and to prolong the death: but were exhibited to him in ſcorn; *mingled with gall*, to make the mixture more horrid and ungentle. But *Jeſus taſted it* only, and *refuſed the draught*. And now knowing that the Prophecies were fulfilled, his Father's wrath appeaſed, and his torments ſatisfactory, he ſaid, *It is finiſhed: and crying with a loud voice, Father, into thy hands I commend my ſpirit, he bowed his head, and yielded up his ſpirit* into the hands of God, and died, haſtning to his Father's glories. Thus did this glorious Sun ſet in a ſad and clouded Weſt, running ſpeedily to ſhine in the other World.

Plin. *Nat. hiſt. l.* 31. *c.* 11. *Veteres Spongiæ conglutinant vulnera.* Tertul. *de Spect. c.* 25. *Poterit & de miſericordia moveri defixus in morſus uncorum, & ſpongias retiariorum.*

36. Then *was the veil of the Temple*, which ſeparated the ſecret *Moſaick* Rites from the eyes of the people, *rent in the midſt from the top to the bottom*; and the Angels, Preſidents of the Temple, called to each other to depart from their ſeats; and ſo great *an Earthquake* happened, that *the rocks did rend*, the mountains trembled, *the graves opened, and the bodies of dead perſons aroſe, walking* from their cœmeteries *to the Holy City, and appeared unto many.* And ſo great apprehenſions and amazements happened to them all that ſtood by, that they *departed, ſmiting their breaſts with* ſorrow and *fear*. And *the Centurion* that miniſtred at the execution *ſaid, Certainly this was the Son of God*; and he became a Diſciple, renouncing his military employment, and died a Martyr.

S. Hieron *ep.* 150. *q.* 8.

Apud Metaph *die* 16. *Octob.*

37. But becauſe the next day was the *Jews Sabbath*, and a Paſchal Feſtival beſides, the *Jews* haſtned that the bodies ſhould be taken from the Croſs; and therefore ſent to *Pilate* to haſten their death by *breaking their legs, that* * before Sun-ſet *they might be taken away*, according to the Commandment, and *be buried. The ſouldiers* therefore *came, and brake the legs of the two Thieves; but eſpying*, and wondring, *that Jeſus was already dead, they brake not his legs:* for *the Scripture foretold, that a bone of him ſhould not be broken. But a ſouldier with his lance pierced his ſide, and immediately there ſtreamed out* two rivulets of *Water and Bloud*. But the Holy Virgin-Mother, (whoſe *Soul* during this whole Paſſion *was pierced with a ſword* and ſharper ſorrows, though ſhe was ſupported by the comforts of Faith, and thoſe

In hac ipſa genuum commiſſura quædam buccarum inanitas eſt, quâ perfoſſâ, ceu jugulo, ſpiritus aufugit. Plin. *l.* 11. *c* 45. *Vide* Lactant. *l.*1.*c* 26. Cic. *pro Roſc.* * Philo *de Leg ſpecial* *Deut.* 21.

thoſe holy Predictions of his Reſurrection and future glories, which *Mary* had laid up in ſtore againſt this great day of expence,) now that ſhe ſaw her Holy Son had ſuffered all that our neceſſities and their malice could require or inflict, cauſed certain miniſters, with whom ſhe joyned, to take her dead Son from the Croſs: whoſe Body when ſhe once got free from the nails, ſhe kiſſed, and embraced with entertainments of the neareſt vicinity that could be expreſſed by a perſon that was holy and ſad, and a Mother weeping for her dead Son.

38. But ſhe was highly ſatisfied with her own meditations, that now that great Myſtery determined by Divine Predeſtination before the beginning of all Ages was fulfilled in her Son; and the Paſſion, that muſt needs be, was accompliſhed. She therefore firſt bathes his cold body with her warm tears, and makes clean the ſurface of the wounds, and delivering a winding-napkin to *Joſeph* of *Arimathea*, gave to him in charge to enwrap the Body and embalm it, to compoſe it to the grave, and do it all the rites of Funeral; having firſt exhorted him to a publick confeſſion of what he was privately till now. And he obeyed the counſel of ſo excellent a perſon, and ventured upon the diſpleaſure of the *Jewiſh* Rulers, and *went confidently to Pilate, and begged the Body of Jeſus.* And *Pilate gave him* the power of *it.*

Metaphr. *Auguſt.* 15.

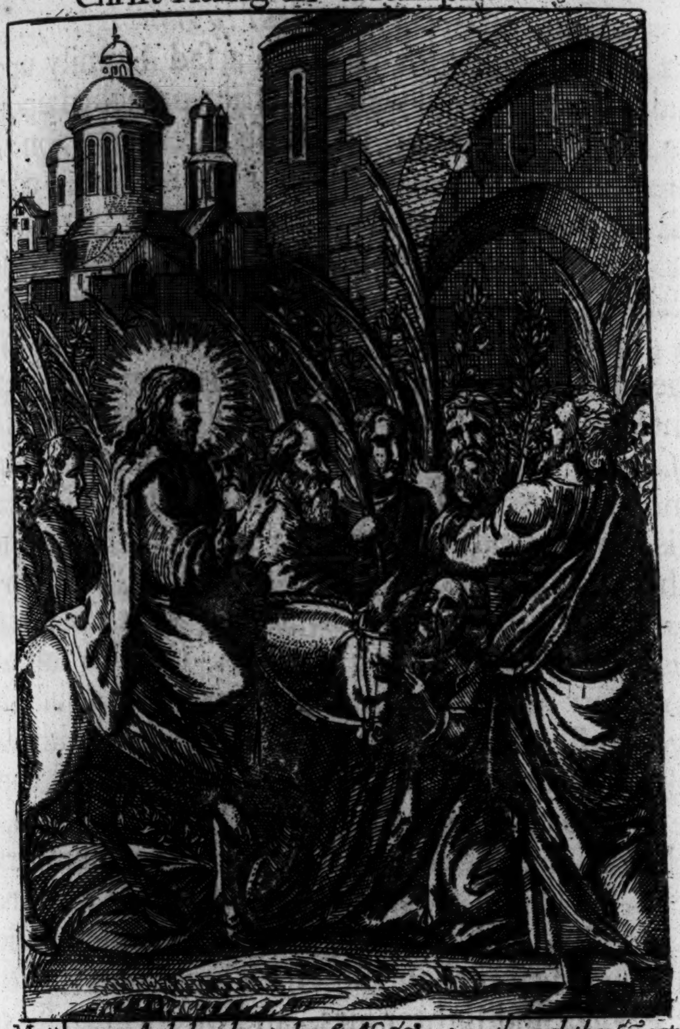
39. *Joſeph therefore takes the Body, binds his Face with a napkin,* waſhes the Body, anoints it with ointment, enwraps it in a compoſition of *myrrh and aloes*, and *puts it into a new tomb which he for himſelf had hewn out of a rock:* (it not being lawfull among the *Jews* to interr a condemned perſon in the common cœmeteries:) for all theſe circumſtances were in *the Jews manner of burying.* But when the Sun was ſet, *the chief Prieſts and Phariſees went to Pilate, telling him that Jeſus, whilſt he was living, foretold his own Reſurrection upon the third day*; and *leſt his Diſciples ſhould come and ſteal the body, and ſay he was riſen from the dead,* deſired that *the ſepulcre might be ſecured* againſt the danger of any ſuch Impoſtor. *Pilate* gave them leave to do their pleaſure, even to the ſatisfaction of their ſmalleſt ſcruples. They therefore *ſealed the grave, rolled a great ſtone at the mouth of it,* and, as an ancient tradition ſays, bound it about with labels of iron, and *ſet a watch* of ſouldiers; as if they had intended to have made it ſurer than the decrees of Fate, or the never failing laws of Nature.

Beda *de Locis ſanctis cap* 2.
Niceph. *l.* 1. *c* 32.

Ad SECT XV.

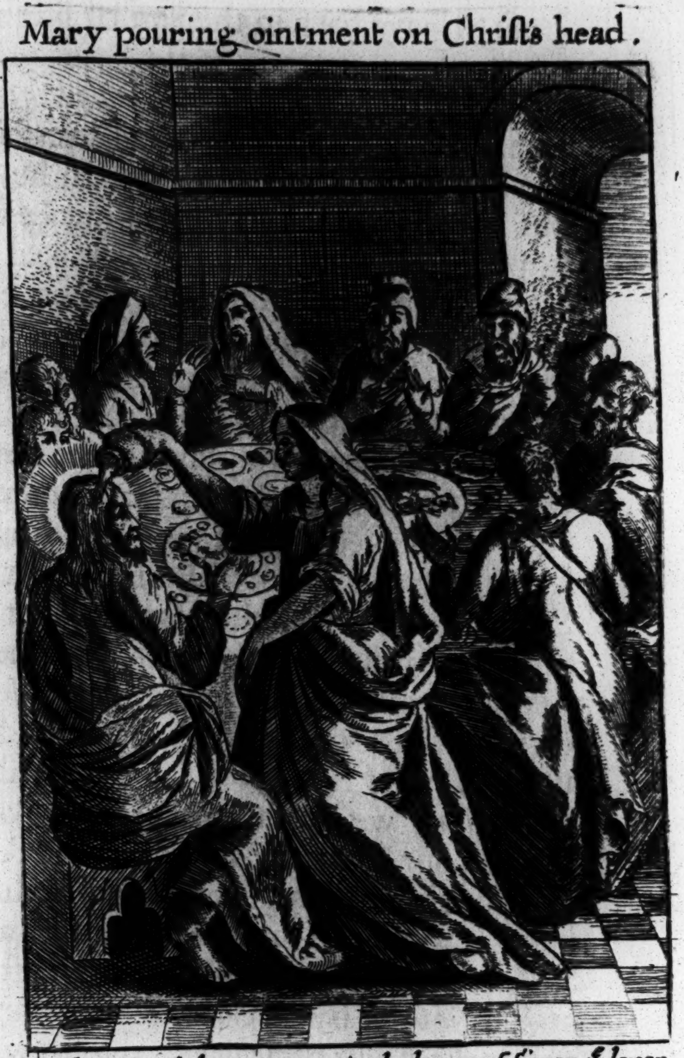
Conſiderations of ſome preparatory Accidents before the entrance of JESUS into his Paſſion.

Chriſt riding in triumph.



Math. 21.7. *And they brought yͤ Aſs, & put on their clothes, & set him thereon; and a very great multitude spread their garments, others cut down branches from yͤ trees, & strawed them in yͤ way. And the multitude yͭ went before, and yͭ followed after, cried, Hoſannah, etc.*

Mary pouring ointment on Chriſt's head.



Mark. 14. 3. *As he sat at meat in the house of Simon yͤ leper, there came a woman having an Alabaſter-box of ointment very pretious, & poured it on his head. And Jesus ſaid, let hir alone ſhe is come aforehand to anoint my body to yͤ burying.*

1. HE that hath obſerved the Story of the Life of *Jeſus* cannot but ſee it all the way to be ſtrewed with thorns and ſharp-pointed ſtones; and although by the kiſſes of his feet they became precious and ſalutary, yet they procured to him ſorrow and diſeaſe. *It was meat and drink to him to do his Father's will*; but it was *bread of affliction*, and *rivers of tears to drink:* and for theſe he thirſted like the Earth after the cool ſtream. For ſo great was his Perfection, ſo exact the conformity of his Will, ſo abſolute the ſubordination of his inferiour Faculties to the infinite Love of God, which ſate Regent in the Court of his Will and Underſtanding, that in this election of accidents he never conſidered the taſte, but the Goodneſs; never diſtinguiſhed ſweet from bitter, but Duty and Piety always prepared his table. And therefore now knowing that his time determined by the Father was nigh, he haſtened up to *Jeruſalem*. *He went before* his Diſciples, ſaith S. *Mark, and they followed him trembling and amazed:* and yet before that, even then when his brethren obſerved he had a deſign of publication of himſelf, he ſuffered them *to go before him*, and *went up as it were in ſecret*. For ſo we are invited to Martyrdom, and ſuffering in a Chriſtian cauſe, by ſo great an Example: the Holy *Jeſus* is gone before us, and it were a holy contention to ſtrive whoſe zeal were forwardeſt in the deſigns of Humiliation and Self-denial. But it were alſo well, if in doing our ſelves ſecular advantage, and promoting our worldly intereſt, we ſhould follow him, who was ever more diſtant from receiving honours, than from receiving a painfull death. Thoſe affections which dwell in ſadneſs, and are married to grief, and lie at the foot of the Croſs, and trace the ſad ſteps of *Jeſus*, have the wiſdom of recollection,

lection, the tempers of ſobriety, and are the beſt imitations of *Jeſus*, and ſecurities againſt the levity of a diſperſed and a vain ſpirit. This was intimated by many of the Diſciples of *Jeſus* in the days of the Spirit, and when they had *taſted of the good word of God, and the powers of the world to come:* for then we find many ambitious of Martyrdom, and that have laid ſtratagems and deſigns by unuſual deaths to get a Crown. The Soul of *S. Laurence* was ſo ſcorched with ardent deſires of dying for his Lord, that he accounted the coals of his Grid-iron but as a Julep or the aſperſion of cold water to refreſh his Soul; they were chill as the *Alpine* ſnows in reſpect of the heats of his diviner flames. And if theſe leſſer Stars ſhine ſo brightly and burn ſo warmly, what heat of love may we ſuppoſe to have been in the Sun of Righteouſneſs? If they went faſt toward the Crown of Martyrdom, yet we know that the Holy *Jeſus went before* them all. No wonder that *he cometh forth as a Bridegroom from his Chamber, and rejoyceth as a giant to run his courſe.*

2. When the Diſciples had overtaken *Jeſus*, he begins to them a ſad Homily upon the old Text of Suffering, which he had well-nigh for a year together preached upon: but becauſe it was an unpleaſing Leſſon, ſo contradictory to thoſe intereſts upon the hopes of which they had entertained themſelves, and ſpent all their deſires, they could by no means underſtand it. For an underſtanding prepoſſeſſed with a fancy, or an unhandſome principle, conſtrues all other notions to the ſenſe of the firſt; and whatſoover contradicts it, we think it an objection, and that we are bound to anſwer it. But now that it concerned *Chriſt* to ſpeak ſo plainly, that his Diſciples by what was to happen within five or ſix days might not be ſcandalized, or believe it happened to *Jeſus* without his knowledge and voluntary entertainment, he tells them of his Sufferings to be accompliſhed in this journey to *Jeruſalem.* And here the Diſciples ſhewed themſelves to be but men, full of paſſion and indiſcreet affection; and the bold *Galilæan*, S. *Peter*, took the boldneſs to dehort his Maſter from ſo great an infelicity; and met with a reprehenſion ſo great, that neither the Scribes, nor the Phariſees, nor *Herod* himſelf ever met with its parallel: *Jeſus* called him *Satan*; meaning, that no greater contradictions can be offered to the deſigns of God and his Holy Son, than to diſſuade us from Suffering. And if we underſtood how great are the advantages of a ſuffering condition, we ſhould think all our daggers gilt, and our pavements ſtrewed with Roſes, and our Halters ſilken, and the Rack an inſtrument of pleaſure, and be moſt impatient of thoſe temptations which ſeduce us into eaſe, and divorce us from the Croſs, as being oppoſite to our greateſt hopes and moſt perfect deſires. But ſtill this humour of S. *Peter*'s imperfection abides amongſt us. He that breaks off the yoke of Obedience, and unties the bands of Diſcipline, and preaches a cheap Religion, and preſents Heaven in the midſt of flowers, and ſtrews Carpets ſofter than the *Aſian* luxury in the way, and ſets the ſongs of *Sion* to the tunes of *Perſian* and lighter airs, and offers great liberty of living, and bondage under affection and ſins, and reconciles Eternity with the preſent enjoyment, he ſhall have his Schools filled with Diſciples: but he that preaches the Croſs, and the ſeverities of Chriſtianity, and the ſtrictneſſes of a holy life, ſhall have the lot of his Bleſſed Lord, he ſhall be thought ill of, and deſerted.

3. Our Bleſſed Lord, five days before his Paſſion, ſent his Diſciples to a village to borrow an Aſs that he might ride in triumph to *Jeruſalem:* he had none of his own, but yet he who was ſo dear to God could not want what was to ſupply his needs. It may be God hath laid up our portion in the repoſitories of other men, and means to furniſh us from their tables, to feed us from their granaries, and that their ward-robe ſhall cloath us: for it is all one to him to make a Fiſh bring us money, or a Crow to bring us meat, or the ſtable of our neighbour to furniſh our needs of Beaſts. If he brings it to thy need as thou wanteſt it, thou haſt all the good in the uſe of the Creature which the owners can receive: and the horſe which is lent me in charity, does me as much eaſe; and the bread which is given me in alms, feeds me as well, as the other part of it, which the good man that gave me a portion reſerved for his own eating, could do to him. And if we would give God leave to make proviſions for us in the ways of his own chuſing, and not eſtimate our wants by our manner of receiving, being contented that God by any of his own ways will miniſter it to us, we ſhould find our cares eaſed, and our content increaſed, and our thankfulneſs engaged, and all our moderate deſires contented by the ſatisfaction of our needs. For, if God is pleaſed to feed me by my neighbour's charity, there is no other difference, but that God makes me an occaſion of his ghoſtly good, as he is made the occaſion of my temporal. And if we think it diſparagement, we may remember that God conveys more good to him by me, than to me by him. And it is a proud impatience, to refuſe or to be angry with God's proviſions, becauſe he hath not obſerved my circumſtances and ceremonies of election.

4. And now begins that great Triumph in which the Holy *Jeſus* was pleaſed to exalt his Office, and to abaſe his Perſon. He rode like a poor man upon an Aſs, a beaſt of burthen, and the loweſt value, and yet it was not his own; and in that equipage he received the acclamations due to a mighty Prince, to the Son of the eternal King: telling us, that the ſmalneſs of fortune, and the rudeneſs of exteriour habiliments, and a rough wall, are ſometimes the outſides of a great glory; and that when God means to glorify or do honour to a perſon, he needs no help from ſecular advantages. He hides great Riches in Renunciation of the world, and makes great Honour breath forth from the clouds of Humility, and Victory to ariſe from Yielding and the modeſty of departing from our intereſt, and Peace to be the reward of him that ſuffers all the Hoſtilities of Men and Devils. For *Jeſus* in this great Humility of his, gives a great probation that he was the *Meſſias*, and the King of *Sion*; becauſe no other King entred into thoſe gates riding upon an Aſs, and received the honour of *Hoſannah* in that unlikelihood and contradiction of unequal circumſtances.

5. The Bleſſed *Jeſus* had never but two days of Triumph in his life: the one was on his Transfiguration upon mount *Tabor*: the other, this his riding into the Holy City. But that it may appear how little were his joys and preſent exteriour complacencies; in the day of his Transfiguration *Moſes* and *Elias* appeared to him, telling him what great things he was to ſuffer; and in this day of his riding to *Jeruſalem*, he wet the Palms with a dew ſweeter than the moiſtures upon mount *Hermon*, or the drops of Manna. For, to allay the little warmth of a ſpringing joy, he let down a ſhowre of tears, weeping over undone *Jeruſalem* in the day of his triumph, leaving it diſputable whether he felt more joy or ſorrow in the acts of Love. For he triumphed to conſider that the Redemption of the world was ſo near; and wept bitterly that men would not be redeemed: his joy was great, to conſider that himſelf was to ſuffer ſo great ſadneſs for our good; and his ſorrow was very great, to conſider that we would not entertain that Good that he brought and laid before us by his Paſſion. He was in Figure, as his ſervant S. *Paphnutius* was afterwards in letter and true ſtory, *crucified upon Palms*: which indeed was the emblem of a Victory; but yet ſuch as had leaves, ſharp, poinant and vexatious. However, he entred into *Jeruſalem* dreſſed in Gayeties, which yet he placed under his feet: but with ſuch pomps and ſolemnities each Family, according to its proportion, was accuſtomed to bring the Paſchal Lamb to be ſlain for the Paſſover. And it was not an undecent ceremony, that *the Lamb ſlain from the beginning of the world* ſhould be brought to his ſlaughter, with the acknowledgments of a religious ſolemnity, becauſe now that real Good was to be exhibited to the world which thoſe little Paſchal Lambs did but ſignify and repreſent in ſhadow, and that was the true cauſe of all the little joy he had.

Palma eſt victorum, palmæ tu affixus es; ergo Lætus obi, quoniam nonniſi victor obis.

6. And if we conſider what followed, it might ſeem alſo to be a deſign to heighten the dolorouſneſs of his Paſſion. For to deſcend from the greateſt of worldly honours, from the adoration of a GOD, and the acclamations to a King, to the death of a Slave, and the torments of a Croſs, and the diſhonours of a condemned Criminal, were ſo great ſtoopings and vaſt changes, that they gave height, and ſenſe, and excellency to each other. This then ſeemed an excellent glory, but indeed was but an art and inſtrument of grief. For ſuch is the nature of all our Felicities, they end in ſadneſs, and increaſe the ſting of ſorrows, and add moment to them, and cauſe impatience and uncomfortable remembrances. But the griefs of a Chriſtian, whether they be inſtances of Repentance, or parts of Perſecution, or exerciſes of Patience, end in joy and endleſs comfort. Thus *Jeſus*, like a Rainbow, half made of the glories of light, and half of the moiſture of a cloud, half triumph and half ſorrow, entred into that Town where he had done much good to others, and to himſelf received nothing but affronts. Yet his tenderneſs increaſed upon him: and that very journey, which was *Chriſt*'s laſt ſolemn viſit for their recovery, he doubled all the inſtruments of his Mercy and their Converſion. He rode in triumph, the Children ſang *Hoſannah* to him, he cured many diſeaſed perſons, he wept for them, and pitied them, and ſighed out the intimations of a Prayer, and did penance for their ingratitude, and ſtayed all day there, looking about him towards evening, and no man would invite him home; but he was forced to go to *Bethany*, where he was ſure of an hoſpitable entertainment. I think no Chriſtian that reads this but will be full of indignation at the whole City, who for malice or for fear would not or durſt not receive their Saviour into their houſes: and yet we do worſe. For now that he is become our Lord with mightier demonſtrations of his eternal power, we ſuffer him to look round about upon us for months and years together, and poſſibly never entertain him, till our houſe is ready to ruſh upon our heads, and we are going to

unuſual and ſtranger habitations. And yet in the midſt of a populous and mutinous City this great King had ſome good ſubjects, perſons that threw away their own garments, and laid them at the feet of our Lord; that being deveſted of their own, they might be re-inveſted with a robe of his Righteouſneſs, wearing that till it were changed into a ſtole of glory. The very ceremony of their reception of the Lord became ſymbolical to them, and expreſſive of all our Duties.

7. But I conſider that the Bleſſed *Jeſus* had affections no leſs than infinite towards all mankind: and he who wept upon *Jeruſalem*, who had done ſo great deſpite to him, and within five days were to fill up the meaſure of their iniquities, and do an act which all Ages of the World could never repeat in the ſame inſtance, did alſo in the number of his tears reckon our ſins as ſad conſiderations and incentives of his ſorrow. And it would well become us to conſider what great evil we do, when our actions are ſuch as for which our Bleſſed Lord did weep. He who was ſeated in the boſom of Felicity, yet he moiſtned his freſh Laurels upon the day of his Triumph with tears of love and bitter allay. His day of Triumph was a day of Sorrow: and if we would weep for our ſins, that inſtance of Sorrow would be a day of Triumph and Jubilee.

8. From hence the Holy *Jeſus* went to *Bethany*, where he had another manner of reception than at the Holy City. There he ſupped: for his goodly day of Triumph had been with him a faſting-day. And *Mary Magdalen*, who had ſpent one Box of Nard piſtick upon our Lord's feet as a ſacrifice of Euchariſt for her Converſion, now beſtowed another in thankfulneſs for the reſtitution of her Brother *Lazarus* to life, and conſigned her Lord unto his Burial. And here ſhe met with an evil Interpreter: *Judas*, an Apoſtle, one of the Lord's own Family, pretended it had been a better Religion to have given it to the poor. But it was Malice, and the ſpirit either of Envy or Avarice, in him that paſſed that ſentence. For he that ſees a pious action well done, and ſeeks to undervalue it by telling how it might have been better, reproves nothing but his own ſpirit. For a man may do very well, and God would accept it: though to ſay he might have done better, is to ſay only that action was not the moſt perfect and abſolute in its kind. But to be angry at a religious perſon, and without any other pretence but that he might have done better, is ſpiritual Envy: for a pious perſon would have nouriſhed up that infant action by love and praiſe, till it had grown to the moſt perfect and intelligent Piety. But the event of that man gave the Interpretation of his preſent purpoſe: and at the beſt it could be no other than a raſh judgment of the action and intention of a religious, thankfull and holy perſon. But ſhe found her Lord, who was her Beneficiary in this, become her Patron and her Advocate. And hereafter, when we ſhall find the Devil, the great Accuſer of God's Saints, object againſt the Piety and Religion of holy perſons; a cup of cold water ſhall be accepted unto reward, and a good intention heightned to the value of an exteriour expreſſion, and a piece of gum to the equality of an holocauſt, and an action done with great zeal and an intenſe love be acquitted from all its adherent imperfections: *Chriſt* receiving them into himſelf, and being like the Altar of Incenſe, hallowing the very ſmoak, and raiſing it into a flame, and entertaining it into the embraces of the Firmament and the boſom of Heaven. *Chriſt* himſelf, who is the Judge of our actions, is alſo the entertainer and object of our Charity and Duty, and the Advocate of our perſons.

9. *Judas*, who declaimed againſt the woman, made tacit reflections upon his Lord for ſuffering it. And indeed, every obloquy againſt any of *Chriſt's* ſervants is looked on as an arrow ſhot into the heart of *Chriſt* himſelf. And now a Perſecution being begun againſt the Lord within his own Family, another was raiſed againſt him from without. For the chief Prieſts *took crafty counſel againſt Jeſus*, and called a Conſiſtory to contrive *how they might deſtroy him*. And here was the greateſt repreſentment of the goodneſs of God, and the ingratitude of Man, that could be practiſed or underſtood. How often had *Jeſus* poured forth tears for them? how many ſleepleſs nights had he awaked to do them advantage? how many days had he ſpent in Homilies and admirable Viſitations of Mercy and Charity, in caſting out Devils, in curing their ſick, in correcting their delinquencies, in reducing them to the ways of ſecurity and peace, and, that we may uſe the greateſt expreſſion in the world, that is, his own, *in gathering them as an Hen gathereth her Chickens under her wings*, to give them ſtrength, and warmth, and life, and ghoſtly nouriſhment? And the chief Prieſts together with their faction uſe all arts and watch all opportunities to get *Chriſt*, not that they might poſſeſs him, but to deſtroy him: little conſidering that they extinguiſh their own eyes, and deſtroy that ſpring of life which was intended to them for a bliſsfull immortality.

10. And here it was that the Devil ſhewed his promptneſs to furniſh every evil-intended perſon with apt inſtruments to act the very worſt of his intentions. The Devil knew their purpoſes, and the aptneſs and proclivity of *Judas*; and by bringing theſe together he ſerved their preſent deſign, and his own great intendment. The Devil never fails to promote every evil purpoſe: and, except where God's reſtraining grace does intervene and interrupt the opportunity, by interpoſition of different and croſs accidents to ſerve other ends of Providence,no man eaſily is fond of wickedneſs,but he ſhall receive enough to ruine him. Indeed *Nero* and *Julian*,both witty men and powerfull,deſired to have been Magicians,and could not:and although poſſibly the Devil would have correſponded with them, who yet were already his own in all degrees of ſecurity; yet God permitted not that, leſt they might have underſtood new ways of doing deſpite to Martyrs and afflicted Chriſtians. And it concerns us not to tempt God,or invite a forward enemy. For as we are ſure the Devil is ready to promote all vitious deſires, and bring them out to execution; ſo we are not ſure that God will not permit him: and he that deſires to be undone, and cares not to be prevented by God's reſtraining grace, ſhall find his ruine in the folly of his own deſires, and become wretched by his own election. *Judas*, hearing of this Congregation of the Prieſts, went and offered to betray his Lord, and made a Covenant, the Price of which was *Thirty pieces of ſilver*; and he returned.

11. It is not intimated in the Hiſtory of the Life of *Jeſus*, that *Judas* had any Malice againſt the Perſon of *Chriſt*; for when afterwards he ſaw the matter was to end in the death of his Lord, he repented: but a baſe and unworthy ſpirit to Covetouſneſs poſſeſſed him; and the reliques of indignation for miſſing the Price of the Ointment which the holy *Magdalen* had poured upon his feet burnt in his bowels with a ſecret dark melancholick fire, and made an eruption into an act which all Ages of the world could never parallel. They appointed him for hire thirty pieces, and ſome ſay that every piece did in value equal ten ordinary current Deniers: and ſo *Judas* was ſatisfied by receiving the worth of the three hundred pence at which he valued the Nard piſtick. But hereafter let no Chriſtian be aſhamed to be deſpiſed and undervalued; for he will hardly meet ſo great reproach, as to have ſo diſproportioned a price ſet upon his life as was upon the Holy *Jeſus*. S. *Mary Magdalen* thought it not good enough to aneal his ſacred feet: *Judas* thought it a ſufficient price for his head. For Covetouſneſs aims at baſe and low purchaſes; whilſt holy Love is great and comprehenſive as the boſom of Heaven, and aims at nothing that is leſs than infinite. The love of God is a holy fountain, limpid and pure, ſweet and ſalutary, laſting and eternal: the love of Money is a vertiginous pool, ſucking all into it to deſtroy it; it is troubled and uneven, giddy and unſafe, ſerving no end but its own, and that alſo in a reſtleſs and uneaſie motion. The love of God ſpends it ſelf upon him, to receive again the reflexions of grace and benediction: the love of Money ſpends all its deſires upon it ſelf, to purchaſe nothing but unſatisfying inſtruments of exchange, or ſupernumerary proviſions, and ends in diſſatisfaction, and emptineſs of ſpirit, and a bitter curſe. S. *Mary Magdalen* was defended by her Lord againſt calumny, and rewarded with an honourable mention to all Ages of the Church; beſides *unction from above*, which ſhe ſhortly after received to conſign her to crowns and ſcepters: but *Judas* was deſcribed in the Scripture, the Book of life, with the black character of death; he was diſgraced to eternal Ages, and preſently after acted his own tragedy with a ſad and ignoble death.

12. Now, all things being fitted,our Bleſſed Lord ſends two Diſciples to prepare the Paſſeover, that he might fulfill the Law of *Moſes*, and paſs from thence to inſtitutions Evangelical, and then fulfill his Sufferings. *Chriſt* gave them a ſign to guide them to the houſe, *a man bearing a pitcher of water*: by which ſome, that delight in myſtical ſignifications, ſay was typified the Sacrament of Baptiſm: meaning, that although by occaſion of the Paſchal ſolemnity the holy Euchariſt was firſt inſtituted, yet it was afterwards to be applied to practice according to the ſence of this accident; only baptized perſons were apt ſuſcipients of the other more perfective Rite, as the taking nutriment ſuppoſes perſons born into the world, and within the common conditions of humane nature. But in the letter it was an inſtance of the Divine omniſcience, who could pronounce concerning accidents at diſtance as if they were preſent: and yet alſo, like the proviſion of the Colt to ride on, it was an inſtance of Providence, and ſecurity of all God's ſons for their portion of temporals. *Jeſus* had not a Lamb of his own, and poſſibly no money in the bags to buy one: and yet Providence was his guide, and the charity of a good man was his *Providitore*, and he found excellent conveniencies in the entertainments of a hoſpitable good man, as if he had dwelt in *Ahab*'s Ivory-houſe, and had had the riches of *Solomon*, and the meat of his houſhold.

The Paryer.

I.

O Holy King of Sion, *Eternal* Jeſus, *who with great Humility and infinite* Love *didſt enter into the Holy City, riding upon an Aſs, that thou mighteſt verifie the Predictions of the Prophets, and give example of Meekneſs, and of the gentle and paternal Government which the Eternal Father laid upon thy ſhoulders; be pleaſed, deareſt Lord, to enter into my Soul with Triumph, trampling over all thine enemies: and give me grace to entertain thee with joy and adoration, with abjection of my own deſires, with lopping off all my ſuperfluons branches of a temporal condition, and ſpending them in the offices of Charity and Religion, and deveſting my ſelf of all my deſires, laying them at thy holy feet; that I may bear the yoke and burthen of the Lord with alacrity, with love, and the wonders of a ſatisfied and triumphant ſpirit. Lord, enter in and take poſſeſſion: and thou, to whoſe honour the very ſtones would give teſtimony, make my ſtony heart an inſtrument of thy praiſes; let me ſtrew thy way with flowers of Vertue, and the holy Roſary of Chriſtian Graces. And by thy aid and example let us alſo triumph over all our infirmities and hoſtilities, and then lay our victories at thy feet, and at laſt follow thee into thy heavenly* Jeruſalem *with palms in our hands, and joy in our hearts, and eternal acclamations on our lips, rejoicing in thee, and ſinging Hallelujahs in a happy Eternity to thee, O Holy King of* Sion, *Eternal* Jeſus. Amen.

II.

O Bleſſed and dear Lord, who wert pleaſed to permit thy ſelf to be ſold to the aſſemblies of evil perſons for a vile price by one of thy own ſervants, for whom thon hadſt done ſo great favours, and hadſt deſigned a crown and a throne to him, and he turned himſelf into a ſooty coal, and entred into the portion of evil Angels; teach us to value thee above all the joys of men, to prize thee at an eſtimate beyond all the wealth of nature, to buy wiſdom, and not to ſell it, to part with all that we may enjoy thee. And let no temptation abuſe our underſtandings, no loſs vex us into impatience, no fruſtration of hope fill us with indignation, no preſſure of calamitous accidents make us angry at thee the fountain of Love and Bleſſing, no Covetouſneſs tranſport us into the ſuburbs of Hell and the regions of Sin: but make us to love thee as well as ever any creature loved thee, that we may never burn in any fires but of a holy love, nor ſink in any inundation but what proceeds from penitential ſhowers, and ſuffer no violence but of implacable deſires to live with thee, and when thou calleſt us, to ſuffer with thee, and for thee.

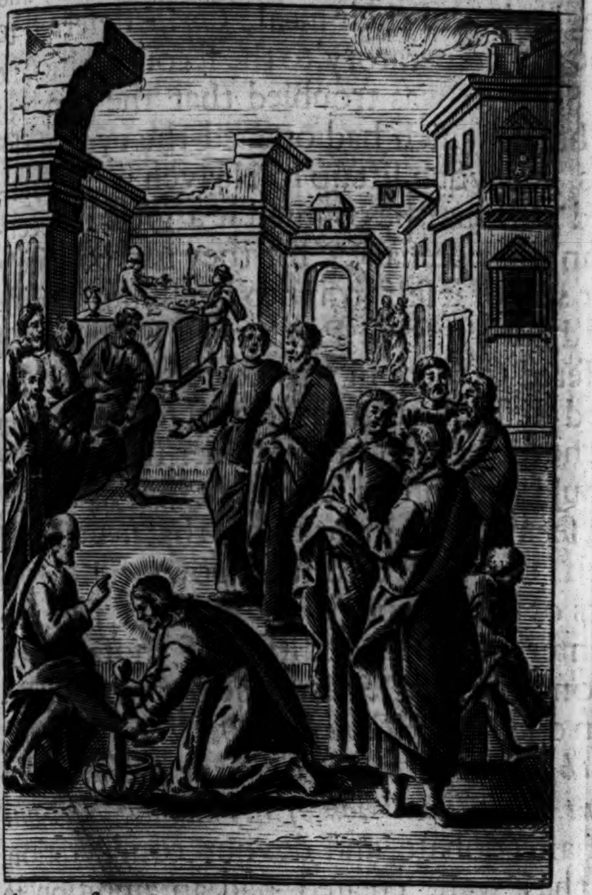
III.

LORD, let me never be betrayed by my ſelf, or any violent accident and importunate temptation; let me never be ſold for the vile price of temporal gain, or tranſient pleaſure; or a pleaſant dream: but ſince thou haſt bought me with a price, even then when thou wert ſold thy ſelf, let me never be ſeparated from thy poſſeſſion. I am thine, bought with a price; Lord, ſave me: and in the day when thou bindeſt up thy Jewels, remember, Lord, that I coſt thee as dear as any, and therefore caſt me not into the portion of Judas: *but let me walk and dwell and bathe in the field of thy Bloud, and paſs from hence pure and ſanctified into the ſociety of the elect Apoſtles, receiving my part with them, and my lot in the communications of thy inheritance, O gracious Lord, and deareſt Saviour,* Jeſus. Amen.

Conſiderations upon the Waſhing of the Diſciples Feet by JESUS, *and his Sermon of Humility.*

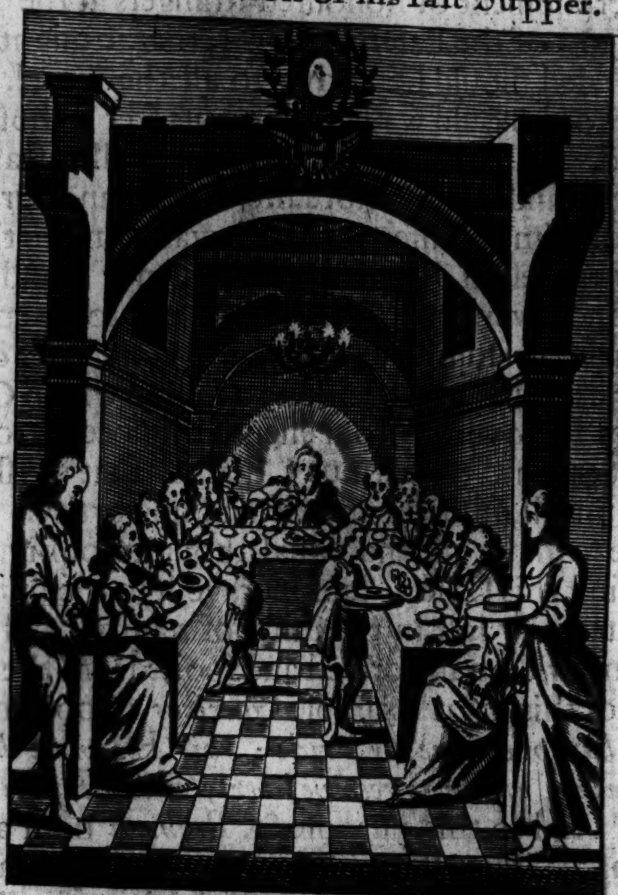
Ad Num. 16.

He waſheth his Diſciples feet.



Iohn. 13. 5. After that he powreth water into a baſo and began to waſh the Diſciples feet and to wipe them with the towel, wherewith he was girded.
6. Then cometh he to Simon Peter, & Peter ſaith unto him, Lord doeſt thou waſh my feet?

The Inſtitution of his laſt Supper.



Mark 14. 22. And as they did eat, Ieſus took bread, & bleſsed, & brake it, & gave to them, & ſaid, Take, eat: this is my body.
And he took yͤ Cup, & when he had given thanks, he gave it to them: & they all dranke of it.

1. THE Holy *Jeſus* went now to eat his laſt Paſchal Supper, and to finiſh the work of his Legation, and to fulfill that part of the Law of *Moſes* in every of its ſmalleſt and moſt minute particularities; in which alſo the actions were ſignificant of ſpiritual Duties. Which we may transfer from the letter to the ſpirit in our own inſtances; That as *Jeſus* ate the Paſchal Lamb with a ſtaff in his hand, with his loins girt, with ſandals on his feet, in great haſte, with unleavened bread, and with bitter herbs: ſo we alſo ſhould doe all our ſervices according to the ſignification of theſe ſymbols, leaning upon the Croſs of *Jeſus* for a ſtaff, and bearing the rod of his Government, with loins girt with Angelical Chaſtity, with ſhooes on our feet, that ſo we may guard and have cuſtody over our affections, and *be ſhod with the preparation of the Goſpel of peace*, eating in haſte, as becomes perſons *hungring and thirſting after Righteouſneſs*, doing the work of the Lord zealouſly and fervently, without the leven of Malice and ſecular intereſt, with bitter herbs of Self-denial, and Mortification of our ſenſual and inordinate deſires. The ſenſe and myſtery of the whole act with all its circumſtances is, That we obey all the Sanctions of the Divine Law, and that every part of our Religion be pure and peaceable, chaſt and obedient, confident in God and diffident in our ſelves, frequent and zealous, humble and reſigned, juſt and charitable; and there will not eaſily be wanting any juſt circumſtance to hallow and conſecrate the action.

2. When the Holy *Jeſus* had finiſhed his laſt *Moſaick* Rite, he deſcends to give example of the firſt fruit of Evangelical Graces: *He riſes from Supper, lays aſide his garment* like a ſervant, and with all the circumſtances of an humble miniſtery *waſhes the feet of his Diſciples*, *beginning at the firſt, S. *Peter* untill he came to *Judas* the Traitour; that we might in one ſcheme ſee a rare conjunction of Charity and Humility, of Self-denial and indifferency, repreſented by a perſon glorious and great, their Lord and Maſter, ſad

* Λοίσθιον ἐν [illegible] μελαινομένων ἄλλον ἐπ' ἄλλῳ, Ἀρχόμενος Σίμωνος, ἕως ἰδίοιο φονῆος. Nonn.

* *Idcirco pedes potiùs quàm manus & caput; quia in lavandis pedibus, & affectuoſior eſt geſtus humilitatis, & propinquior ſignificatio charitatis, quâ nos lavat ſanguine ſuo à peccatis noſtris.* Rupert.

and troubled. And he choſe to waſh their * *feet* rather than their head, that he might have the opportunity of a more humble poſture, and a more apt ſignification of his Charity. Thus God lays every thing aſide that he may ſerve his ſervants; Heaven ſtoops to Earth, and one abyſs calls upon another, and the Miſeries of man, which were next to infinite, are excelled by a Mercy equal to the immenſity of God. And this waſhing of their feet, which was an accuſtomed civility and entertainment of honoured ſtrangers at the beginning of their meal, *Chriſt* deferred to the end of the Paſchal Supper, that it might be the preparatory to the ſecond, which he intended ſhould be feſtival to all the world. St. *Peter* was troubled that the hands of his Lord ſhould waſh his ſervants feet; thoſe hands which had opened the eyes of the blind, and cured lepers, and healed all diſeaſes, and when lift up to Heaven were omnipotent, and could reſtore life to dead and buried perſons: he counted it a great indecency for him to ſuffer it. But it was no more than was neceſſary: for they had but lately been earneſt in diſpute for Precedency; and it was of it ſelf ſo apt to ſwell into tumour and inconvenience, that it was not to be cured but by ſome Prodigy of Example and Miracle of Humility; which the Holy *Jeſus* offered to them in this expreſs, calling them to learn ſome great Leſſon: a Leſſon which God deſcended from Heaven to Earth, from riches to poverty, from eſſential innocence to the diſreputation of a ſinner, from a Maſter to a Servant, to learn us; that is, that we ſhould eſteem our ſelves but juſt as we are, low, ſinfull, miſerable, needy and unworthy. It ſeems it is a great thing, that man ſhould come to have juſt and equal thoughts of himſelf, that God uſed ſuch powerfull arts to tranſmit this Leſſon, and ingrave it in the ſpirits of men: and if the Receipt fails, we are eternally loſt in the miſts of vanity, and enter into the condition of thoſe Angels whom Pride transformed and ſpoiled into the condition of Devils. And upon conſideration of this great Example *Guericus* a good man cried out, *Thou haſt overcome, O Lord, thou haſt overcome my Pride; this Example hath maſtered me: I deliver my ſelf up into thy hands, never to receive liberty or exaltation but in the condition of thy humbleſt ſervant.*

Quomodo non humiliabitur homo ſub tam humili Deo? S. Bernard.

3. And to this purpoſe St. *Bernard* hath an affectionate and devout conſideration,
ſaying, “ That ſome of the Angels as ſoon as they were created had an ambition to
“ become like God, and to aſpire into the Throne which God had appointed to the
“ Holy *Jeſus* in eternal Ages. When God created Man, preſently the Devil rubbed his
“ Leproſie upon him, and he would needs be like God too, and Satan promiſed him
“ that he ſhould. As the evil Angels would have been like to God in Power and Ma-
“ jeſty, ſo Man would have been like him in Knowledge, and have imitated the Wiſ-
“ dom of the Eternal Father. But Man had the fate of *Gehazi*; he would needs have
“ the talent and garments of *Lucifer*, and he had alſo his plague; he loſt Paradiſe for
“ his Pride. And now what might befit the Son of God to doe, ſeeing Man ſo loſt, and
“ God ſo zealous of his honour? I ſee (ſaith he) that by occaſion of me the Father
“ loſes his Creatures; for they have all aſpired to be like me, and are fallen into the
“ greateſt infelicities. Behold, I will go toward Man in ſuch a form that whoſoever
“ from henceforth would become like me ſhall be ſo, and be a gainer by it. And for this
“ cauſe the Son of God came from Heaven, and made himſelf a poor humble perſon,
“ and by all the actions of his life commented upon the preſent diſcourſe, *Learn of me,*
for I am meek and humble of heart. Bleſſed be that mercy and bounty which moved Almighty God to condeſcend to that ſo great appetite we had of being like him: for now we may be like unto God, but it muſt be by Humility, of which he hath given us an example powerfull as Miracles, and as great as our own Pride and Miſery.

Matt. 11. 29.

4. And indeed our Bleſſed Lord, knowing that Examples are like Maps and perfect Schemes, in which the whole Continent may at once be repreſented to the eye to all the purpoſes of art and benefit, did in the latter end of his life draw up the diſperſions and larger harveſt of his Precepts, binding them in the bundle of great Examples, and caſting them into actions as into ſums total. For ſo this act of Waſhing the feet of his own Miniſters, and then dying for them, and for all his enemies, did preach the three great ſums of Evangelical perfection with an admirable energy, and abbreviature; Humility, and Charity, and Sufferings, being to Chriſtianity, as the *Body* and the *Soul* and the *Spirit* are to the whole man. For no man brings a ſad Funeral into the theatre to make his ſpectatours merry, nor can well preach Chaſtity in the impurity of the *Bordelli*, or perſwade Temperance when himſelf is full of wine and luxury, and enters into the baths to boil his undigeſted meat, that he may return to his ſecond ſupper, and breaths forth impure belchings together with his Homily. A poor Eremite, or a ſeverely-living Philoſopher, into whoſe life his own Precepts have deſcended, and his

Turgidus hic epulis, atque albo ventre lavatur, Gutture ſulphureas lentè exhalante Mephites. Perſ. Sat. 3.

Doctrine is mingled with his Soul, mingles alſo effect and virtue with Homilies, and incorporates his Doctrine in the hearts of his Diſciples. And this the Holy *Jeſus* did in his own perſon, bearing the burthen firſt upon his own ſhoulders, that we may with better alacrity undergo what our Bleſſed Lord bears with us and for us. But that we may the better underſtand what our Bleſſed Lord deſigned to us in this Lecture, let us conſider the proper acts of Humility which integrate the Vertue.

5. The firſt is, *Chriſt's Humble man thinks meanly of himſelf.* And there is great reaſon every man ſhould. For his Body is but rottenneſs and infirmity covered with a fair mantle, a dunghill overcaſt with ſnow. And if we conſider ſadly, that from Trees and Plants come oil, balſam, wine, ſpices, and aromatick odours,and that from the ſinks of our Body no ſuch ſweet or ſalutary emanations are obſerved; we may at leaſt think it unreaſonable to boaſt our Beauty, which is nothing but a clear and well-coloured skin, which every thing in the world can ſpoil; or our Strength, which an Ague tames into the infirmities of a child, and in which we are excelled by a Bull; or any thing of our Body, which is nothing but an unruly ſervant of the Soul, marked with characters of want and dependence, and begging help from all the elements, and upon a little diſturbance growing troubleſome to it ſelf by its own impurities. And yet there is no reaſon in reſpect of the Soul for any man to exalt himſelf above his Brother; becauſe all reaſonable Souls are equal; and that one is wiſe, and another is fooliſh or leſs learned, is by accident and extrinſick cauſes. God at firſt makes all alike: but an indiſpoſed Body, or an inopportune Education, or evil Cuſtoms, ſuperinduce variety and difference. And if God diſcerns a man from his Brother by diſtinction of Gifts, it alters not the caſe; ſtill the man hath nothing of himſelf that can call him excellent. It is as if a Wall upon which the Sun reflects ſhould boaſt it ſelf againſt another that ſtands in the ſhadow. Greater glory is to be paid to God for the diſcerning Gifts: but to take any of it to our ſelves, and riſe higher than our Brother, or advance our own opinion, is as if a man ſhould be proud of being in debt, and think it the greater excellency that he is charged with heavier and more ſevere accounts.

6. This act conſiſts not in declamations and forms of Satyr againſt our ſelves, ſaying, I am a miſerable ſinfull creature, I am proud, or covetous, or ignorant. For many men ſay ſo that are not willing to be thought ſo. Neither is Humility a vertue made up of wearing old cloaths, or doing ſervile and mean employments by voluntary undertaking, or of ſullen geſtures, or demiſs behaviour, and artifice of lowly expreſſions: for theſe may become ſnares to invite and catch at Honour; and then they are collateral deſigns of Pride, and direct actions of Hypocriſie. But it conſiſts in a true underſtanding of our own condition, and a ſeparating our own Nothing from the good we have received, and giving to God all the glory, taking to our ſelves all the ſhame and diſhonour due to our ſinfull condition. He that thinks himſelf truly miſerable and vilified by ſin, hates it perfectly; and he that knows himſelf to be nothing, cannot be exalted in himſelf: and whatſoever is beſides theſe two extremes, of a natural Nothing and a ſuperadded Sin, muſt be thoſe good things we have received, which, becauſe they derive from God, muſt make all their returns thither. But this act is of greater difficulty in perſons pious, full of Gifts and eminent in Graces, who, being fellow-workers together with God, ſometimes grow tacitly and without notice given to confide in themſelves, and with ſome freer fancy aſcribe too much of the good action to their own choice and diligence, and take up their crowns, which lie at the foot of the throne, and ſet them upon their own heads. For a Sinner to deſire to be eſteemed a ſinner, is no more Humility than it is for the ſon of a Plow-man to confeſs his Father: but indeed it is hard for a man to be cried up for a Saint, to walk upon the ſpire of glory, and to have no adherence or impure mixtures of Vanity grow upon the outſide of his heart. All men have not ſuch heads as to walk in great heights without giddineſs and unſettled eyes. *Lucifer* and many Angels walking upon the battlements of Heaven grew top-heavy and fell into the ſtate of Devils. And the Father of the Chriſtian Eremites, S. *Anthony*, was frequently attempted by the Devil, and ſolicited to vanity, the Devil uſually making phantaſtick noiſes to be heard before him, *Make room for the Saint and Servant of God.* But the good man knew *Chriſt's* voice to be a low Baſe of Humility, and that it was the noiſe of Hell that invited to complacencies and vanity; and therefore took the example of the Apoſtles, who, in the midſt of the greateſt reputation and ſpiritual advancements, were dead unto the world, and ſeemed to live in the ſtate of ſeparation. For the true ſtating our own Queſtion, and knowing our ſelves, muſt needs repreſent us ſet in the midſt of infinite imperfections, loaden with ſins, choaked with the noiſes of a polluted Conſcience, perſons fond of trifles, neglecting objects fit for wiſe men, full of ingratitude, and all ſuch things which in

Auferantur omnia figmenta verborum, ceſſent ſimulati geſtus, verum humilem patientia oſtendit. S. Hier.

S. Hier. *in Vita* S. Anto.

every man elſe we look upon as ſcars and deformities, and which we uſe to ſingle out, and take one alone as ſufficient to diſgrace and diſrepute all the excellencies of our Neighbour. But if we would eſteem them with the ſame ſeverity in our ſelves, and remember with how many ſuch objections our little felicities are covered, it would make us charitable in our cenſures, compaſſionate and gentle to others, apt to excuſe, and as ready to ſupport their weakneſſes, and in all accidents and chances to our ſelves to be content and thankfull, as knowing the worſt of poverty and inconvenience to be a mercy and a ſplendid fortune in reſpect of our demerits. I have read, that "when the Duke "of *Candia* had voluntarily entred into the incommodities of a Religious Poverty and "Retirement, he was one day ſpied and pitied by a Lord of *Italy*, who out of tender"neſs wiſhed him to be more carefull and nutritive of his perſon. The good Duke an"ſwered, Sir, be not troubled, and think not that I am ill provided of conveniences: "for I ſend a Harbinger before, who makes my lodgings ready, and takes care that I "be royally entertained. The Lord asked him who was his Harbinger. He anſwered, "The knowledge of my ſelf, and the conſideration of what I deſerve for my ſin, which "is eternal torments: and when with this knowledge I arrive at my lodging, how un"provided ſoever I find it, methinks it is ever better than I deſerve. The ſum of this Meditation conſiſts in believing, and conſidering, and reducing to practice thoſe thoughts, that we are nothing of our ſelves, that we have nothing of our own, that we have received more than ever we can diſcharge, that we have added innumerable ſins, that we can call nothing our own but ſuch things which we are aſhamed to own, and ſuch things which are apt to ruine us. If we do nothing contrary to the purpoſe and hearty perſuaſion of ſuch thoughts, then we think meanly of our ſelves. And in order to it, we may make uſe of this advice, To let no day paſs without ſome ſad recollection and memory of ſomewhat which may put us to confuſion and mean opinion of our ſelves: either call to mind the worſt of our ſins, or the undiſcreeteſt of our actions, or the greateſt of our ſhame, or the uncivileſt of our affronts, any thing to make us deſcend lower, and kiſs the foot of the mountain. And this conſideration applied alſo to every tumour of ſpirit, as ſoon as it riſes, may poſſibly allay it.

Ama neſciri & pro nihilo reputari. Gerſon.

7. Secondly. *Chriſt's Humble man bears contumelies evenly and ſweetly, and deſires not to be honoured by others.* He chuſes to do thoſe things that deſerve honour and a fair name; but then eats not of thoſe fruits himſelf, but tranſmits them to the uſe of others, and the glories of God. This is a certain conſequence of the other: For he that truly diſeſteems himſelf is content that others ſhould do ſo too; and he who with ſome regret and impatience hears himſelf ſcorned or undervalued, hath not acquired the grace of Humility. Which *Serapion* in *Caſſian* noted to a young perſon, who perpetually accuſed himſelf, with the greateſt ſemblances of Humility, but was impatient when *Serapion* reproved him. "Did you hope that I would have prai"ſed your Humility, and have reputed you for a Saint? It is "a ſtrange perverſeneſs to deſire others to eſteem highly of you "for that, in which to your ſelf you ſeem moſt unworthy. He that inquires into the faults of his own actions, requiring them that ſaw them to tell him in what he did amiſs, not to learn the fault but to engage them to praiſe it, cozens himſelf into Pride, and makes Humility the inſtrument. And a man would be aſhamed if he were told that he uſed ſtratagems for praiſe. But ſo glorious a thing is Humility, that Pride, to hide her own ſhame, puts on the others viſour; it being more to a proud man's purpoſes to ſeem humble than to be ſo. And ſuch was the Cynick whom *Lucian* derided, becauſe that one ſearching his ſcrip in expectation to have found in it mouldy bread or old rags, he diſcovered a bale of dice, a box of perfumes, and the picture of his fair Miſtreſs. *Cariſianus* walked in his Gown in the Feaſt of *Saturn*; and when all *Rome* was let looſe in wantonneſs, he put on the long Robe of a Senatour, and a ſevere perſon: and yet nothing was more laſcivious than he. But the Devil Pride, prevails ſometimes upon the ſpirit of Luſt. Humility neither directly nor by conſequence ſeeks for praiſe, and ſuffers it not to reſt upon its own pavement, but reflects it all upon God; and receives all leſſenings and inſtruments of affront and diſgrace, that mingle not with ſin or undecencies, more willingly than Panegyricks. When others have their deſires, thou not thine; the ſayings of another are eſteemed, thine ſlighted; others ask and obtain, thou beggeſt and art refuſed; they are cried up, thou diſgraced and hiſſed at; and while they are employed, thou art laid by, as fit for nothing; or an unworthy perſon commands thee and rules thee like a tyrant, he reproves thee, ſuſpects thee, reviles thee; canſt thou bear this ſweetly, and entertain the uſage as thy juſt portion, and as an accident moſt fit and proper

Appetere de humilitate laudem, humilitatis non eſt virtus, ſed ſubverſio. Quid enim perverſum magis aut indignius, quàm ut inde velis haberi melior, unde tibi videris deterior? S. Bernard.

Eſt qui nequiter humiliat ſe, & interiora ejus ſunt plena dolo. Ecclus. 12. 11.

Nil laſcivius eſt Cariſiano: In Saturnalibus ambulat togatus. Mart.

proper to thy perſon and condition? Doſt thou not raiſe Theatres to thy ſelf, and take delight in the ſuppletories of thy own good opinion, and the flatteries of ſuch whom thou endeareſt to thee, that their praiſing thee ſhould heal the wounds of thine honour by an imaginary and phantaſtick reſtitution? He that is not content and patient in affronts, hath not yet learned Humility of the Holy *Jeſus*.

8. Thirdly, As *Chriſt's Humble man is content in affronts, and not greedy of praiſe*; ſo *when it is preſented to him, he takes no contentment in it:* and if it be eaſie to want Praiſe when it is denied, yet it is harder not to be delighted with it when it is offered. But there is much reaſon that we ſhould put reſtraints upon our ſelves, leſt if we be praiſed without deſert, we find a greater Judgment of God; or if we have done well, and received praiſe for it, we loſe all our reward, which God hath depoſited for them that *receive* not *their good things in this life.* For *as ſilver is tried in the melter, and gold in the Crucible*; *ſo is a man tried in the mouth of him that praiſes him:* that is, he is either clarified from his droſs, by looking upon the praiſe as a homily to teach and an inſtrument to invite his duty; or elſe, if he be already pure, he is conſolidated, ſtrengthened in the ſobriety of his ſpirit, and retires himſelf cloſer into the ſtrengths and ſecurities of Humility. Nay, this ſtep of Humility uſes in very holy perſons to be enlarged to a delight in affronts and diſreputation in the world. *Now I begin to be* Chriſt's *Diſciple,* ſaid *Ignatius* the Martyr, when in his journey to *Rome* he ſuffered perpetual revilings and abuſe. St. *Paul rejoyced in his infirmities and reproach:* and all the Apoſtles at *Jeruſalem* went from the tribunal *rejoycing that they were eſteemed worthy to ſuffer ſhame for the name of Jeſus.* This is an excellent condition and degree of Humility. But I chuſe to add one that is leſs, but in all perſons neceſſary.

Tantâ enim conſiderationetrepidat (David,) *nè aut de his in quibus lauddtur, & non ſunt, majus* Dei *judicium inveniat; aut de his in quibus laudatur, & ſunt, competens pæmium perdat. S.* Greg.

Acts 5. 41.

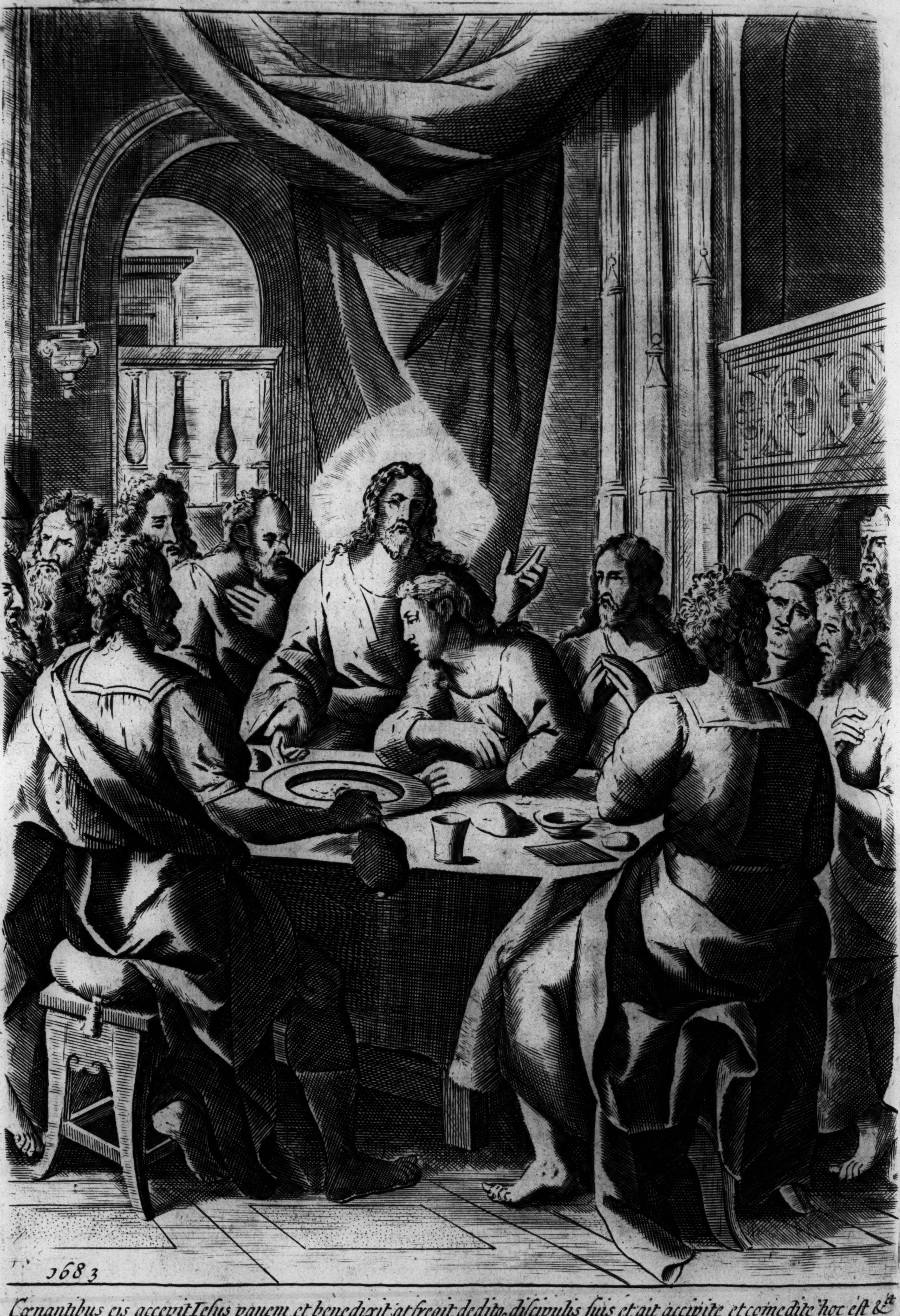
9. Fourthly, *Chriſt's Humble man is carefull never to ſpeak any thing that may redound to his own praiſe,* unleſs it be with a deſign of Charity or Duty, that either God's glory or the profit of his neighbour be concerned in it; but never ſpeaking with a deſign to be eſteemed learned or honourable. St. *Arſenius* had been Tutor to three *Cæſars*, *Theodoſius*, *Arcadius* and *Honorius:* but afterwards when he became Religious, no word eſcaped him that might repreſent and tell of his former greatneſs. And it is obſervable concerning St. *Jerome*, that although he was of noble extraction, yet in all his own Writings there is not the ſmalleſt intimation of it. This I deſire to be underſtood only to the ſence and purpoſes of Humility, and that we have no deſigns of vanity and fancy in ſpeaking learnedly, or recounting our exteriour advantages: but if either the profit of our Brother or the glory of God, if either there be Piety or Charity in the deſign, it is lawfull to publiſh all thoſe excellencies with which God hath diſtinguiſhed us from others. The young Marquis of *Caſtilion* being to do publick exerciſe in his courſe of Philoſophy, made it a caſe of Conſcience whether he were bound to diſpute his beſt, fearing leſt vanity might tranſport him in the midſt of thoſe praiſes which his Collegiates might give him. It was an excellent conſideration in the young Gentleman: But in actions civil and humane, ſince the danger is not ſo immediate, and a little complacency, becoming the inſtrument of vertue and encouragement of ſtudies, may with like care be referred to God as the giver, and celebrate his praiſes; he might with more ſafety have done his utmoſt: it being in ſome ſence a duty to encourage others, to give account of our Graces and our labours, and all the appendent vanity may quickly be ſuppreſſed. A good name may give us opportunity of perſuading others to their duty, eſpecially in an Age in which men chuſe their Doctrines by the men that preach them: and St. *Paul* uſed his liberty when he was zealous for his *Corinthian* Diſciples, but reſtrained himſelf when it began to make reflections upon his own ſpirit. But although a good name be neceſſary, and in order to ſuch good ends whither it may ſerve it is lawfull to deſire it; yet a great name, and a pompous honour, and ſecular greatneſs, hath more danger in it to our ſelves, than ordinarily it can have of benefit to others. And although a man may uſe the greateſt honours to the greateſt purpoſes, yet ordinary perſons may not ſafely deſire them; becauſe it will be found very hard to have ſuch myſterious and abſtracted conſiderations, as to ſeparate all our proper intereſt from the publick end. To which I add this conſideration, That the contempt of Honour, and the inſtant purſuit of Humility, is more effective of the ghoſtly benefit of others, than Honours and great Dignities can be, unleſs it be rarely and very accidentally.

10. If we need any new incentives to the practice of this Grace, I can ſay no more, but that Humility is Truth, and Pride is a Lye; that the one glorifies God, the other diſhonours him; Humility makes men like Angels, Pride makes Angels to become Devils; that Pride is folly, Humility is the temper of a holy ſpirit and excellent Wiſdom; that Humility is the way to glory, Pride to ruine and confuſion. Humility makes Saints

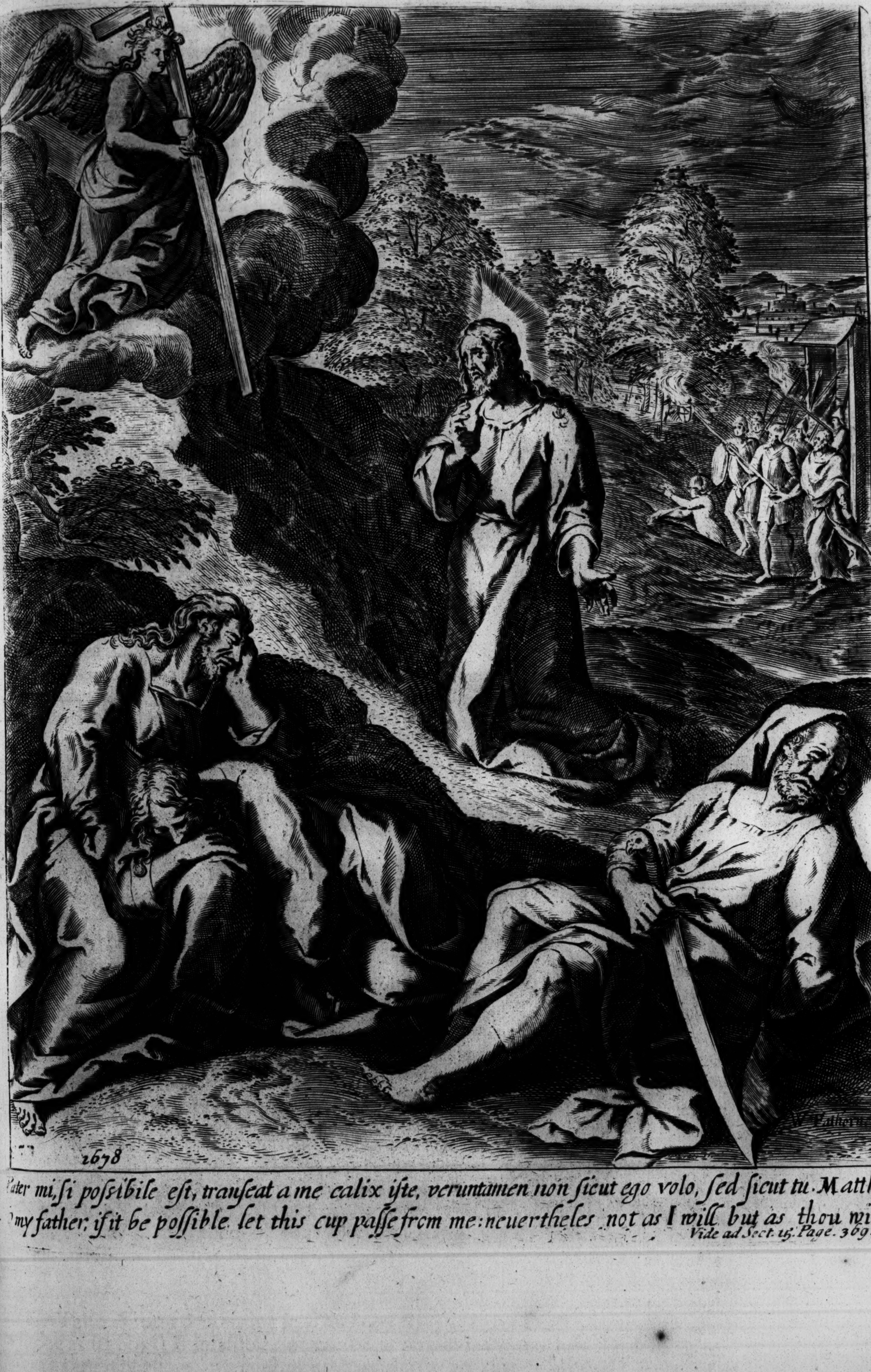
on earth, Pride undoes them: Humility beatifies the Saints in Heaven, and *the Elders throw their crowns at the foot of the Throne*; Pride diſgraces a man among all the Societies of earth: God loves one, and Satan ſolicits the cauſe of the other, and promotes his own intereſt in it moſt of all. And there is no one Grace in which *Chriſt* propounded himſelf imitable ſo ſignally as in this of Meekneſs and Humility: for the enforcing of which he undertook the condition of a Servant, and a life of Poverty, and a death of Diſgrace; and waſhed the feet of his Diſciples, and even of *Judas* himſelf, that his action might be turned into a Sermon to preach this Duty and to make it as eternal as his own Story.

The Paryer.

O *Holy and Eternal* Jeſus, *who wert pleaſed to lay aſide the Glories and incomprehenſible Majeſty which cloathed thy Infinity from before the beginning of Creatures, and didſt put on a cloud upon thy Brightneſs, and wert inveſted with the impure and imperfect broken robe of Humane nature, and didſt abate thoſe Splendours which broke through the veil, commanding Devils not to publiſh thee, and men not to proclaim thy Excellencies, and the Apoſtles not to reveal thoſe Glories of thine which they diſcovered incircling thee upon mount* Tabor *in thy transfiguration, and didſt by perpetual Homilies and ſymbolical myſterious actions, as with deep characters, engrave Humility into the ſpirits of thy Diſciples and the Diſcipline of Chriſtianity; teach us to approach near to theſe thy Glories, which thou haſt ſo covered with a cloud that we might without amazement behold thy Excellencies; make us to imitate thy gracious Condeſcenſions; take from us all vanity and phantaſtick complacencies in our own perſons or actions; and when there ariſes a reputation conſequent to the performance of any part of our Duty, make us to reflect the glory upon thee, ſuffering nothing to adhere to our own ſpirits but ſhame at our own imperfection, and thankfulneſs to thee for all thy aſſiſtances. Let us never ſeek the praiſe of men from unhandſome actions, from flatteries and unworthy diſcourſes, nor entertain the praiſe with delight, though it proceed from better principles; but fear and tremble, leſt we deſerve puniſhment, or loſe a reward which thou haſt depoſited for all them that ſeek thy glory, and deſpiſe their own, that they may imitate the example of their Lord. Thou, O Lord, didſt triumph over Sin and Death; ſubdue alſo my proud Underſtanding and my prouder Affections, and bring me under thy yoke; that I may doe thy work, and obey my Superiours, and be a ſervant of all my brethren in their neceſſities, and eſteem my ſelf inferiour to all men by a deep ſenſe of my own unworthineſs, and in all things may obey thy Laws, and conform to thy precedents, and enter into thine inheritance, O Holy and Eternal* Jeſus. Amen.



Cœnantibus ejs accepit Ieſus pauem, et benedixit at fregit, deditq; diſcipulis ſuis, et ait, accipite et comedite, hoc eſt &c.
And as they did eat Ieſus took the bread, and when he had bleſsed, he broke it and gaue it to the Diſciples and said
[illegible] eat this is my body. Mat. 26.



Pater mi, ſi poſsibile eſt, tranſeat a me calix iſte, veruntamen non ſicut ego volo, ſed ſicut tu. Matth 2

O my father; if it be poſſible let this cup paſſe from me: neuertheles not as I will but as thou wilt

Vide ad Sect. 15. Page. 369.

DISCOURSE XIX.

Of the Inſtitution and Reception of the Holy Sacrament of the Lord's Supper.

1. AS the Sun among the Stars; and Man among the ſublunary Creatures, is the moſt eminent and noble, the Prince of the inferiours, and their meaſure, or their guide; ſo is this action among all the inſtances of Religion: it is the moſt perfect and conſummate; it is an union of Myſteries, and a conſolidation of Duties; it joins God and Man, and confederates all the Societies of men in mutual complexions, and the entertainments of an excellent Charity; it actually performs all that could be neceſſary for Man, and it preſents to Man as great a thing as God could give; for it is impoſſible any thing ſhould be greater than himſelf. And when God gave his Son to the world, it could not be but he ſhould *give us all things elſe.* And therefore this Bleſſed Sacrament is a conſigning us to all Felicities, becauſe after a myſterious and ineffable manner we receive him who is Light and Life, the fountain of Grace, and the Sanctifier of our ſecular comforts, and the Authour of Holineſs and Glory. But as it was at firſt, ſo it hath been ever ſince: *Chriſt came into the world, and the world knew him not:* ſo *Chriſt* hath remained in the world by the communication of this Sacrament, and yet he is not rightly underſtood, and leſs truly valued. But *Chriſt* may ſay to us as once to the woman of *Samaria, Woman, if thou didſt know the gift of God, and who it is that ſpeaks to thee thou wouldſt ask him:* So, if we were ſo wiſe, or ſo fortunate to know the excellency of this gift of the Lord, it would fill us full of wonder and adoration, joy and thankfulneſs, great hopes and actual felicities, making us heirs of glory by the great additions and preſent increment of Grace.

2. *After ſupper Jeſus took bread, and bleſſed it,* and made it to be a heavenly gift. He gave them *bread,* and told them it was *his Body*; that Body which was broken for the redemption of Man, for the Salvation of the World. St. *Paul* calls it [*Bread*] even after Conſecration; *The Bread which we break, is it not the communication of the Body of Chriſt?* 1 Cor. 10. 16. So that by divine Faith we are taught to expreſs our belief of this Myſtery in theſe words; [the Bread, when it is conſecrated and made ſacramental, is the Body of our Lord; and the fraction and diſtribution of it is the communication of that Body which died for us upon the Croſs.] He that doubts of either of the parts of this Propoſition muſt either think, *Chriſt* was not able to verifie his word, and to make *bread* by his benediction to become to us to be *his Body*; or that St. *Paul* did not well interpret and underſtand this Myſterey, when he called it *bread. Chriſt* reconciles them both, calling himſelf *the bread of life:* and if we be offended at it, becauſe it is *alive,* and therefore leſs apt to become food, we are invited to it becauſe it is *bread*; and if the Sacrament to others ſeem leſs myſterious, becauſed it is *bread,* we are heightned in our Faith and reverence, becauſe it is *life.* The Bread of the Sacrament is the life of our Soul, and the Body of our Lord is now conveyed to us by being the Bread of the Sacrament. And if we conſider how eaſie it is to Faith, and how impoſſible it ſeems to Curioſity, we ſhall be taught confidence, and modeſty; a reſigning our underſtanding to the voice of *Chriſt* and his Apoſtles, and yet expreſſing our own articles as *Chriſt* did, in indefinite ſignifications. And poſſibly it may not well conſiſt with our Duty, to be inquiſitive into the ſecrets of the Kingdom, which we ſee by plain event hath divided the Church almoſt as much as the Sacrament hath united it; and which can onely ſerve the purpoſes of the School and of evil men, to make Queſtions for that, and Factions for theſe, but not promote the ends of a holy life, Obedience, or Charity.

3. Some ſo obſerve the litteral ſence of the words, that they underſtand them alſo in a natural: Some ſo alter them by metaphors and preternatural ſignifications, that they will not underſtand them at all in a proper. We ſee it, we feel it, we taſte it, and we ſmell it to be Bread; and by Philoſophy we are led into a belief of that ſubſtance whoſe accidents theſe are, as we are to believe that to be fire which burns and flames and ſhines: but *Chriſt* alſo affirmed concerning it, *This is my Body*; and if Faith can create an aſſent as ſtrong as its object is infallible, or can be as certain in its concluſion as ſenſe is certain in its apprehenſions, we muſt at no hand doubt but that it is *Chriſt*'s Body. Let

the ſence of that be what it will, ſo that we believe thoſe words, and (whatſoever that ſence is which *Chriſt* intended) that we no more doubt in our Faith than we do in our Senſe; then our Faith is not reprovable. It is hard to doe ſo much violence to our Senſe, as not to think it *Bread*; but it is more unſafe to doe ſo much violence to our Faith, as not to believe it to be *Chriſt*'s *Body*. But it would be conſidered, that no intereſt of Religion, no ſaying of *Chriſt*, no reverence of Opinion, no ſacredneſs of the Myſtery is diſavowed, if we believe both what we hear and what we ſee. He that believes it to be *Bread*, and yet verily to be *Chriſt*'s *Body*, is onely tied alſo by implication to believe God's Omnipotence, that he who affirmed it can alſo verifie it. And they that are forward to believe the change of ſubſtance, can intend no more but that it be believed verily to be the Body of our Lord. And if they think it impoſſible to reconcile its being Bread with the verity of being *Chriſt*'s Body, let them remember that themſelves are put to more difficulties, and to admit of more Miracles, and to contradict more Sciences, and to refuſe the teſtimony of Senſe, in affirming the ſpecial manner of Tranſubſtantiation. * And therefore it were ſafer to admit the words in their firſt ſence, in which we ſhall no more be at war with Reaſon, nor ſo much with Senſe, and not at all with Faith. And for perſons of the contradictory perſuaſion, who, to avoid the natural ſenſe, affirm it onely to be figurative, ſince their deſign is onely to make this Sacrament to be *Chriſt*'s Body in the ſenſe of Faith, and not of Philoſophy, they may remember that its being really preſent does not hinder but that all that reality may be ſpiritual; and if it be *Chriſt*'s Body, ſo it be not affirmed ſuch in a natural ſenſe and manner, it is ſtill onely the object of Faith and Spirit; and if it be affirmed onely to be ſpiritual, there is then no danger to Faith in admitting the words of *Chriſt*'s inſtitution, *This is my Body*. I ſuppoſe it to be a miſtake, to think whatſoever is real muſt be natural; and it is no leſs to think ſpiritual to be onely figurative: that's too much, and this is too little. Philoſophy and Faith may well be reconciled; and whaſoever objection can invade this union may be cured by modeſty. And if we profeſs we underſtand not the manner of this Myſtery, we ſay no more but that it is a Myſtery: and if it had been neceſſary we ſhould have conſtrued it into the moſt latent ſence, *Chriſt* himſelf would have given a Clavis, and taught the Church to unlock ſo great a Secret. *Chriſt* ſaid, *This is my Body, this is my Bloud*: St. *Paul* ſaid, *The bread of bleſſing that we break is the communication of the body of Chriſt, and the Chalice which we bleſs is the communication of the bloud of Chriſt*; and, *We are all one body, becauſe we eat of one bread.* One propoſition as well as the other is the matter of Faith, and the latter of them is alſo of Senſe; one is as literal as the other, and he that diſtinguiſhes in his belief, as he may place the impropriety upon which part he pleaſe, and either ſay it is improperly called *Bread*, or improperly called *Chriſt*'s *Body*; ſo he can have nothing to ſecure his propoſition from errour, or himſelf from boldneſs, in decreeing concerning Myſteries againſt the teſtimonies of Senſe, or beyond the modeſty and ſimplicity of Chriſtian Faith. Let us love and adore the abyſs of Divine Wiſdom and Goodneſs, and entertain the Sacrament with juſt and holy receptions; and then we ſhall receive all thoſe fruits of it which an earneſt diſputer, or a peremptory dogmatizer, whether he happen right or wrong, hath no warrant to expect upon the intereſt of his Opinion.

1 Cor. 10.16, 17.

Chryſoſt. *notat Apoſtolum non dixiſſe Panem eſſe* μετοχὴν, *ſed* κοινωνίαν τοῦ σώματος Χριστοῦ, *ut indicaret ità participari corpus Domini, ut fiant unum participans & res participata, ſicut Verbum & Dei Caro.* ὁ μετέχων *partem aliquam ſibi vendicat,* ὁ κοινωνῶν *totius particeps eſt.*

---

* *Acceptum Panem & diſtributum diſcipulis Corpus ſuum illum fecit, Hoc eſt Corpus meum, dicendo, id eſt, figura corporis mei. Figura a. non fuiſſet, niſi veritatis eſſet corpus.* Tertul. *lib.* 4. *contr. Marcion. cap.* 40. *Quòd ſi quicquid ingreditur in os, in ventrem abit, & in ſeceſſum ejicitur, & ille cibus qui ſanctificatur per verbum Dei pérque obſecrationem, juxta id quod habet materiale in ventrem abit, & in ſeceſſum ejicitur, &c. & hac quidem de typico ſymbolicóque corpore.* Origen. *in* 15. *cap. S.* Matt. Τὰ σύμβολα τοῦ σώματος τοῦ δεσποτικοῦ ϗ τοῦ αἵματος μετὰ τὴν ἐπίκλησιν μεταβάλλεται, ϗ ἕτερα γίνεται, ἀλλ' οὐκ οἰκείας ἐξίςαται φύσεως· μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας, ϗ τοῦ σχήματος, ϗ τοῦ εἴδους, ϗ ὁρατά ἐστι, ϗ ἁπτὰ, οἷα ϗ πρότερον ἦν. Theod. *Dial.* 2. *Idem diſputando contra Eutychianos, docentes Humanam Chriſtum Naturam converſum iri in Divinam, eodem ſcil. modo quo panis in corpus Chriſti, ait, Certè eodem ſcil. modo, hoc eſt, nullo.* Ὁ δὲ Σωτὴρ ὁ ἡμέτερος, *&c.* Our Bleſſed Saviour, who hath called himſelf the living Bread and a Vine, hath alſo honoured the viſible Signs with the title and appellation of his Body and Bloud, not changing their Nature but adding to Nature Grace. *See the Dialog. called* The Immovable. *Sacramenta quæ ſumimus Corporis & Sanguinis Chriſti divina res eſt. Propter quod per eadem Divinæ efficimur conſortes naturæ, & tamen non deſinit eſſe ſubſtantia vel natura panis & vini: & certè imago & ſimilitudo Corporis & Sanguinis Chriſti in actione myſteriorum celebrantur. P.* Gelaſius *libr. contr. Neſtorium & Eutychetem. Non quòd propriè corpus ejus ſit panis, & poculum ſanguis; ſed quòd myſterium corporis ejus ſanguiniſque contineant.* Facundas. *Si n. Sacramenta quandam ſimilitudinem non haberent earum rerum quarum ſunt ſacramenta, omnino ſacramenta non eſſent: ex hac a. ſimilitudine plerumque ipſarum rerum nomina accipiunt. S.* Aug. *epiſt.* 23. Idem *contr. Fauſtum Manich. lib.* 10. *c.* 2. *Quod ab omnibus appellatur Sacrificium, ſignum eſt veri ſacrificii, in quo caro Chriſti poſt aſſumptionem per ſacramentum memoriæ celebratur. Apud* Gratianum *de Conſecrat. diſt.* 2. *c.* 48. *citatur* Auguſtinus *in libro Sententiarum Proſperi in hæc verba: Sicut ergo cæleſtis panis, qui Chriſti caro eſt, ſuo modo vocatur Corpus Chriſti cùm reverà ſit Sacramentum corporis Chriſti, illius, viz. quod viſibile, quod palpabile, mortale in cruce poſitum eſt; vocatúrque ipſa immolatio carnis quæ ſacerdotis manibus fit Chriſti Paſſio, Mors, Crucifixio, non rei veritate, ſed ſignificante myſterio: ſic Sacramentum Fidei quod Baptiſmus intelligitur, Fides eſt. Si ergò hæc vaſa ſanctificata ad privatos uſus transferre ſic periculoſum eſt, in quibus non eſt verum corpus Chriſti, ſed myſterium corporis ejus continetur; quantò magis vaſa corporis noſtri, &c.* S. Chryſoſt. *Opere imperf. in Matth.* Idem *in epiſt. ad Cæſarium, in* Biblioth. Pp. *Colon.* 1618. *Sicut n. antequam ſanctificetur panis, Panem nominamus, divinâ autem illum ſanctificante gratiâ, mediante ſacerdote, liberatus quidem eſt ab appellatione Panis, dignus autem habitus eſt Dominici Corporis appellatione, etiamſi natura Panis in eo permanſit, &c.*

4. In the Inſtitution of this Sacrament *Chriſt* manifeſted, firſt, his Almighty Power, ſecondly, his infinite Wiſdom, and thirdly, his unſpeakable Charity. Firſt, his *Power* is manifeſt in making the Symbols to be the inſtruments of conveying himſelf to the ſpirit of the Receiver. He nouriſhes the Soul with bread, and feeds the Body with a Sacrament: he makes the Body ſpiritual by his Graces there miniſtred, and makes the Spirit to be united to his Body by a participation of the Divine nature. In the Sacrament that Body which is reigning in Heaven is expoſed upon the Table of bleſſing; and his Body which was broken for us is now broken again, and yet remains impaſſible. Every conſecrated portion of bread and wine does exhibit *Chriſt* intirely to the faithfull Receiver: and yet *Chriſt* remains one, while he is wholly miniſtred in 10000 portions. So long as we call theſe myſterious, and make them intricate to exerciſe our Faith, and to repreſent the wonder of the Myſtery, and to encreaſe our Charity; our being inquiſitive into the abyſs can have no evil purpoſes. God hath inſtituted the Rite in viſible Symbols, to make the ſecret Grace as preſential and diſcernible as it might, that by an inſtrument of Senſe our ſpirits might be accommodated as with an exteriour object to produce an internal act. But it is the prodigy of a miraculous power, by inſtruments ſo eaſie to produce effects ſo glorious. This then is the object of Wonder and Adoration.

5. Secondly, And this effect of Power does alſo remark the Divine *Wiſdom*, who hath ordained ſuch Symbols, which not only, like ſpittle and clay toward the curing blind eyes, proclaim an Almighty Power, but they are appoſite and proper to ſignify a Duty, and become to us like the Word of life, and from Bread they turn into a Homily. For therefore our wiſeſt Maſter hath appointed Bread and Wine, that we may be corporally united to him; that as the Symbols becoming nutriment are turned into the ſubſtance of our bodies, ſo *Chriſt* being the food of our Souls ſhould aſſimilate us, making us partakers of the Divine Nature. It alſo tells us, that from hence we derive life and holy motion; *for in him we live, and move, and have our being.* He is the ſtaff of our life, and the light of our eyes, and the ſtrength of our ſpirit; He is the Viand for our journey, and the Antepaſt of Heaven. And becauſe this holy Myſtery was intended to be a Sacrament of Union, that Leſſon is morally repreſented in the Symbols; That as the ſalutary juice is expreſſed from many cluſters running into one Chalice, and the Bread is a maſs made of many grains of Wheat; ſo we alſo (as the Apoſtle inferrs from hence, himſelf obſerving the Analogy) ſhould *be one bread and one body, becauſe we partake of that one bread.* And it were to be wiſhed that from hence alſo all Chriſtians would underſtand a ſignification of another Duty, and that they would often communicate, as remembring that the Soul may need a frequent miniſtration as well as the Body its daily proportion. This conſideration of the Divine Wiſdom is apt to produce Reverence, Humility and Submiſſion of our underſtanding to the immenſity of God's unſearchable abyſſes.

6. Thirdly, But the ſtory of the *Love* of our deareſt Lord is written in largeſt characters, who not only was at that inſtant buſie in doing Man the greateſt good, even then when Man was contriving his death and his diſhonour, but contrived to repreſent his bitter Paſſion to us without any circumſtances of horrour, in ſymbols of pleaſure and delight; that *we may taſte and ſee how gracious our* LORD *is*, who would not tranſmit the record of his Paſſion to us in any thing that might trouble us. No Love can be greater than that which is ſo beatifical as to beſtow the greateſt good; and no Love can be better expreſſed than that which, although it is productive of the greateſt bleſſings, yet is curious alſo to obſerve the ſmalleſt circumſtances. And not only both theſe, but many other circumſtances and arguments of Love concurr in the Holy Sacrament. 1. It is a tenderneſs of affection that miniſters wholſome Phyſick with arts and Inſtruments of pleaſure. And ſuch was the Charity of our Lord, who brings health to us in a golden Chalice; life not in the bitter drugs of *Egypt*, but in ſpirits and quinteſſences; giving us apples of Paradiſe, at the ſame time yielding food and health and pleaſure. 2. Love deſires to do all good to its beloved object, and that is the greateſt love which gives us the greateſt bleſſings. And the Sacrament therefore is the argument of his greateſt love; for in it we receive the honey and the honey comb, the Paſchal Lamb with his bitter herbs, *Chriſt* with all his griefs, and his Paſſion with all the ſalutary effects of it. 3. Love deſires to be remembred, and to have his object in perpetual repreſentment. And this Sacrament *Chriſt* deſigned to that purpoſe, that he, who is not preſent to our eyes, might always be preſent to our ſpirits. 4. Love demands love again, and to deſire to be beloved is of it ſelf a great argument of love. And as God cannot give us a greater bleſſing than his Love, which is himſelf with an excellency of relation

to us ſuperadded; ſo what greater demonſtration of it can he make to us, than to deſire us to love him with as much earneſtneſs and vehemency of deſire, as if we were that to him which he is eſſentially to us, the authour of our being and our bleſſing? 5. And yet to conſummate this Love, and repreſent it to be the greateſt and moſt excellent, the Holy *Jeſus* hath in this Sacrament deſigned that we ſhould be united in our ſpirits with him, incorporated to his body, partake of his Divine nature, and communicate in all his Graces: and Love hath no expreſſion beyond this, that it deſires to be united unto its object. So that what *Moſes* ſaid to the men of *Iſrael*, *What nation is ſo great, who hath God ſo nigh unto them, as the LORD our God is in all things for which we call upon him?* we can enlarge in the meditation of this Holy Sacrament: for now the Lord our God calls upon us, not only to be nigh unto him, but to be all one with him; not only as he was in the Incarnation, fleſh of our fleſh and bone of our bone, but alſo to communicate in ſpirit, in grace, in nature, in Divinity it ſelf.

7. Upon the ſtrength of the premiſſes we may ſooner take an eſtimate of the Graces which are conveyed to us in the reception and celebration of this Holy Sacrament and Sacrifice. For as it is a Commemoration and repreſentment of *Chriſt*'s Death, ſo it is a commemorative Sacrifice; as we receive the ſymbols and the myſtery, ſo it is a Sacrament. In both capacities the benefit is next to infinite. Firſt, For whatſoever *Chriſt* did at the Inſtitution, the ſame he commanded the Church to do in remembrance and repeated rites; and himſelf alſo does the ſame thing in Heaven for us, making perpetual Interceſſion for his Church, the body of his redeemed ones, by repreſenting to his Father his Death and Sacrifice: there he ſits a High-prieſt continually, and offers ſtill the ſame one perfect Sacrifice, that is, ſtill repreſents it as having been once finiſhed and conſummate in order to perpetual and never-failing events. And this alſo his Miniſters do on earth, they offer up the ſame Sacrifice to God, the ſacrifice of the Croſs, by prayers, and a commemorating rite and repreſentment according to his holy Inſtitution. And as all the effects of Grace and the titles of glory were purchaſed for us on the Croſs, and the actual myſteries of Redemption perfected on earth, but are applied to us and made effectual to ſingle perſons and communities of men by *Chriſt*'s Interceſſion in Heaven: ſo alſo they are promoted by acts of Duty and Religion here on earth, that we may be *workers together with God*, (as St. *Paul* 2 Cor. 6. 1. expreſſes it,) and in virtue of the eternal and all-ſufficient Sacrifice may offer up our prayers and our duty, and by repreſenting that ſacrifice may ſend up together with our prayers an inſtrument of their graciousneſs and acceptation. The Funerals of a deceaſed friend are not only performed at his firſt interring, but in the monthly minds and anniverſary commemorations, and our grief returns upon the ſight of a picture, or upon any inſtance which our dead friend deſired us to preſerve as his memorial: we *celebrate* and *exhibit the Lord's death* in ſacrament and ſymbol. And this is that great expreſs, which when the Church offers to God the Father, it obtains all thoſe bleſſings which that ſacrifice purchaſed. *Themiſtocles* ſnatch'd up the ſon of King *Admetus*, and held him between himſelf and death, to mitigate the rage of the King, and prevailed accordingly. Our very holding up the Son of God, and repreſenting him to his Father, is the doing an act of mediation and advantage to our ſelves in the virtue and efficacy of the Mediatour. As *Chriſt* is a Prieſt in Heaven for ever, and yet does not ſacrifice himſelf afreſh, nor yet without a ſacrifice could he be a Prieſt, but by a daily miniſtration and interceſſion repreſents his ſacrifice to God, and offers himſelf as ſacrificed: ſo he does upon earth by the miniſtery of his ſervants; he is offered to God, that is, he is by Prayers and the Sacrament repreſented or *offered up to God as ſacrificed*, which, in effect, is a celebration of his death, and the applying it to the preſent and future neceſſities of the Church, as we are capable, by a miniſtery like to his in Heaven. It follows then, that the celebration of this Sacrifice be in its proportion * an inſtrument of applying the proper Sacrifice to all the purpoſes which it firſt deſigned. It is miniſterially and by application an inſtrument propitiatory, it is Euchariſtical, it is an homage, and an act of adoration, and it is impetratory, and obtains for us and for the whole Church all the benefits of the ſacrifice, which is now celebrated and applied; that is, As this Rite is the remembrance and miniſterial celebration of *Chriſt*'s ſacrifice, ſo it is deſtined to do honour to God, to expreſs the homage and duty of his ſervants, to acknowledge his ſupreme dominion, to give him thanks and worſhip, to beg pardon, bleſſings and ſupply of all our needs. And its profit is enlarged not only to the perſon celebrating, but to all to whom they deſign it, according to the nature of Sacrifices and Prayers, and all ſuch ſolemn actions of Religion.

* *Iſte calix, benedictione ſolenni ſacratus, ad totius hominis vitam ſalutémque proficit; ſimul medicamentum & holocauſtum, ad ſanandas infirmitates & purgandas iniquitates, exſiſtens.* S. Cyp. *de cœna Dom.*

8. Secondly, If we conſider this, not as the act and miniſtry of Eccleſiaſtical perſons, but as the duty of the whole Church communicating, that is, as it is a Sacrament, ſo it is like the Springs of *Eden*, from whence iſſue many Rivers, or the Trees of celeſtial *Jeruſalem*, bearing various kinds of Fruit. For whatſoever was offered in the Sacrifice, is given in the Sacrament; and whatſoever the Teſtament bequeaths, the holy Myſteries diſpence. 1. *He that eateth my fleſh and drinketh my bloud abideth in me and I in him*; *Chriſt* in his *Temple* and his reſting-place, and the worthy Communicant in *Sanctuary* and a place of protection: and every holy Soul having feaſted at his Table may ſay, as S. *Paul*, * *I live, yet not I, but Chriſt liveth in me.* So that ‖ *to live is Chriſt:* † *Chriſt is our life*, and he dwells in the body and the ſpirit of every one that eats *Chriſt*'s fleſh and drinks his bloud. Happy is that man that ſits at the Table of Angels, that puts his hand into the diſh with the King of all the Creatures, and feeds upon the eternal Son of God, joining things below with things above, Heaven with Earth, Life with Death, that *mortality might be ſwallowed up of life*, and Sin be deſtroyed by the inhabitation of its greateſt Conquerour. And now I need not enumerate any particulars, ſince the Spirit of God hath aſcertained us that *Chriſt* enters into our hearts, and takes poſſeſſion, and abides there; that we are made Temples and celeſtial Manſions; that we are all one with our Judge, and with our Redeemer; that our Creator is bound unto his Creature with bonds of charity which nothing can diſſolve, unleſs our own hands break them; that Man is united with God, and our weakneſs is fortified by his ſtrength, and our miſeries wrapped up in the golden leaves of glory. 2. Hence it follows that the Sacrament is an inſtrument of reconciling us to God, and taking off the remanent guilt, and ſtain, and obligations of our ſins. *This is the bloud that was ſhed for you for the remiſſion of ſins. For there is no condemnation to them that are in Chriſt Jeſus.* And ſuch are all they who worthily eat the fleſh of *Chriſt*: by receiving him, they more and more receive remiſſion of ſins, redemption, ſanctification, wiſdom, and certain hopes of glory. For as the Soul touching and united to the fleſh of *Adam* contracts the ſtain of original miſery and imperfection; ſo much the rather ſhall the Soul united to the fleſh of *Chriſt* receive pardon and purity, and all thoſe bleſſed emanations from our union with the Second *Adam*. But this is not to be underſtood, as if the firſt beginnings of our pardon were in the holy Communion; for then a man might come with his impurities along with him, and lay them on the holy Table, to ſtain and pollute ſo bright a preſence. No; firſt Repentance muſt *prepare the ways of the Lord:* and in this holy Rite thoſe words of our Lord are verified, *He that is juſtified let him be juſtified ſtill*; that is, here he may receive the increaſe of Grace; and as it grows, ſo ſin dies, and we are reconciled by nearer unions and approximations to God.

John 6. 56.

* Gal. 2. 20.

‖ Phil. 1. 21.

† Col. 3. 4.

9. Thirdly, The holy Sacrament is the pledge of Glory, and the earneſt of Immortality. For when we have received him who hath *overcome Death, and henceforth dies no more*, he becomes to us like the Tree of life in Paradiſe: and the conſecrated Symbols are like the ſeeds of an eternal duration, ſpringing up in us to eternal life, nouriſhing our ſpirits with Grace, which is but the prologue and the infancy of Glory, and differs from it onely as a Child from a Man. But God firſt raiſed up his Son to life, and by giving him to us hath alſo conſigned us to the ſame ſtate; for *our life is hid with Chriſt in God.* "When we "lay down and caſt aſide the impurer robes of fleſh, they are then but preparing for "glory: and if by the onely touch of *Chriſt*, bodies were redintegrate and reſtored to na"tural perfections, how ſhall not we live for ever who eat his fleſh and drink his bloud? It is the diſcourſe of S. *Cyril.* Whatſoever the Spirit can convey to the body of the Church we may expect from this Sacrament: for as the Spirit is the inſtrument of life and action, ſo the Bloud of *Chriſt* is the conveyance of his Spirit. And let all the myſterious places of Holy Scripture concerning the effects *Chriſt* communicated in the bleſſed Sacrament be drawn together in one Scheme, we cannot but obſerve, that although they are ſo expreſſed as that their meaning may ſeem intricate and involved, yet they cannot be drawn to any meaning at all, but it is as glorious in its ſenſe as it is myſterious in the expreſſion; and the more intricate they are, the greater is their purpoſe; no words being apt and proportionate to ſignifie this ſpiritual ſecret and excellent effects of the Spirit. A veil is drawn before all theſe teſtimonies, becauſe the people were not able to behold the glory which they cover with their curtain: and *Chriſt dwelling in us*, and *giving us his fleſh to eat and his bloud to drink*, and *the hiding of our life with God*, and *the communion of the body of Chriſt*, and *Chriſt being our life*, are ſuch ſecret glories, that as the fruition of them is the portion of the other world, ſo alſo is the

Ἀθανασίας φάρμακον *apud S.* Ignat. *epiſt. ad Epheſ. Spes reſurrectionis.* Optat. Milevit. *l.* 6. *Contra Parmen. Et S.* Joan. 6. 54. *Qui manducat carnem meam, habet vitam æternam, & reſuſcitabo eum in noviſſimo die.*

Coloſ. 3. 3.

S. Cyril. Alex. *l.* 4. *in Jo. c.* 14. *Et Iren. l.* 4. *c.* 34. *Sic & corpora noſtra percipientia Euchariſtiam jam non ſunt corruptibilia, ſpem reſurrectionis habentia.*

full preception and underſtanding of them. For therefore God appears to us in a cloud, and his glories in a veil, that we underſtanding more of it by its concealment than we can by its open face, which is too bright for our weak eyes, may with more piety alſo entertain the greatneſs by theſe indefinite and myſterious ſignifications, than we can by plain and direct intuitions, which like the Sun in a direct ray enlightens the object, but confounds the organ.

* *Tanquàm leones ignem ſpirantes recedamus ex illa menſa, Dæmonibus facti terribiles.* S. Chryſ. *Poculum quo inebriatur affectus fidelium.* S. Ambroſ. *Ser.* 15. *in Pſal.* 118.

|| Μῶλυ δέ μιν καλέουσι θεοὶ χαλεπὸν δέ τ' ὀρύσσειν
Ἀνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα δύνανται.
Homer.

10. I ſhould but in other words deſcribe the ſame glories, if I ſhould add, That this Holy Sacrament does enlighten the ſpirit of Man, and clarifie it with ſpiritual diſcernings; and as he was to the two Diſciples at *Emmaus*, ſo alſo to other faithfull people, *Chriſt is known in the breaking of bread*: That it is a great * defence againſt the hoſtilities of our ghoſtly enemies, this Holy Bread, being like the Cake of *Gideon*'s Camp, overturning the tents of *Midian*: That it is the relief of our ſorrows, the Antidote and preſervative of Souls, the viand of our journey, the guard and paſsport of our death, the wine of Angels: That it is more healthfull than Rhubarb, more pleaſant than Caſſia: That the beetle and Lareca of the *Indians*, the || Moly or Nepenthe of *Pliny*, the Lirinon of the *Perſians*, the Balſam of *Judæa*, the Manna of *Iſrael*, the Honey of *Jonathan*, are but weak expreſſions to tell us that this is excellent above Art and Nature, and that nothing is good enough in Philoſophy to become its emblem. All theſe muſt needs fall very ſhort of thoſe plain words of *Chriſt, This is my Body*. The other may become the ecſtaſies of Piety, the tranſportation of joy and wonder, and are like the diſcourſe of S. *Peter* upon mount *Tabor*, he was reſolved to ſay ſome great thing, but he knew not what: but when we remember that the Body of our Lord and his Bloud is communicated to us in the Bread and Chalice of bleſſing, we muſt ſit down and reſt our ſelves; for this is *the mountain of the Lord*, and we can go no farther.

Plutarch. *Sympoſ.*

11. In the next place it will concern our enquiry to conſider how we are to prepare our ſelves. For at the gate of life a man may meet with death: and although this holy Sacrament be like Manna, in which the obedient find the reliſhes of Obedience, the chaſt of Purity, the meek perſons of Content and Humility; yet vicious and corrupted palates find alſo the guſt of death and Coloquintida. The *Syberites* invited their women to their ſolemn ſacrifices a full year before the ſolemnity, that they might by previous diſpoſitions and a long foreſight attend with gravity and fairer order the celebration of the rites. And it was a reaſonable anſwer of *Pericles*, to one that ask'd him why he, being a Philoſophical and ſevere perſon, came to a wedding trimmed and adorned like a Paranymph; *I come adorned to an adorned perſon*, trimmed to a Bridegroom. And we alſo, if we come to the marriage of the Son with the Soul (which marriage is celebrated in this ſacred Myſtery,) and have not on a wedding garment, ſhall be caſt into outer darkneſs, the portion of undreſſed and unprepared ſouls.

1 Cor. 11. 28, 29.

Concil. Eliber. cap. 3.

12. For from this Sacrament are excluded all unbaptized perſons, and ſuch who lie in a known ſin, of which they have not purged themſelves by the apt and proper inſtruments of Repentance. For if the Paſchal Lamb was not to be eaten but by perſons pure and clean according to the ſanctifications of the Law; the Son of God can leſs endure the impurities of the Spirit, than God could ſuffer the uncleanneſſes of the Law. S. *Paul* hath given us inſtruction in this: *Firſt let a man examine himſelf, and ſo let him eat. For he that eats and drinks unworthily, eats and drinks damnation to himſelf, not diſcerning the Lord's Body*. That is, although in the Church of *Corinth*, by reaſon of the preſent Schiſm, the publick Diſcipline of the Church was neglected, and every man permitted to himſelf: yet even then no man was diſobliged from his duty of private Repentance, and holy preparations to the perception of ſo great a myſtery; that *the Lord's body* may be *diſcerned* from common nutriment. Now nothing can ſo unhallow and deſecrate the rite as the remanent affection to a ſin, or a crime unrepented of. And ſelf-examination is preſcribed, not for it ſelf, but in order to abolition of ſin and death: for it ſelf is a relative term and an imperfect duty, whoſe very nature is in order to ſomething beyond it. And this was in the Primitive Church underſtood to ſo much ſeverity, that if a man had relapſed after one publick Repentance into a foul crime, he was never again re-admitted to the holy Communion. And the Fathers of the Council of *Eliberis* call it [a mocking and jeſting at the Communion of our Lord, to give it once again after Repentance and a relapſe, and a ſecond or third poſtulation.] And indeed we uſe to make a ſport of the greateſt inſtruments of Religion, when we come to them after an habitual vice, whoſe face we have, it may be, wetted with a tear and breathed upon

it with a ſigh, and abſtained from the worſt of crimes for two or three days, and come to the Sacrament to be purged, and to take our riſe by going a little back from our ſin, that afterwards we may leap into it with more violence,and enter into its utmoſt angle. This is diſhonouring the Body of our Lord, and deceiving our ſelves. *Chriſt* and *Belial* cannot cohabit. But if we have left all our ſins, and have no fondneſs of affection towards them, if we hate them, (which then we ſhall beſt know when we leave them, and with complacency entertain their contraries,) then *Chriſt* hath waſhed our feet, and then he invites us to his holy Supper, Hands dipt in bloud, or polluted with unlawfull gains, or ſtained with the ſpots of fleſh, are moſt unfit to handle the holy Body of our Lord, and miniſter nouriſhment to the Soul. *Chriſt* loves not to enter into the mouth full of curſings, oaths, blaſphemies, revilings, or evil-ſpeakings; and a heart full of vain and vicious thoughts ſtinks like the lake of *Sodom*: he finds no reſt there; and when he enters, he is vexed with the unclean converſation of the impure inhabitants, and flies from thence with the wings of a Dove, that he may retire to pure and whiter habitations. S. *Juſtin Martyr*, reckoning the prediſpoſitions required of every faithfull ſoul for the entertainment of his Lord, ſays, That "it is not lawfull for any "to eat the Euchariſt, but him that is waſhed in the laver "of regeneration for the remiſſion of ſins, that believes "*Chriſt*'s Doctrine to be true, and that lives according to "the Diſcipline of the Holy *Jeſus*. And therefore S. *Ambroſe* refuſed to miniſter the holy Communion to the Emperour *Theodoſius*, till by publick Repentance he had reconciled himſelf to God and the ſociety of faithfull people, after the furious and cholerick rage and ſlaughter committed at *Theſſalonica*. And as this act was like to cancellating and a circumvallation of the holy myſteries, and in that ſence and ſo far was a proper duty for a Prelate, to whoſe diſpenſation the rites are committed: ſo it was an act of duty to the Emperour, of paternal and tender care; not of proper authority or juriſdiction, which he could not have over his Prince, but yet had a care and the ſupraviſion of a Teacher over him; whoſe Soul S. *Ambroſe* had betrayed, unleſs he had repreſented his indiſpoſition to communicate in expreſſions of Magiſterial or Doctoral authority and truth. For this holy Sacrament is a nouriſhment of ſpiritual life, and therefore cannot with effect be miniſtred to them who are in the ſtate of ſpiritual death, it is giving a Cordial to a dead man: and although the outward rite be miniſtred, yet the Grace of the Sacrament is not communicated; and therefore it were well that they alſo abſtained from the rite it ſelf. For a * fly can boaſt of as much privilege as a wicked perſon can receive from this holy Feaſt; and oftentimes pays his life for his acceſs to forbidden delicacies, as certainly as they.

S. Baſil. *l.* 2. *de Bapt. c.*3. *Legatur totum caput.* *S.* Ambroſs. *l.* 6. *c.* 37. *in Luc.* 9.

Ubique myſterii ordo ſervatur, ut prius per remiſſionem peccatorum vulneribus medicina tribuatur, poſtea alimonia menſæ cœleſtis exuberet. Paulin. *in vita S.* Ambroſ.

Si Dux quiſpiam, ſi Conſul ipſe, ſi qui Diademate ornatur indigne adeat, cohibe & coerce. Quod ſi ipſe pellere non audes, mihi dicas, non permittam iſta fieri: animam potius tradam meam, quâm Dominicum alioui corpus indigne. S. Chryſoſt. *hom.* 83. *in Matth.*

* *Extra prægusto Deum, moror inter aras, templa per luſtro omnia; In capite Regis ſedeo cùm viſum eſt mihi, Et matronarum caſta delibo oſcula.* Phædr. Jab. 80.

13. It is more generally thought by the Doctors of the Church, that our Bleſſed Lord adminiſtred the Sacrament to *Judas*, although he knew he ſold him to the *Jews*: * Some others deny it, and ſuppoſe *Judas* departed preſently after the ſop given him, before he communicated. However it was, *Chriſt*, who was Lord of the Sacraments, might diſpenſe it as he pleaſed: but we muſt miniſter and receive it according to the rules he hath ſince deſcribed. But it becomes a precedent to the Church in all ſucceeding Ages; although it might alſo have ſomething in it extraordinary and apter to the firſt inſtitution. For becauſe the fact of *Judas* was ſecret, not yet made notorious, *Chriſt* choſe rather to admit him into the rites of external Communion, than to ſeparate him with an open ſhame for a fault not yet made open. For our bleſſed Lord did not reveal the man and his crime till the very time of miniſtration, if *Judas* did communicate. But if *Judas* did not communicate, and that our Bleſſed Lord gave him the ſop at the Paſchal Supper, or at the intervall between it and the inſtitution of his own, it is certain that *Judas* went out as ſoon as he was diſcovered, and left this part of Diſcipline upon record. That when a crime is made publick and notorious, the Governours of the Church, according to their power, are to deny to give the bleſſed Sacrament, till by Repentance ſuch perſons be reſtored. * In private ſins, or ſins not known by ſolemnities of Law, or evidence of fact, good and bad are entertained in publick communion: and it is not to be accounted

* *Negaturâ* Clemente Rom. 5. *Conſt. c.* 16. *ab* Hilario *c.* 30. *in Matth.* Innocentio *l.* 3. *de Myſter. c.* 13. *à* Ruperto, Hildebrand. Cenoman. & *paucis aliis.*

* *Nec à communione prohibere quenquam poſſumus, niſi aut ſponte confeſſum, aut in aliquo ſive ſeculari ſive Eccleſiaſtico Judicio nominatum atque convictum.* S. Aug. *l.* 50. *Homil hom.* 50. *S.* Thomas 3. *p. q.* 81. *a.* 2.

a crime in them that miniſter it, becauſe they cannot avoid it, or have not competent authority to ſeparate perſons, whom the publick act of the Church hath not ſeparated. But if once a publick ſeparation be made, or that the fact is notorious and the ſentence of Law is in ſuch caſes already declared, they that come, and he that rejects them not, both pollute the bloud of the everlaſting Covenant. And here it is applicable what God ſpake by the prophet, * *if thou wilt ſeparate the precious thing from the vile, thou ſhalt be as my mouth.*

* Jer. 15.19.

But this is wholly a matter of Diſcipline, arbitrary, and in the power of the Church; nothing in it of Divine commandment, but what belongs to the Communicants themſelves. For S. *Paul* reproves them that receive diſorderly, but gives no orders to the *Corinthian* Presbyters to reject any that preſent themſelves. Neither did our Bleſſed Lord leave any Commandment concerning it, or hath the Holy Scripture given rules or meaſures concerning its actual reduction to practice; neither who are to be ſeparated, nor for what offences, nor by what authority, nor who is to be the Judge. And indeed it is a judgment that can only belong to God, who knows the ſecrets of hearts, the degrees of every ſin, the beginnings and portions of Repentance, the ſincerity of purpoſes, by what thoughts and deſigns men begin to be accepted, who are hypocrites, and who are true men. But when many and common men come to judge, they are angry upon trifling miſtakes and weak diſputes: they call that Sin that angers their Party, or grieves their Intereſt; they turn Charity into Pride, and Admonition into Tyranny; they ſet up a Tribunal that themſelves may ſit higher, not that their Brethren may walk more ſecurely. And then concerning Sins, in moſt caſes, they are moſt incompetent Judges; they do not know all their kinds; they miſcall many; they are ignorant of the ingredient and conſtituent parts and circumſtances; they themſelves make falſe meaſures, and give out according to them, when they pleaſe; and when they liſt not, they can change the balance. When the matter is publick, evident and notorious, the man is to be admoniſhed of his danger by the Miniſter, but not by him to be forced from it. For the power of the Miniſter of holy things is but the power of a Preacher and a Counſellor, of a Phyſician and a Guide: it hath in it no coercion or violence, but what is indulged to it by humane laws and by conſent, which may vary as its principle.

Add to this, that the grace of God can begin the work of Repentance in an inſtant and in what period or degree of Repentance the holy Communion is to be adminiſtred no Law of God delares; which therefore plainly allows it to every period, and leaves no difference, except where the Diſcipline of the Church and the authority of the Supreme power doth intervene. For ſince we do not find in Scripture that the Apoſtles did drive from the communion of holy things even thoſe whom they delivered over to Satan or other Cenſures; we are left to conſider, that, in the nature of the thing, thoſe who are in the ſtate of weakneſs and infirmity have more need of the ſolemn Prayers of the Church, and therefore, by preſenting themſelves to the holy Sacrament, approach towards that Miniſtery which is the moſt effectual cure; eſpecially ſince the very preſenting themſelves is an act of Religion, and therefore ſuppoſes an act of Repentance and Faith, and other little introductions to its fair reception. And if they may be prayed for, and prayed with, why they may not alſo be communicated, which is the ſolemnity of the greateſt Prayer, is not yet clearly revealed.

This diſcourſe relates only to private Miniſtery. For when I affirm that there is no command from *Chriſt* to all his Miniſters to refuſe whom they are pleaſed to call *ſcandalous* or *ſinners*, I intend to defend good people from the tyranny and arbitrary power of thoſe great companies of Miniſters, who in ſo many hundred places would have a Judicature ſupreme in Spirituals, which would be more intolerable than if they had in one Province 20000 Judges of Life and death. But when the power of ſeparation and interdiction is only in ſome more eminent and authorized perſons, who take publick cognizance of cauſes by ſolemnities of Law, and exerciſe their power but in ſome rare inſtances, and then alſo for the publick intereſt, in which although they may be deceived, yet they are the moſt competent and likely Judges; much of the inconvenience, which might otherwiſe follow, is avoided. And then it only remains that they conſider, in what caſes it can be a competent and a proper infliction upon ſinners, to take from them that which is the means and miniſtery of grace and recovery; whether they have any warrant from *Chriſt*, or precedent in the Apoſtles practice, and how far. As for the forms and uſages of the primitive Church, they were hugely different, ſometimes for one cauſe, ſometimes for another. Sometimes whole Churches have been excommunicated; ſometimes the criminal and all his houſhold for his offence, as it happened in the Excommunication of *Andronicus* and *Thoas* in *Syneſius*, in the year 411. Syneſ. ep. 79. Sometimes they were abſolved and reſtored by Lay-Confeſſours, ſometimes by Emperors; as it happened to *Euſebius* of *Nicomedia* and *Theognis* of *Nice* who were abſolved by *Conſtantine* from the ſentence of Excommunication inflicted by the *Nicene* Fathers: and a Monk did excommunicate *Theodoſius* the younger. Theod. *Hiſt.* *l.* 5. 36. Baron. *tom.* 5. *A. D.* 425. *Sect.* 16. So that in this there can be no certainty to make a meaſure and a rule. The ſureſt way, moſt agreeable to the precedents of Scripture and the Analogy of the Goſpel, is, that *by the word of their proper miniſtery* all ſinners ſhould be ſeparate from the holy Communion; that is, threatned by the words of God with damnation, and fearfull temporal dangers, if themſelves, knowing an unrepented ſin, and a remanent affection to ſin to be within them, ſhall dare to profane that Body and Blood of our Lord by ſo impure an addreſs. The evil is to themſelves; and, if the Miniſters declare this powerfully, they are acquitted. But concerning other judgments or ſeparations: The Supreme power can forbid all aſſembling, and therefore can permit them to all, and therefore can deny them or grant them to ſingle perſons; and therefore when he by Laws makes ſeparations in order to publick benefit, they are to be obeyed. But it is not to be endured that ſingle Presbyters ſhould upon vain pretences erect ſo high a tribunal and tyranny over Conſciences.

14. The duty of Preparation that I here diſcourſe of, is ſuch a Preparation as is a diſpoſition to life. It is not a matter of convenience or advantage, to repent of our ſins before the Communion, but it is of abſolute neceſſity, we periſh if we neglect it; for we *eat damnation*, and Satan enters into us, not *Chriſt*. And this Preparation is not the act of a day or a week; but it is a new ſtate of life: no man that is an habitual ſinner muſt come to this Feaſt, till he hath wholly changed his Courſe of life. And then, according as the actions of infirmity have made leſs or greater invaſion upon his peace and health, ſo are the acts of Repentance to be proportioned: in which the greatneſs of the prevarications, their neighbourhood to death, or their frequent repetition, and the conduct of a Spiritual man, are to give us counſel and determination. When a ravening and hungry Wolf is deſtitute of prey, he eats the turf, and loads his ſtomach with the glebe he treads on; but as ſoon as he finds better food, he vomits up his firſt load. Our ſecular and ſenſual affections are loads of earth upon the Conſcience, and when we approach to the Table of the Lord to eat the bread of the elect, and to drink the wine of Angels, we muſt reject ſuch impure adheſions, that holy perſons, being nouriſhed with holy Symbols, may be ſanctified, and receive the eternal reward of Holineſs.

15. But as none muſt come hither but they that are in the ſtate of Grace, or Charity, and the love of God and their Neighbours, and that the abolition of the ſtate of ſin is the neceſſary Preparation, and is the action of years, and was not accepted as ſufficient till the expiration of divers years by the Primitive Diſcipline, and in ſome caſes not till the approach of Death: ſo there is another Preparation which is of leſs neceſſity, which ſuppoſes the ſtate of Grace, and that oil is burning in our lamps: but yet it is a preparation of ornament, a trimming up the Soul, a dreſſing the ſpirit with degrees and inſtances of Piety and progreſſes of perfection. And it conſiſts in ſetting apart ſome portion of our time before the Communion, that it be ſpent in Prayer, in Meditations, in renewing the vows of holy Obedience, in Examining our Conſciences, in Mortifying our leſſer irregularities, in Devotions and actions of preciſe Religion, in Acts of Faith, of Hope, of Charity, of Zeal and holy deſires, in acts of Euchariſt or Thankſgiving, of Joy at the approach of ſo bleſſed opportunity, and all the acts of Virtue whatſoever, which have indefinite relation to this and to other myſteries; but yet are ſpecially to be exerciſed upon this occaſion, becauſe this is the moſt perfect of external rites, and the moſt myſterious inſtrument of ſanctification and perfection. There is no time or degree to be determined in this Preparation; but they *to whom much is forgiven will love much*: and they who underſtand the excellence and holineſs of the Myſtery, the glory of the Gueſt that comes to inhabit, and the undecency of the cloſet of their Hearts by reaſon of the adherences of impurity, the infinite benefit then deſigned, and the increaſe of degrees by the excellence of theſe previous acts of Holineſs, will not be too inquiſitive into the neceſſity of circumſtances and meaſures, but do it heartily, and devoutly, and reverently, and as much as they can, ever eſteeming it neceſſary, that the actions of ſo great ſolemnity ſhould by ſome actions of Piety, attending like handmaids, be diſtinguiſhed from common employments, and remarked for the principal and moſt ſolemn of religious actions. The Primitive

Church gave the holy Sacrament to Infants * immediately after Baptiſm, and by that act tranſmitted this propoſition, That nothing was of abſolute neceſſity || but Innocency and purity from ſin, and a being in the ſtate of Grace. Other actions of Religion are excellent additions to the dignity of the perſon and honour of the myſtery, but they were ſuch of which Infants were not capable. The ſum is this; After the greateſt conſociation of religious duties for Preparation, no man can be ſufficiently worthy to communicate: let us take care that we be not *unworthy*, by bringing a guilt with us, or the remanent affection to a ſin.

* Clem. Rom. *l.* 8. *Conſtit. c.* 20. Concil. Tolet. 1. *c.* 11. *S.* Aug. *ep.* 23. *ad* Bonif. *&* *ep.* 107. *& lib.* 4. *de Trin. c.* 10.

|| *Habentem adhuc voluntatem peccandi gravari magis dico Euchariſtia perceptione quàm purificari: ſed hoc de iis dico quos capitalia & mortalia non gravant.* Gennad. *l.* 3. *de Eccl. dogmat. c.* 53.

Eſt glorioſus ſane convictus Dei;
Sed illi qui invitatur, non qui inviſus eſt.

16. When the happy hour is come in which the Lord vouchſafes to enter into us, and dwell with us, and be united with his ſervants, we muſt then doe the ſame acts over again with greater earneſtneſs and intention; confeſs the glories of God and thy own unworthineſs, praiſe his mercy with ecſtaſie of thankſgiving and joy, make oblation of thy ſelf, of all thy faculties and capacities, pray, and read, and meditate, and worſhip. And that thou mayſt more opportunely do all this, riſe early to meet the Bridegroom, pray for ſpecial aſſiſtance, enter into the aſſembly of faithfull people chearfully, attend there diligently, demean thy ſelf reverently, and before any other meat or drink receive the Body of thy Saviour with pure hands, with holy intention, with a heart full of joy, and faith, and hope, and wonder, and Euchariſt. Theſe things I therefore ſet down irregularly and without method, becauſe in theſe actions no rule can be given to all perſons; and only ſuch a Love and ſuch a Religion in general is to be recommended, which will over-run the banks, and not eaſily ſtand confined within the margin of rules, and artificial preſcriptions. Love and Religion are boundleſs, and all acts of grace relating to the preſent Myſtery are fit and proportioned entertainments of our Lord. This only remember, That we are by the myſtery of *one bread* confederated into one body, and the communion of Saints, and that the Sacrifice which we then commemorate was deſigned by our Lord for the benefit of all his Church: Let us be ſure to draw all faithful people into the ſociety of the preſent Bleſſing, joining with the holy Man that miniſters in prayers and offerings of that Myſtery for the benefit of all ſorts of men, of *Chriſt*'s Catholick Church. And it were alſo an excellent act of Chriſtian communion, and agreeable to the practice of the Church in all Ages, to make an Oblation to God for the poor; that as we are fed by *Chriſt*'s body, ſo we alſo ſhould feed *Chriſt*'s body, making ſuch returns as we can, a grain of Frankincenſe in exchange for a Province, an act of duty and Chriſtian Charity as Euchariſtical for the preſent Grace, that all the body may rejoice and glory in the Salvation of the Lord.

17. After thou haſt received that pledge of immortality and antepaſt of glory, even the Lord's body in a myſtery, leave not thy Saviour there alone, but attend him with holy thoughts and colloquies of Prayer and Euchariſt. It was ſometime counted infamous for a woman to entertain a ſecond love, till the body of her dead Husband was diſſolved into aſhes, and diſappeared in the form of a Body. And it were well, that ſo long as the conſecrated Symbols remain within us according to common eſtimate, we ſhould keep the flame bright, and the perfume of an actual Devotion burning, that our Communion be not a tranſient act, but a permanent and laſting intercourſe with our Lord. But in this every man beſt knows his own opportunities and neceſſities of diverſion. I only commend earneſtly to practice, that every Receiver ſhould make a recollection of himſelf, and the actions of the day; that he improve it to the beſt advantage; that he ſhew unto our Lord all the defects of his houſe, all his poverty and weakneſſes: and this let every man do by ſuch Actions and Devotions which he can beſt attend, and himſelf by the advice of a Spiritual man finds of beſt Advantage. I would not make the practice of Religion, eſpecially in ſuch irregular inſtances, to be an art, or a burthen, or a ſnare to ſcrupulous perſons. What S. *Paul* ſaid in the caſe of Charity, I ſay alſo in this; *He that ſows plentifully ſhall reap plentifully*, *and he that ſows ſparingly ſhall gather* at the ſame rate: *let every man do as himſelf purpoſeth in his heart*. Only it were well in this Sacrament of Love we had ſome correſpondency, and proportionable returns of Charity and religious affections.

Malè olim actum eſt, cùm ſacrificia compotationibus finierant.
Ἀπὸ τούτου γέ φασι τὸ μεθύειν ὠνομάσθαι, ὅτι μετὰ τὸ θύειν ἔθος ἦν τοῖς προτέροις οἰνοῦσθαι.

18. Some religious perſons have moved a Queſtion, Whether it were better to communicate often, or ſeldom: ſome thinking it more reverence to thoſe holy Myſteries to come but ſeldom; while others ſay, it is greater Religion or Charity to come

frequently. But I ſuppoſe this queſtion does not differ much from a Diſpute; Whether is better, to pray often, or to pray ſeldom. For whatſoever is commonly pretended againſt a frequent Communion, may in its proportion object againſt a ſolemn Prayer; remanent affection to a ſin, enmity with neighbours, ſecular avocations to the height of care and trouble; for theſe either are great undecencies in order to a holy Prayer; or elſe are direct irregularities, and unhallow the Prayer. And the celebration of the holy Sacrament is in its ſelf and its own formality a ſacred, ſolemn and ritual Prayer, in which we invocate God by the merits of *Chriſt*, expreſſing that adjuration not only in words, but in actual Repreſentment and commemoration of his Paſſion. And if the neceſſities of the Church were well conſidered, we ſhould find, that a daily Sacrifice of Prayer and a daily Prayer of Sacrifice were no more but what her condition requires. And I would to God the Governours of Churches would take care, that the neceſſities of Kings and Kingdoms, of Churches and States, were repreſented to God by the moſt ſolemn and efficacious interceſſions: and *Chriſt* hath taught us none greater than the praying in the virtue and celebration of his Sacrifice. And this is the counſel that the Church received from *Ignatius*; *Haſten frequently to approach the Euchariſt, the glory of God. For when this is daily celebrated, we break the powers of Satan, who turns all his actions into hoſtilities and darts of Fire.* But this concerns the Miniſters of Religion, who living in Communities and Colleges, muſt make Religion the buſineſs of their lives, and ſupport Kingdoms, and ſerve the intereſt of Kings by the prayer of a daily ſacrifice. And yet in this miniſtery the Clergy may ſerve their own neceſſary affairs, if the miniſtration be divided into courſes, as it was by the œconomy and wiſdom of *Solomon* for the Temple.

19. But concerning the Communion of ſecular and lay perſons, the conſideration is ſomething different. * St. *Auſtin* gave this anſwer to it: *To receive the Sacrament every day I neither praiſe nor reprove: at leaſt let them receive it every Lord's day.* And this he ſpake to Husbandmen and Merchants. At the firſt commencement of Chriſtianity while the fervours Apoſtolical and the calentures of infant Chriſtendom did laſt, the whole aſſembly of faithfull people communicated every day: and this laſted in *Rome* and *Spain* until the time of S. *Jerome:* concerning which diligence he gives the ſame cenſure which I now recited from S. *Auſtin*; for it ſuffered inconvenience by reaſon of a declining Piety, and the intervening of ſecular intereſts. But then it came to once a week; and yet that was not every where ſtrictly obſerved. But that it be received once every fortnight, S. *Hierom* counſels very ſtrongly to *Euſtochium* a holy Virgin; *Let the Virgins confeſs their ſins twice every month, or oftner, and being fortified with the Communion of the Lord's Body, let them manfully fight againſt the Devil's forces and attempts.* A while after it came to once a month, then once a year, then it fell from that too; till all the Chriſtians in the Weſt were commanded to communicate every Eaſter by the Decree of a * great Council above 500 years ſince. But the Church of *England* finding that too little, hath commanded all her Children to receive thrice every year at leaſt, intending that they ſhould come oftener; but of this ſhe demands an account. For it hath fared with this Sacrament as with other actions of Religion, which have deſcended from flames to ſtill fires, from fires to ſparks, from ſparks to embers, from embers to ſmoke, from ſmoke to nothing. And although the publick declenſion of Piety is ſuch, that in this preſent conjuncture of things it is impoſſible men ſhould be reduced to a daily Communion; yet that they are to communicate frequently is ſo a Duty, that as no excuſe but impoſſibility can make the omiſſion innocent, ſo the loſs and conſequent want is infinite and invaluable.

* Gennadius, c. 54. *de Eccl. dogmat.*

Epiſt. 80. *ad* Lucinum.

Itaque ſicut nobis licet vel jejunare ſemper, vel ſemper orare, & diem Dominicum, accepto corpore Domini, indeſinenter celebrare gaudentibus, &c. Idem.

* Concil. Lat.

20. For the holy Communion being a remembrance and ſacramental repetition of *Chriſt's* Paſſion, and the application of his Sacrifice to us and the whole Catholick Church; as they who ſeldom communicate delight not to remember the Paſſion of our Lord, and ſin againſt his very purpoſe, and one of the deſigns of inſtitution; ſo he cares not to receive the benefits of the Sacrifie who ſo neglects their application, and reducing them to actual profit and reception. ” Whence came the ſanctimony of the primitive Chriſtians? whence came their ſtrict obſervation of the Divine Commandments? whence was it that they perſevered in holy actions with hope and an unweary diligence? from whence did their deſpiſing worldly things come, and living with common poſſeſſion, and the diſtributions of an univerſal Charity? Whence came theſe and many other excellencies, but from a Conſtant Prayer, and a daily Euchariſt? They who every day repreſented the death of *Chriſt*, every day were ready to die for *Chriſt*. It was the diſcourſe of an ancient and excellent perſon. And if we conſider this Sacrament is intended to unite the ſpirits and affections of the world, and

that it is diffuſive and powerful to this purpoſe, [*for we are one body,* (ſaith St. *Paul*) *becauſe we partake of one bread*;] poſſibly we may have reaſon to ſay, that the wars of Kingdoms, the animoſity of Families, the infinite multitude of Law-ſuits, the perſonal hatreds, and the univerſal want of Charity, which hath made the world miſerable and wicked, may in a great degree be attributed to the neglect of this great Symbol and Inſtrument of Charity. The Chalice of the Sacrament is called by St. *Paul*, *The cup of bleſſing*: and if Children need every day to beg bleſſing of their Parents, if we alſo thirſt not after this Cup of bleſſing, bleſſing may be far from us. It is called, *The communication of the bloud of Chriſt*: and it is not imaginable that man ſhould love Heaven, or felicity, or his Lord, that deſires not perpetually to bathe in that ſalutary ſtream, the Blood of the Holy *Jeſus*, the immaculate Lamb of God.

21. But I find that the religious fears of men are pretended a colour to excuſe this Irreligion. Men are wicked, and not prepared, and buſie, and full of cares and affairs of the world, and cannot come with due Preparation; and therefore better not come at all. Nay, men are not aſhamed to ſay, they are at enmity with certain perſons, and therefore cannot come. 1. Concerning thoſe perſons who are unprepared becauſe they are in a ſtate of ſin or uncharitableneſs; It is true, they muſt not come: but this is ſo far from excuſing their not coming, that they increaſe their ſin, and ſecure miſery to themſelves, becauſe they do not *lay aſide every weight, and the ſin that doth ſo eaſily beſet them,* that they may come to the Marriage-ſupper. It is as if we ſhould excuſe our ſelves from the duties of Charity, by ſaying we are uncharitable; from giving Alms, by ſaying we are covetous; from Chaſtity, by ſaying we are laſcivious. To ſuch men it is juſt that they graze with the Goats, becauſe they refuſe to waſh their hand, that they may come to the Supper of the Lamb. 2. Concerning thoſe that pretend cares and incumbrances of the world; If their affairs make ſin and impure affections to ſtick upon them, they are in the firſt Conſideration: but if their office be neceſſary, juſt, or charitable, they imitate *Martha*, and chuſe the leſs perfect part, when they neglect the offices of Religion for duties œconomical. 3. But the other ſort have more pretence and fairer virtue in their outſide. They ſuppoſe, like the *Perſian* Princes, the ſeldomer ſuch myſterious rites are ſeen, the more reverence we ſhall have, and they the more majeſty: and they are fearfull leſt the frequent attrectation of them ſhould make us leſs to value the great earneſts of our Redemption and Immortality. It is a pious conſideration, but not becoming them. For it cannot be that the Sacrament be undervalued by frequent reception, without the great unworthineſs of the perſons, ſo turning God's grace into lightneſs, and loathing Manna: nay, it cannot be without an unworthy communication. For he that receives worthily increaſes in the love of God and Religion, and the fires of the Altar are apt to kindle our ſparks into a flame. And when *Chriſt* our Lord enters into us, and we grow weary of him, or leſs fond of his frequent entrance and perpetual cohabitation, it is an infallible ſign we have let his enemy in, or are preparing for it. For this is the difference between ſecular and ſpiritual objects, nothing in this world hath any pleaſure in it long beyond the hope of it; for the poſſeſſion and enjoyment is found ſo empty, that we grow weary of it: but whatſoever is ſpiritual, and in order to God, is leſs before we have it, but in the fruition it ſwells our deſires, and enlarges the appetite, and makes us more receptive and forward in the entertainment. And therefore thoſe acts of Religion that ſet us forward in time, and backward in affection, do declare that we have not well done our duty, but have communicated unworthily. So that the mending of our fault will anſwer the objection. Communicate with more devotion, and repent with greater contrition, and walk with more caution, and pray more earneſtly, and meditate diligently, and receive with reverence and godly fear; and we ſhall find our affections increaſe together with the ſpiritual emolument: ever remembring that pious and wiſe advice of S. *Ambroſe*, *Receive every day, that which may profit thee every day: But he that is not diſpoſed to receive it every day, is not fit to receive it every year.*

De Sacram. l. 5. c. 4.

22. And if after all diligence it be ſtill feared that a man is not well prepared, I muſt ſay that it is a ſcruple, that is, a trouble beyond a doubt and without reaſon, next to Superſtition and the dreams of Religion: and it is nouriſhed by imagining that no duty is accepted, if it be leſs than perfection; and that God is buſied in Heaven, not only to deſtroy the wicked, and to daſh in pieces veſſels of diſhonour, but to *break a bruiſed reed* in pieces, and to caſt the *ſmoaking flax* into the flames of hell. In oppoſition to which we muſt know, that nothing makes us unprepared but an evil Conſcience, a ſtate of ſin, or a deadly act: but the leſſer infirmities of our life, againſt which we daily ſtrive, and for which we never have any kindneſs or affections, are not *ſpots in* theſe

Tempeſtivum acceſſum ſola Conſcientiæ integritas facit, S. Chryſ.

Feaſts of Charity, but inſtruments of Humility, and ſtronger invitations to come to thoſe Rites which are ordained for corroboratives againſt infirmities of the Soul, and for the growth of the ſpirit in the ſtrengths of God. For thoſe other acts of Preparation which precede and accompany the duty, the better and more religiouſly they are done they are indeed of more advantage, and honorary to the Sacrament: yet he that comes in the ſtate of Grace, though he takes the opportunity upon a ſudden offer, ſins not. And in ſuch indefinite duties, whoſe degrees are not deſcribed, it is good counſel to do our beſt: but it is ill to make them inſtruments of ſcruple, as if it were eſſentially neceſſary to do that in the greateſt height, which is only intended for advantage and the fairer accommodation of the myſtery. But theſe very acts, if they be eſteemed neceſſary preparations to the Sacrament, are the greateſt arguments in the world that it is beſt to communicate often: becauſe the doing of that which muſt ſuppoſe the exerciſe of ſo many Graces, muſt needs promote the intereſt of Religion, and diſpoſe ſtrongly to habitual Graces by our frequent and ſolemn repetion of the acts. It is neceſſary that every Communicant be firſt examined concerning the ſtate of his Soul, by himſelf or his Superiour: and that very Scrutiny is in admirable order towards the reformation of ſuch irregularities which time and temptation, negligence and incuriousneſs, infirmity or malice, have brought into the ſecret regions of our Will and Underſtanding. Now although this Examination be therefore enjoyned, that no man ſhould approach to the holy Table in the ſtate of ruine and reprobation; and that therefore it is an act not of direct Preparation, but an enquiry whether we be prepared or no: yet this very Examination will find ſo many little irregularities, and ſo many great imperfections, that it will appear the more neceſſary, to repair the breaches and leſſer ruines by ſuch acts of Piety and Religion; becauſe every Communication is intended to be a nearer approach to God, a farther ſtep in Grace, a progreſs towards Glory, and an inſtrument of Perfection; and therefore upon the ſtock of our ſpiritual intereſts, for the purchaſe of a greater hope, and the advantages of a growing Charity, ought to be frequently performed. I end with the words of a pious and learned perſon: *It is a vain fear and an imprudent reverence, that procraſtinates and defers going to the Lord that calls them:* they deny to go to the fire, pretending they are cold; and refuſe Phyſick, becauſe they need it.

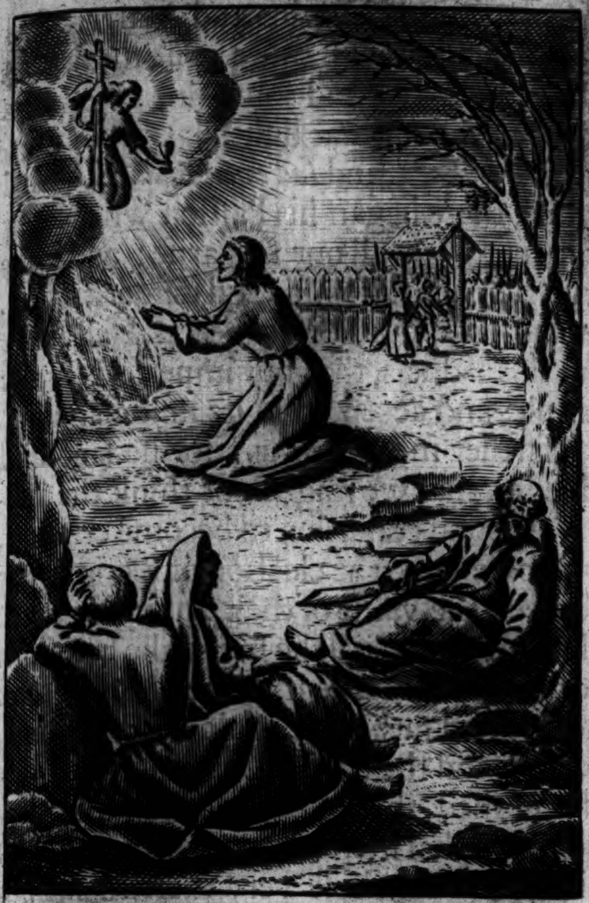
Joan. Gerſon *in Magnifica.*

The PRAYER.

O *Bleſſed and Eternal* Jeſus, *who gaveſt thy ſelf a Sacrifice for our ſins, thy Body for our ſpiritual food, thy Blood to nouriſh our ſpirits, and to quench the flames of Hell and Luſt, who didſt ſo love us, who were thine enemies, that thou deſiredſt to reconcile us to thee, and becameſt all one with us, that we may live the ſame life, think the ſame thoughts, love the ſame love, and be partakers of thy Reſurrection and Immortality; open every window of my Soul, that I may be full of light, and may ſee the excellency of thy Love, the merits of thy Sacrifice, the bitterneſs of thy Paſſion, the glories and vertues of the myſterious Sacrament. Lord, let me ever hunger and thirſt after this inſtrument of Righteouſneſs; let me have no guſt or reliſh of the unſatisfying delights of things below, but let my Soul dwell in thee: let me for ever receive thee ſpiritually, and very frequently communicate with thee ſacramentally, and imitate thy Vertues piouſly and ſtrictly, and dwell in the pleaſures of thy houſe eternally.* Lord, thou haſt prepared a table for me, againſt them that trouble me: *let that holy Sacrament of the Euchariſt be to me a defence and ſhield, a nouriſhment and medicine, life and health a means of ſanctification and ſpiritual growth: that I, receiving the Body of my deareſt Lord, may be one with his myſtical Body, and of the ſame ſpirit, united with indiſſoluble bands of a ſtrong Faith, and a holy Hope, and a never-failing Charity; that from this veil I may paſs into the viſions of eternal clarity, from eating thy Body to beholding thy Face in the glories of thy everlaſting Kingdom, O Bleſſed and Eternal* Jeſus. Amen.

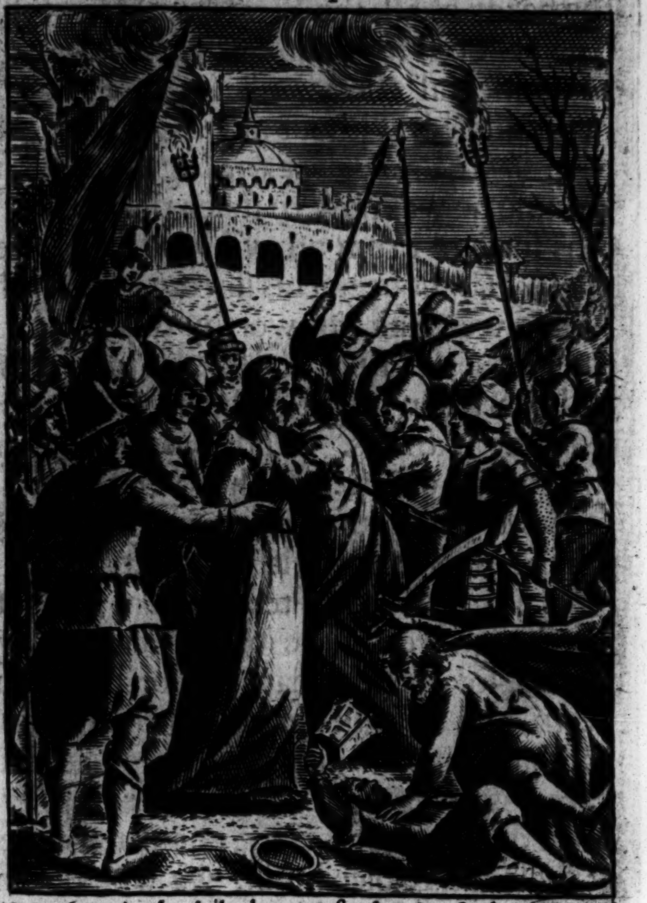
Conſiderations upon the Accidents happening on the Veſpers of the Paſſion.

The Prayer in the Garden.



*Luk:*22.41. And he was withdrawn from them about a ſtones caſt, & kneeled down & prayed. 42 Saying, Father, if thou be willing, remove this Cup from me: nevertheleſs not my will but thine be done. 43 And there appeared an Angel from heaven, ſtrengthening him.

Iudas betrayeth Chriſt:



*Mat:*26. 47. And while he yet ſpake, Lo, Iudas one of the twelue came, and with him a great multitude with ſwords and ſtaves from the chief Preiſts & Elders of the people. 48. Now he that betrayed him, gave them a ſign, ſaying whomſoever I ſhall kiſs, that ſame is he, hold him faſt. 49. And forthwith he came to Ieſus and ſaid, Haile Maſter, and kiſsed him.

1. WHen *Jeſus* had ſupped, and ſang a Hymn, and prayed, and exhorted and comforted his Diſciples with a farewell-Sermon, in which he repeated ſuch of his former Precepts which were now appoſite to the preſent condition, and re-inforced them with proper and pertinent arguments, he went over the brook *Cedron*, and entred into a Garden, and into the prologue of his Paſſion; chuſing that place for his Agony and ſatisfactory pains, in which the firſt ſcene of humane miſery was repreſented, and where he might beſt attend the offices of Devotion preparatory to his Death. Beſides this, he therefore departed from the houſe, that he might give opportunity to his enemies ſurpriſe, and yet not incommodate the good man by whoſe hoſpitality they had eaten the Paſchal Lamb. So that he went *like a Lamb to the ſlaughter*, to the Garden as to a priſon; as if by an agreement with his perſecutors he had expected their arreſt, and ſtayed there to prevent their farther enquiry. For ſo great was his deſire to pay our Ranſome, that himſelf did aſſiſt by a forward patience and active opportunity towards the perſecution: teaching us that by an active zeal and a ready ſpirit we aſſiſt the deſigns of God's glory, though in our own ſufferings and ſecular infelicities.

Etenim in horto tanquam in carcere. S. Chryſ.

Ut laborem minuat Judæis ſe quærentibus. Theophyl.

2. When he entred the Garden, he left his Diſciples at the entrance of it, calling with him onely *Peter*, *James* and *John*: *he withdrew himſelf from* the reſt *about a ſtone's caſt*, and *began to be exceeding heavy.* He was not ſad till he had called them, (for his ſorrow began when he pleaſed:) which ſorrow he alſo choſe to repreſent to thoſe three who had ſeen his transfiguration, the earneſt of his future Glory, that they might ſee of how great glory for our ſakes he diſrobed himſelf; and that they alſo might, by the confronting thoſe contradictory accidents, obſerve, that God uſes to diſpenſe his comforts, the irradiations and emiſſions of his glory, to be preparatives to thoſe ſorrows with which our life muſt be allayed and ſeaſoned; that none ſhould refuſe to partake

of the ſufferings of *Chriſt*, if either they have already felt his comforts, or hope herea ter to wear his crown. And it is not ill obſerved, that S. *Peter*, being the chief of th Apoſtles, and Doctour of the Circumciſion, S. *John*, being a Virgin, and S. *James*, th firſt of the Apoſtles that was martyred, were admitted to *Chriſt*'s greateſt retiremen and myſterious ſecrecies, as being perſons of ſo ſingular and eminent diſpoſitions, t whom according to the pious opinion of the Church, eſpecial Coronets are prepare in Heaven, beſides the great *Crown of righteouſneſs*, which in common ſhall beautif the heads of all the Saints: meaning this, that Doctours, Virgins and Martyrs ſha receive, even for their very ſtate of life and accidental Graces, more eminent degree of accidental Glory; like as the Sun, reflecting upon a limpid fountain, receives i rays doubled, without any increment of its proper and natural light.

3. *Jeſus began to be exceeding ſorrowfull*, to be *ſore amazed*, and *ſad even to death.* An becauſe he was now to ſuffer the pains of our ſins, there began his Paſſion whence ou Sins ſpring. From an evil *heart* and a prevaricating *ſpirit* all our ſins ariſe: and in th *ſpirit of Chriſt* began his ſorrow; where he truly felt the full value and demerit of Sin which we think not worthy of a tear or a hearty ſigh, but he groaned and fell unde the burthen. But therefore he took upon him this ſadneſs, that our imperfect ſorrow and contrition might be heightned in his example, and accepted in its union and con federacy with his. And *Jeſus* ſtill deſigned a farther mercy for us: for he ſanctified the Paſſion of Fear, and hallowed natural ſadneſſes, that we might not think the infe licities of our nature and the calamities of our Temporal condition to become criminal ſo long as they make us not omit a duty, nor diſpoſe us to the election of a crime, no force us to ſwallow a temptation, nor yet to exceed the value of their impulſive cauſe. He that grieves for the loſs of friends, and yet had rather loſe all the friends he hath than loſe the love of God, hath the ſorrow of our Lord for his precedent. And he that fears death, and trembles at its approximation, and yet had rather die again than ſin once, hath not ſinned in his fear; *Chriſt* hath hallowed it, and the neceſſitous condition of his nature is his excuſe. But it were highly to be wiſhed, that in the midſt of our careſſes and levities of ſociety, in our feſtivities and triumphal merriments, when we laugh at folly and rejoice in ſin, we would remember, that for thoſe very merriments our Bleſſed Lord felt a bitter ſorrow; and not one vain and ſinfull laughter, but coſt the Holy *Jeſus* a ſharp pang and throe of Paſſion.

4. Now that the Holy *Jeſus* began to taſte the bitter Cup, he betook him to his great Antidote, which himſelf, the great Phyſician of our Souls, preſcribed to all the world to cure their calamities, and to make them paſs from miſeries into vertue, that ſo they may arrive at glory. He prays to his heavenly Father, he kneels down, and not onely ſo, but *falls flat upon the earth*, and would in humility and fervent adoration have deſcended low as the centre: he prays with an intention great as his ſorrow, and yet with a dereliction ſo great, and a conformity to the Divine will ſo ready, as if it had been the moſt indifferent thing in the world, for him to be delivered to death, or from it. For though his nature did decline death, as that which hath a natural horrour and contradiction to the preſent intereſt of its preſervation: yet when he looked upon it as his heavenly Father had put it into the order of Redemption of the world, it was that *Baptiſm* which he was *ſtraitned till he had accompliſhed.* And now there is not in the world any condition of Prayer which is eſſential to the duty, or any circumſtances of advantage to its performance, but were concentred in this one inſtance; Humility of ſpirit, lowlineſs of deportment, importunity of deſire, a fervent ſpirit, a lawfull matter, reſignation to the will of God, great love, the love of a Son to his Father, (which appellative was the form of his addreſs,) perſervance, (he went thrice, and prayed the ſame prayer.) It was not long, and it was ſo retired as to have the advantages of a ſufficient ſolitude and opportune recollection; for he was withdrawn from the moſt of his Diſciples: and yet not ſo alone as to loſe the benefit of communion; for *Peter* and the two *Boanerges* were near him. *Chriſt* in this prayer, which was the moſt fervent that he ever made on earth, intending to tranſmit to all the world a precedent of Devotion to be tranſcribed and imitated; that we ſhould caſt all our cares and empty them in the boſom of God, being content to receive ſuch a portion of our trouble back again, which he aſſigns us for our ſpiritual emolument.

5. The Holy *Jeſus* having in a few words poured out torrents of innocent deſires, was pleaſed ſtill to interrupt his Prayer, that he might viſit his charge, that *little flock* which was preſently after to be *ſcattered*: he was carefull of them in the midſt of his Agonies; they in his ſufferings were faſt aſleep. He awakens them, gives them command to *watch and pray*, that is, to be vigilant in the cuſtody of their ſenſes, and obſervant

want of all accidents, and to pray that they may be ſtrengthened againſt all incurſions of enemies and temptations; and then returns to prayer; and ſo a third time: his Devotion ſtill encreaſing with his ſorrow. And when his Prayer was full, and his ſorrow come to a great meaſure, after the third, God ſent his *Angel to comfort him*: and by that act of grace then only expreſſed, hath taught us to continue our Devotions ſo long as our needs laſt. It may be God will not ſend a Comforter till the third time, that is, after a long expectation, and a patient ſufferance, and a laſting hope: in the interim God ſupports us with a ſecret hand, and in his own time will refreſh the ſpirit with the viſitations of his Angels, with the emiſſions of comfort from the Spirit, the Comforter. And know this alſo, that the holy Angel, and the Lord of all the Angels, ſtands by every holy perſon when he prays: and although he draws before his glories the curtain of a cloud, yet in every inſtant he takes care we ſhall not periſh, and in a juſt ſeaſon diſſolves the cloud and makes it to diſtill in holy dew, and drops ſweet as Manna, pleaſant as Nard, and wholſome as the breath of Heaven. And ſuch was the conſolation which the Holy *Jeſus* received by the miniſtery of the Angel, repreſenting to *Chriſt* the Lord of the Angels, how neceſſary it was that he ſhould die for the glory of God; that in his Paſſion his Juſtice, Wiſdom, Goodneſs, Power and Mercy ſhould ſhine; that unleſs he died all the World ſhould periſh, but his bloud ſhould obtain their pardon; and that it ſhould open the gates of Heaven, repair the ruine of Angels, eſtabliſh a holy Church, be productive of innumerable adoptive children to his Father, whom himſelf ſhould make heirs of glory; and that his Paſſion ſhould ſoon paſs away, his Father hearing and granting his Prayer, that the *Cup* ſhould paſs ſpeedily, though indeed it ſhould paſs through him; that it ſhould be attended and followed with a glorious Reſurrection, with eternal reſt and glory of his Humanity with the exaltation of his Name, with a ſupreme dominion over all the world, and that his Father ſhould make him King of Kings, and Prince of the Catholick Church. Theſe, or whatſoever other comforts the Angel miniſtred, were ſuch conſiderations which the Holy *Jeſus* knew, and the Angel knew not but by communication from that God to whoſe aſſumed Humanity the Angel ſpake: yet he was pleaſed to receive comfort from his ſervant, juſt as God receives glory from his creatures, and as he rejoices in his own works, even becauſe he is good and gracious, and is pleaſed ſo to do; and becauſe himſelf had cauſed a voluntary ſadneſs to be interpoſed between the habitual knowledge and the actual conſideration of theſe diſcourſes. And we feel a pleaſure when a friendly hand lays upon our wound the plaſter which our ſelves have made, and applies ſuch Inſtruments and conſiderations of comfort which we have in notion and an ineffective habit, but cannot reduce them to act, becauſe no man is ſo apt to be his own comforter: which God hath therefore permitted, that our need ſhould be the occaſion of a mutual Charity.

Καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο, Luke 22. 44. Extenſiùs orabat, *ſic Latinus Interpres reddit: Alii plures reddunt per*[intenſius]

Confortatus eſt, ſed tali confortatione quæ dolorem non minuit, ſed magis auxit: confortatus enim eſt ex fructus magnitudine, non ſubtractâ doloris amaritudine. Beda *in Luc.* 22.

Cum triſtaris ſolamen triſtium,
Te ſolantur cives cœleſtium.
Res miranda! ſolus dans gaudium
Rex à cive ſumit ſolatium.

Hondemius *Anglus.*

6. It was a great ſeaſon for the Angel's coming, becauſe it was a great neceſſity which was incumbent upon our Lord: for his ſadneſs and his Agony was ſo great, mingled and compounded of ſorrow and zeal, fear and deſire, innocent nature and perfect grace, that he *ſweat drops* as great as if the *bloud* had ſtarted through little undiſcerned fontinels, and outrun the ſtreams and rivers of his Croſs. * *Euthymius* and ‖ *Theophylact* ſay, that the Evangeliſts uſe this as a tragical expreſſion of the greateſt Agony, and an unuſual ſweat, it being uſual to call the tears of the greateſt ſorrow *tears of bloud.* But from the beginning of the Church it hath been more generally apprehended literally, and that ſome bloud mingled with the ſerous ſubſtance iſſued from his veins in ſo great abundance, that they moiſtened the ground, and bedecked his garment, which ſtood like a new firmament ſtudded with ſtars, portending an approaching ſtorm. Now *he came from Bozrah with his garments red and bloudy.* And this Agony verified concerning the Holy *Jeſus* thoſe words of *David*, *I am poured out like water, my bones are diſperſed, my heart in the midſt of my body is like melting wax*, ſaith *Juſtin Martyr.* * Venerable *Bede* ſaith, that the deſcending of theſe drops of bloud upon the earth, beſides the general purpoſe, had alſo a particular relation to the preſent infirmities of the Apoſtles; that our Bleſſed Lord obtained of his Father, by the merits of thoſe holy drops, mercies and ſpecial ſupport for them; and that effuſion redeemed them from the preſent participation of death. And St. *Auſtin* meditates, that the Body of our Lord all overſpread with drops of bloudy ſweat did prefigure the future ſtate of Martyrs, and that his Body myſtical ſhould be clad in a red garment variegated with the Symbols of labour and paſſion, ſweat and

* *In cap.* 24. Matt.
‖ *In* 22. *Lucæ.*

Juſtin. Matt. *Dial. Tryph.* Athanaſ. *l.* 6. *de Beat. filii Dei.* Aug. *l.* 6. *c.* 5. *de Conſecr. Evang.* Hier. *l. de Trad. Heb.* Iren. *l.* 4. *c.* 31. *contra hæreſ. Idem aiunt* Dionyſ. Alex. Aymonius, Epiphan. *&* *alii* * *Lib.* 6. *in Luc.*

bloud; by which himſelf was pleaſed to purifie his Church, and preſent her to Go holy and ſpotleſs. What collateral deſigns and tacit ſignifications might be deſigne by this myſterious ſweat, I know not: certainly it was a ſad beginning of a moſt dolorous Paſſion. And ſuch griefs, which have ſo violent, permanent and ſudden effe upon the body, which is not of a nature ſymbolical to interiour and immaterial cauſes, are proclaimed by ſuch marks to be high and violent. We have read of ſome pe ſons, that the grief and fear of one night hath put a cover of ſnow upon their heads, a if the labours of thirty years had been extracted, and the quinteſſence drank off i the paſſion of that night. But if Nature had been capable of a greater or more prodigious impreſs of paſſion than a bloudy ſweat, it muſt needs have happened in th Agony of the Holy *Jeſus*, in which he undertook a grief great enough to make u the imperfect Contrition of all the Saints, and to ſatisfie for the impenitencies of a the world.

7. By this time the Traitour *Judas* was arrived at *Gethſemani*; and being in the vicinage of the Garden, *Jeſus* riſes from his prayers, and firſt calls his Diſciples fro their ſleep, and by an Irony ſeems to give them leave to *ſleep on*, but reproves thei drouzineſs, when danger is ſo near, and bids them *henceforth take their reſt*; meaning, if they could for danger, which now was indeed come to the Garden-doors. Bu the Holy *Jeſus*, that it might appear he undertook the Paſſion with choice and a fre election, not onely refuſed to flie, but called his Apoſtles to riſe, that they might mee his Murtherers, who came to him *with ſwords and ſtaves*, as if they were to ſurpriſe Prince of armed Out-laws, whom without force they could not reduce. So alſo migh Butchers do well to go armed, when they are pleaſed to be afraid of Lambs, by calling them Lions. *Judas* onely diſcovered his Maſter's retirements, and betraye him to the opportunities of an armed band: for he could not accuſe his Maſter o any word or private action, that might render him obnoxious to ſuſpicion or the Law For ſuch are the rewards of innocence and prudence, that the one ſecures againſt ſin the other againſt ſuſpicion and appearances.

8. The Holy *Jeſus* had accuſtomed to receive every of his Diſciples after abſenc with entertainment of a Kiſs, which was the endearment of perſons, and the expreſſion of the oriental civility: and *Judas* was confident that his Lord would not reje him, whoſe feet he had waſhed at the time when he foretold this event, and therefor had agreed to ſignifie him by this * ſign; and did ſo, beginning war with a *Kiſs*, and breaking the peace of his Lord b the ſymbol of kindneſs. Which becauſe *Jeſus* entertained with much evenneſs and charitable expreſſions, calling him || *Friend* he gave evidence, that if he retained civilities to his greateſ enemies in the very acts of hoſtility, he hath banquets an crowns and ſceptres for his friends, that adore him with th kiſſes of Charity, and love him with the ſincerity of an affectionate ſpirit. But our Bleſſed Lord, beſides his eſſential ſweetneſs and ſerenity o ſpirit, underſtood well how great benefits himſelf and all the World were to receiv by occaſion of that act of *Judas:* and our greateſt enemy does by accident to holy perſons the offices of their deareſt friends; telling us our faults without a cloak to cover their deformities, but out of malice laying open the circumſtances of aggravation doing us affronts, from whence we have an inſtrument of our Patience, and reſtraining us from ſcandalous crimes, leſt we *become a ſcorn and reproof to them that hat us.* And it is none of God s leaſt mercies, that he permits enmities amongſt men that animoſities and peeviſhneſs may reprove more ſharply, and correct with more ſeverity and ſimplicity, than the gentle hand of friends, who are apter to bind ou wounds up, than to diſcover them and make them ſmart. But they are to us an excellent probation how friends may beſt doe the offices of friends, if they would take the plainneſs of enemies in accuſing, and ſtill mingle it with the tenderneſ and good affections of friends. But our Bleſſed Lord called *Judas Friend*, as being the inſtrument of bringing him to glory, and all the world to pardon, if they would.

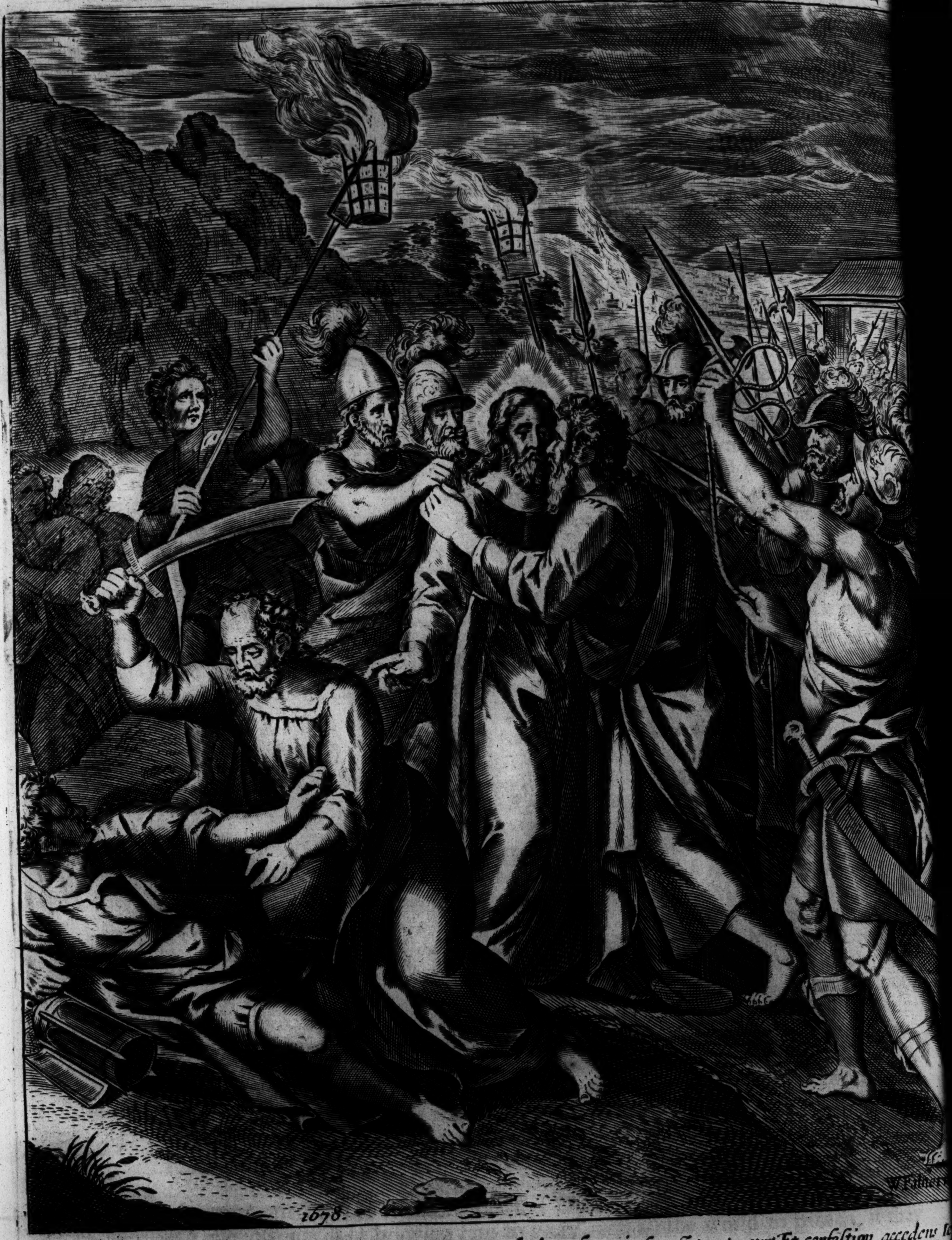
9. *Jeſus* himſelf begins the enquiry, and leads them into their errand, and tell them he was *JESUS* of *Nazareth* whom they ſought. But this alſo, which was an anſwer ſo gentle, had in it a ſtrength greater than the Eaſtern wind or the voice o thunder: for God was in that *ſtill voice*, and it * ſtruck them down to the ground. And yet they, and ſo do we ſtill perſiſt to perſecute our Lord, and to provoke the eternal God,

who

* *O ſignum ſacrilegum! O placitum fugiendum! ubi ab oſculo incipitur bellum, & per pacis indicium pacis rumpitur Sacramentum.* Aug. *Serm.* 12.

|| *Si honoras, ô dulcis Domine,*
Inimicum Amici nomine,
Quales erunt amoris carmine
Qui te canunt & modulamine?
Hondem. *de Paſſione.*

* Πάντες ἐπ᾽ ἀλλήλοισι μαχήμονες ἀσπιδιῶται
Αὐτόματοι πίπτοντες ἐπεστόρνυντο κονίῃ,
Πρήνεες, οἱ στρηθέντες ἀτευχέϊ λαίλαπι φωνῆς.
Nonn.

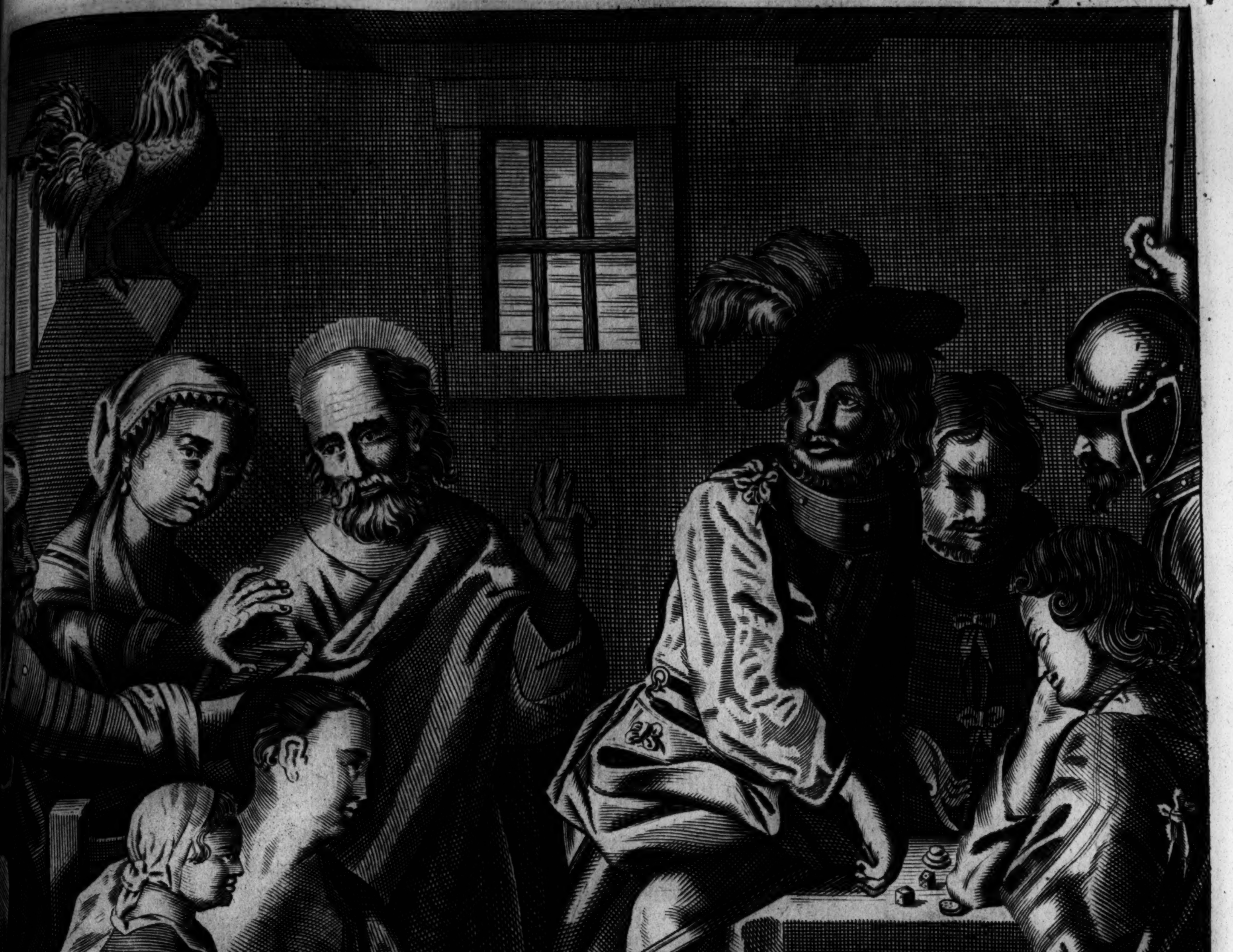


Qui autem tradidit eum, dedit illis signum, dicens, Quemcunq; oſculatus fuero, ipſe eſt, tenete eum Et confeſtim accedens

dixit Ave Rabbi. Matth. 26

Now he that betrayed him, had giuen them a token, ſaying, whomſoeuer I ſhall kiſſe that is he lay hold on him.

ad Sect. 15 Page. 386.



PETRUS autem à longe Secutus est eum usq; intrò in atrium sumi Sacerdotis: &c. St. MARK.14.
And PETER followed him afar off, even into ye Palace of ye high Priest: And he sat wth ye Servants, and
warmed himselfe at ye fire. And there cometh one of ye maids of ye high Priest & wn she saw Peter warm:
ing himselfe, she said thou also wast wth IESUS of NAZARETH. and ye Cock Crew. *Vide ad Sect.15. Page.387.*

who can with the breath of his mouth, with a word or a ſign, or a thought, reduce us into nothing, or into a worſe condition, even an eternal duration of torments, and cohabitation with a never-ending miſery. And if we cannot bear a ſoft anſwer of the mercifull God, how ſhall we dare to provoke the wrath of the Almighty Judge? But in this inſtance there was a rare mixture of effects, as there was in *Chriſt* of Natures; the voice of a Man, and the power of God. For it is obſerved by the Doctours of the Primitive Ages, that from the Nativity of our Lord to the day of his Death, the Divinity and Humanity did ſo communicate in effects, that no Great action paſſed, but it was like the Sun ſhining through a cloud, or a beauty with a thin veil drawn over it, they gave illuſtration and teſtimony to each other. The Holy *Jeſus* was born a tender and a crying infant; but is adored by the *Magi* as a King, by the Angels as their GOD. He is Circumciſed as a Man; but a name is given him to ſignifie him to be the SAVIOUR of the world. He flies into *Ægypt* like a diſtreſſed Child under the conduct of his helpleſs Parents; but as ſoon as he enters the Country, the Idols fall down and confeſs his true Divinity. He is preſented in the Temple as the Son of Man; but by *Simeon* and *Anna* he is celebrated with divine praiſes for the MESSIAS, the SON OF GOD. He is baptized in *Jordan* as a Sinner; but the Holy Ghoſt deſcending upon him proclaimed him to be the well-beloved of God. He is hungry in the Deſart as a man; but ſuſtained his body without meat and drink for forty days together by the power of his Divinity. There he is tempted of Satan as a weak Man; and the Angels of light miniſter unto him as their ſupreme Lord. And now a little before his death, when he was to take upon him all the affronts, miſeries and exinanitions of the moſt miſerable, he receives teſtimonies from above, which are moſt wonderfull. For he was transfigured upon mount *Tabor*, entred triumphantly into *Jeruſalem*, had the acclamations of the people: when he was dying, he darkned the Sun; when he was dead, he opened the ſepulchres; when he was faſt nailed to the Croſs, he made the earth to tremble; now when he ſuffers himſelf to be apprehended by a guard of Souldiers, he ſtrikes them all to the ground onely by replying to their anſwer, that the words of the Prophet might be verified, *Therefore my people ſhall know my Name; therefore they ſhall know in that day, that I am he that doth ſpeak, behold it is I.*

S. Cyril.
S. Athanaſ.
S. Leo, *&c.*

Iſai. 52. 6.

10. The Souldiers and ſervants of the *Jews* having recovered from their fall, and riſen by the permiſſion of *Jeſus*, ſtill perſiſted in their enquiry after him, who was preſent, ready, and deſirous to be ſacrificed. He therefore permitted himſelf to be taken, but not his Diſciples: for he it was that ſet them their bounds; and he ſecured his Apoſtles to be witneſſes of his ſuffering and his glories; and this work was the Redemption of the world, * in which no man could have an active ſhare, he alone was to tread the wine-preſs; and time enough they ſhould be called to a fellowſhip of ſufferings. But *Jeſus* went to them, and they bound him with cords: and ſo began our liberty and redemption from ſlavery, and ſin, and curſings, and death. But he was bound faſter by bands of his own; his Father's Will, and Mercy, Pity of the world, Prophecies, and || Myſteries, and *Love* held him faſt: and theſe cords were as *ſtrong as death*; and the cords which the Souldiers malice put upon his holy hands were but ſymbols and figures, his own compaſſion and affection were the morals. But yet he undertook this ſhort reſtraint and condition of a priſoner, that all ſorts of perſecution and exterior calamities might be hallowed by his ſuſception, and theſe pungent ſorrows ſhould like Bees ſting him, and leave their ſting behind, that all the ſweetneſs ſhould remain for us. Some Melancholick Devotions have from uncertain ſtories added ſad circumſtances of the firſt violence done to our Lord; That they bound him with three cords, and that with ſo much violence, that they cauſed blood to ſtart from his tender hands; That they ſpate then alſo upon him with a violence and incivility like that which their Fathers had uſed towards *Hur* the brother of *Aaron*, whom they choaked with impure ſpittings into his throat, becauſe he refuſed to conſent to the making a golden Calf. Theſe particulars are not tranſmitted by certain Records. Certain it is, they wanted no malice, and now no power; for the Lord had given himſelf into their hands.

* *Semovet à periculo Diſcipulos, non ignorans ad ſe ſolum certamen illud & opus ſalutis noſtræ pertinere. Regnantis enim, & non ſervientis, naturæ opus eſt. S.* Cyril. || *Dominum omnium myſteria, non arma, tenuerunt. S.* Amb. *in Lucam.*

11. St. *Peter* ſeeing his Maſter thus ill uſed asked, *Maſter, ſhall we ſtrike with the ſword?* and, before he had his anſwer, cut off the ear of *Malchus*. Two ſwords there were in *Chriſt*'s family, and St. *Peter* bore one: either becauſe he was to kill the Paſchal Lamb; or, according to the cuſtom of the Country, to ſecure them againſt Beaſts of prey, which in that region were frequent, and dangerous in the night. But now he uſed it in an unlawfull war: he had no competent authority; it was againſt the miniſters

of his lawful Prince; and againſt our Prince we muſt not draw a ſword for *Chriſt* himſelf, himſelf having forbidden us. As his *kingdom is not of this world*, ſo neither were his defences ſecular. He could have called for many Legions of Angels for his guard, if he had ſo pleaſed: and we read that one Angel ſlew 185000 armed men in one night: and therefore it was a vaſt power which was at the command of our Lord; and he needs not ſuch low auxiliaries as an army of Rebels, or a navy of Pirates, to defend his cauſe. He firſt lays the foundation of our happineſs in his ſufferings, and hath ever ſince ſupported Religion by patience and ſuffering, and in poverty, and in all the circumſtances and conjunctures of improbable cauſes. Fighting for Religion is certain to deſtroy Charity, but not certain to ſupport Faith. St. *Peter* therefore may uſe his keys, but he is commanded to put up his ſword? and he did ſo: and preſently he and all his fellows fairly ran away. And yet that courſe was much the more Chriſtian: for though it had in it much infirmity, yet it had no malice, in the mean time the Lord was pleaſed to touch the ear of *Malchus*, and he cured it; adding to the firſt inſtance of power, in throwing them to the ground, an act of miraculous mercy, curing the wounds of an enemy made by a friend. But neither did this pierce their callous and obdurate ſpirits; but they led him in uncouth ways, and through the brook *Cedron*, in which it is ſaid the ruder ſouldiers plunged him, and paſſed upon him all the affronts and rudeneſſes which an inſolent and cruel multitude could think of, to ſignifie their contempt and their rage. And ſuch is the nature of evil men, who, when they are not ſoftned by the inſtruments and arguments of Grace, are much hardned by them: ſuch being the purpoſe of God, that either Grace ſhall cure ſin, or accidentally increaſe it; that it ſhall either pardon it, or bring it to greater puniſhment. For ſo I have ſeen healthful medicines abuſed by the incapacities of a healthleſs body become fewel to a fever, and increaſe the diſtemperature from indiſpoſition to a ſharp diſeaſe, and from thence to the margin of the grave. But it was otherwiſe in *Saul*, whom *Jeſus* threw to the ground with a more angry ſound than theſe perſecutors: but *Saul* roſe a Saint, and they perſiſted Devils, and the grace of God diſtinguiſhed the events.

De torrente in via bibet.* Pſal. 110. *ult.

The PRAYER.

I.

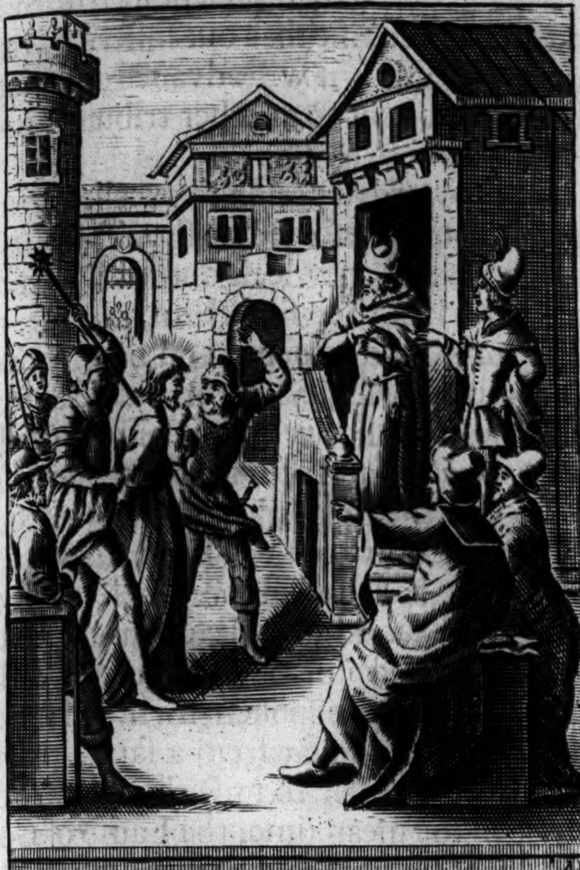
O *Holy* Jeſus, *make me by thy example to conform to the Will of that eternal God who is our Father, mercifull and gracious; that I may chuſe all thoſe accidents which his providence hath actually diſpoſed to me; that I may know no deſires but his commands, and his will; and that in all afflictions I may flie thither for mercy, pardon and ſupport, and may wait for deliverance in ſuch times and manners which the Father hath reſerved in his own power, and graciouſly diſpenſes according to his infinite wiſdom and compaſſion. Holy* Jeſus, *give me the gift and ſpirit of Prayer; and do thou by thy gracious interceſſion ſupply my ignorances and paſſionate deſires and imperfect choices, procuring and giving to me ſuch returns of favour which may ſupport my needs, and ſerve the ends of Religion and the Spirit, which thy wiſdom chuſes, and thy Paſſion hath purchaſed, and thy grace loves to beſtow upon all thy Saints and Servants.* Amen.

II.

E*Ternal God, ſweeteſt* Jeſu, *who didſt receive* Judas *with the affection of a Saviour, and ſufferedſt him to kiſs thy cheek, with the ſerenity and tranquillity of God; and didſt permit the ſouldiers to bind thee, with patience exemplary to all Ages of Martyrs; and didſt cure the wound of thy enemy with the Charity of a parent, and the tenderneſs of an infinite pity. O kiſs me with the kiſſes of thy mouth, embrace me with the entertainments of a gracious Lord, and let my Soul dwell and feaſt in thee who art the repoſitory of eternal ſweetneſs and refreſhments. Bind me, O Lord, with thoſe bands which tied thee faſt, the chains of Love; that ſuch holy union may diſſolve the cords of vanity, and confine the bold pretenſions of uſurping Paſſions, and impriſon all extravagancies of an impertinent ſpirit, and lead ſin captive to the dominion of Grace and ſanctified Reaſon: that I alſo may imitate all the parts of thy holy paſſion, and may by thy Bands get my Liberty, by thy Kiſs enkindle Charity, by the touch of thy hand and the breath of thy mouth have all my Wounds cured and reſtored to the integrity of a holy Penitent, and the purities of Innocence; that I may love thee, and pleaſe thee, and live with thee for ever, O Holy and ſweeteſt* Jeſu. Amen.

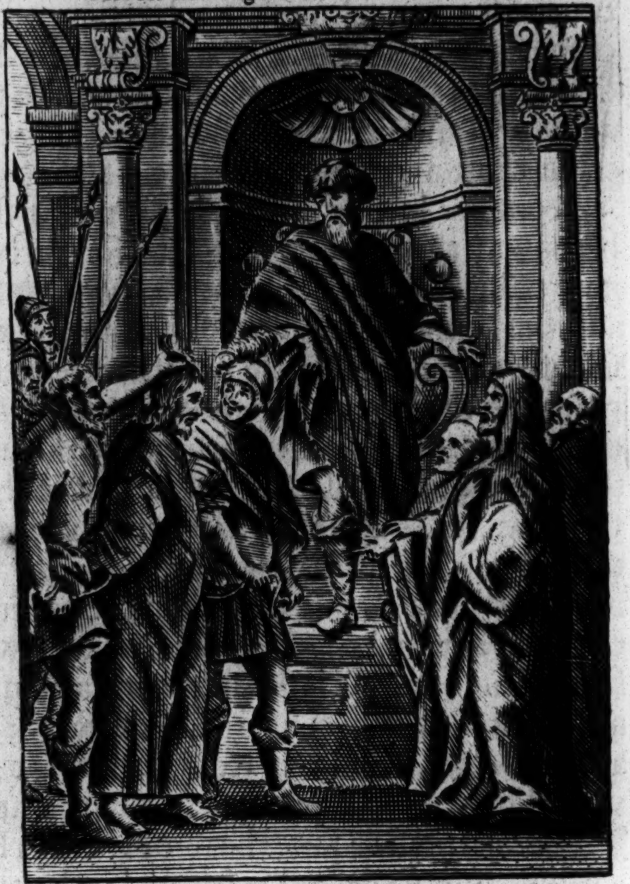
Conſiderations upon the Scourging and other Accidents happening from the Apprehenſion till the Cruciſixion of JESUS.

Chriſt brought before the Highpreiſt.



Iohn. 18: 12. Then the Band and the Captain and the Officers of the Iews took Ieſus and bound him 13. And lead him away to Annas firſt for he was Father-in-law to Cajaphas, which was Highpreiſt that ſame yeare.

Chriſt arraigned before Herod.



Luk. 23. 7. 8. 11. And aſſoone as he knew that he belonged to Herods juriſdiction, he ſent him to Herod. 8. And when Herod ſaw Ieſus, he was exceeding glad. 11. And Herod with his men of War ſet him at nought, and mocked him, and arrayed him in a gorgeous robe, and ſent him againe to Pilate.

1. THE houſe of *Annas* ſtood in the mount *Sion*, and in the way to the houſe of *Caiaphas*; and thither he was led as to the firſt ſtage of their triumph for their ſurpriſe of a perſon ſo feared and deſired; and there a naughty perſon ſmote the Holy *Jeſus* upon the face, for ſaying to *Annas* that he had made his Doctrine publick, and that all the people were able to give account of it: to whom the Lamb of God ſhewed as much meekneſs and patience in his anſwer, as in his anſwer to *Annas* he had ſhewed prudence and modeſty. For now that they had taken *Jeſus*, they wanted a crime to object againſt him, and therefore were deſirous to ſnatch occaſion from his diſcourſes, to which they reſolved to tempt him, by queſtions and affronts: but his anſwer was general and indefinite, ſafe and true, enough to acquit his Doctrine from ſuſpicions of ſecret deſigns, and yet ſecure againſt their preſent ſnares; for now himſelf, who always had the *innocence of Doves*, was to joyn with it the *prudence* and warineſs of *Serpents*; not to prevent death, (for that he was reſolved to ſuffer) but that they might be deſtitute of all appearance of a juſt cauſe on his part. Here it was that *Judas* received his money; and here that holy Face which was deſigned to be that object in the beholding of which much of the celeſtial glory doth conſiſt, that Face which the Angels ſtare upon with wonder, like infants at a bright Sun-beam, was ſmitten extrajudicially by an incompetent perſon, with circumſtances of deſpight, in the preſence of a Judge, in a full aſſembly, and none reproved the inſolency and the cruelty of the affront: for they reſolved to uſe him as they uſe Wolves and Tigers with all things that may be de-

ſtructive, violent and impious: and in this the injury was heightned, becauſe the blow was ſaid to be given by *Malchus* an *Idumean* ſlave, and therefore a contemptible perſon; but far more unworthy by his ingratitude, for ſo he repayed the *Holy Jeſus* for working a Miracle and healing his ear. But ſo the Scripture was fulfilled; *He ſhall give his body to the ſmiters, and his cheeks to the nippers*, ſaith the Prophet *Iſay*; and *They ſhall ſmite the check of the Judge of Iſrael*, ſaith *Micah*. And this very circumſtance of the Paſſion *Lactantius* * affirms to have been foretold by *the Erythræan Sibyl*. But no meekneſs or indifferency could engage our Lord not to proteſt his innocency: and though following his ſteps we muſt walk in the regions of patience, and tranquility, an admirable toleration of injuries; yet we may repreſent ſuch defences of our ſelves, which by not reſiſting the ſentence may teſtifie that our ſuffering is undeſerved: and if our Innocency will not preſerve our lives, it will advance our title to a better; and every good cauſe ill judged ſhall be brought to another tribunal to receive a juſt and unerring ſentence.

Malchus Idumæus miſſus captivus ab oris.
Vide, *Epiſc. Cremon. l.* 2. *Chriſteidos.*
Iſa. 50. 6.
Micah 5. 1.
* *Lib.*4. *Inſtit. cap.* 18.
Εἰς ἀνόμων χεῖρας ϗ ἀπίστων ὕστερον ἥξει. Δώσουσίν τε θεῷ ῥαπίσματα χερσὶν ἀνάγνοις.

2. *Annas* having ſuffered this unworthy uſage towards a perſon ſo excellent, ſent him away to *Caiaphas*, who had formerly in a full council reſolved he ſhould die; yet now palliating the deſign with the ſcheme of a tribunal, they ſeek out for witneſſes, and the witneſſes are to ſeek for allegations; and when they find them, they are to ſeek for proof, and thoſe proofs were to ſeek for unity and conſent, and nothing was ready for their purpoſes; but they were forced to uſe the ſemblance of a judicial proceſs, that, becauſe they were to make uſe of *Pilate*'s authority to put him to death, they might perſwade *Pilate* to accept of their examination and conviction without farther enquiry. But ſuch had been the excellency and exemplar piety and prudence of the life of *Jeſus*, that if they pretended againſt him queſtions of their Law, they were not capital in a *Roman* Court: if they affirmed that he had moved the people to ſedition and affected the Kingdom, they ſaw that all the world would convince them of falſe teſtimony. At laſt, after many attempts, they accuſed him for a figurative ſpeech, a trope which they could not underſtand; which if it had been ſpoken in a literal ſence, and had been acted too according to the letter, had been ſo far from a fault, that it would have been a prodigy of power; and it had been eaſier to raiſe the Temple of *Jeruſalem*, than to raiſe the temple of his Body. In the mean time, the Lamb of God left his cauſe to defend it ſelf under the protection of his heavenly Father; not onely becauſe himſelf was determined to die, but becauſe if he had not, thoſe premiſes could never have inferred it. But this Silence of the holy *Jeſus* fulfilled a Prophecy, it made his enemies full of murmur and amazement, it made them to ſee that he deſpiſed the accuſations as certain and apparent calumnies; but that himſelf was fearleſs of the iſſue, and in the ſence of morality and myſteries taught us not to be too apt to excuſe our ſelves, when the ſemblance of a fault lies upon us, unleſs by ſome other duty we are obliged to our defences; ſince he who was moſt innocent was moſt ſilent: and it was expedient, that as the firſt *Adam* increaſed his ſin by a vain apology, the ſilence and ſufferance of the ſecond *Adam* ſhould expiate and reconcile it.

Victor *in S. Mart.*

Taciturnitas Chriſti apologiam Adæ abſolvit. S. Hieron. *In Marc.*

3. But *Caiaphas* had a reſerve which he knew ſhould doe the buſineſs in that aſſembly; he adjured him by God to tell him if he *were the CHRIST*. The Holy *Jeſus*, being adjured by ſo ſacred a Name, would not now refuſe an anſwer, leſt it might not conſiſt with that honour which is due to it, and which he always payed, and that he might neither deſpiſe the authority of the High-prieſt, nor upon ſo ſolemn occaſion be wanting to that great truth which he came down to earth to perſuade to the world. And when three ſuch circumſtances concur, it is enough to open our mouths, though we let in Death. And ſo did our Lord, confeſſed himſelf to be *the CHRIST, the Son of the living God*. And this the High-prieſt was pleaſed, as the deſign was laid, to call *Blaſphemy*; and there they voted him to die. Then it was *the High-Prieſt rent his Cloaths*, the veil of the Temple was rent when the Paſſion was finiſhed, the cloaths of the prieſts at the beginning of it: and as that ſignified the departing of the Synagogue, and laying religion open; ſo did the rending the garments of *Caiaphas* prophetically ſignifie that the Prieſthood ſhould be rent from him, and from the Nation. And thus the perſonated and theatrical admiration at *Jeſus* became the type of his own puniſhment, and conſigned the Nation to delition: and uſually God ſo diſpenſes his Judgments, that when men perſonate the tragedies of others, they really act their own.

Conſcidit veſtimenta ſua, oſtendens turpitudinem ſuam, & nuditatem animæ, & myſterium manifeſtans, conſcindendum eſſe ſacerdotium vetus. Origen. *Idem ait, S.* Hier.

4. Whilſt theſe things were acting concerning the Lord, a ſad accident happned to his ſervant *Peter*; for being engaged in ſtrange and evil company in the midſt of

danger, ſurpriſed with a queſtion without time to deliberate an anſwer, to find ſubterfuges, or to fortifie himſelf, he denyed his Lord ſhamefully, with ſome boldneſs at firſt, and this grew to a licentious confidence, and then to impudence, and denying with perjury, that he knew not his Lord, who yet was known to him as his own heart, and was dearer than his eyes, and for whom he profeſſed but a little before he would die; but did not do ſo till many years after. But thus he became to us a ſad example of humane infirmity; and if the Prince of the Apoſtles fell ſo foully, it is full of pity, but not to be upbraided, if we ſee the fall of leſſer ſtars. And yet that we may prevent ſo great a ruine, we muſt not mingle with ſuch company who will provoke or ſcorn us into ſin; and if we do, yet we muſt ſtand upon our guard that a ſudden motion do not ſurpriſe us: or if we be arreſted, yet let us not enter farther into our ſin, like wild beaſts intricating themſelves by their impatience. For there are ſome who, being aſhamed and impatient to have been engaged, take ſanctuary in boldneſs and a ſhameleſs abetting it, ſo running into the darkneſs of Hell to hide their nakedneſs. But he alſo by returning, and riſing inſtantly, became to us a rare example of Penitence; and his not lying long in the crime did facilitate this reſtitution. For the ſpirit of God being extinguiſhed by our works of darkneſs, is like a taper, which if, as ſoon as the flame is blown out, it be brought to the fire, it ſucks light, and without trouble is re-enkindled; but if it cools into death and ſtiffneſs, it requires a longer ſtay and trouble. The Holy *Jeſus* in the midſt of his own ſufferings forgot not his ſervant's danger, but was pleaſed to look upon him when the Cock crew; and the Cock was the preacher, and the Look of *Jeſus* was the Grace that made the Sermon effectual: and becauſe he was but newly fallen, and his habitual love of his Maſter though interrupted, yet had ſuffered no natural abatement, he returned with the ſwiftneſs of an Eagle to the embraces and primitive affections of his Lord.

Ὃν τρόπον αἱ σκιαὶ τοῖς σώμασιν ἕπονται· οὕτως αἱ ἁμαρτίαι ταῖς ψυχαῖς ἀκολουθοῦσιν. Agapet. *Diac. Capit. admonit.* 69. Leo *Serm.* 9. *de paſſ. Dom.* & Euthym. *in hunc locum.*

5. By this time ſuppoſe Sentence given, *Caiaphas* prejudging all the Sanhedrim; for he firſt declared *Jeſus* to have ſpoken Blaſphemy, and the fact to be notorious, and then asked their votes; which whoſo then ſhould have denied, muſt have conteſted the judgment of the High-prieſt, who by the favour of the *Romans* was advanced, (*Valerius Gratus*, who was Preſident of *Judæa*, having been his Patron) and his Faction potent, and his malice great, and his heart ſet upon this buſineſs: all which inconveniencies none of them durſt have ſuffered, unleſs he had had the confidence greater than of an Apoſtle at that time. But this Sentence was but like ſtrong diſpoſitions to an enraged fever; he was onely declared apt and worthy for death, they had no power at that time to inflict it; but yet they let looſe all the fury of mad-men and inſolency of wounded ſmarting ſouldiers: and although from the time of his being in the houſe of *Annas* till the Council met, they had uſed him with ſtudied indignities; yet now they renewed and doubled the unmercifulneſs, and their injuſtice, to ſo great a height, that their injuries muſt needs have been greater than his Patience. if his Patience had been leſs than infinite. For thus Man's Redemption grows up as the load ſwells which the Holy *Jeſus* bare for us; for theſe were our portion, and we, having turned the flowers of Paradiſe into thiſtles, ſhould for ever have felt their infelicity, had not *Jeſus* paid the debt. But he bearing them upon his tender body with an even and excellent and diſpaſſionate ſpirit, offered up theſe beginnings of ſufferings to his Father, to obtain pardon even for them that injured him, and for all the World.

6. *Judas* now ſeeing that this matter went farther than he intended it, repented of his fact. For although evil perſons are in the progreſs of their iniquity invited on by new arguments, and ſupported by confidence and a careleſs ſpirit: yet when iniquity is come to the height, or ſo great a proportion that it is apt to produce Deſpair or an intolerable condition, then the Devil ſuffers the Conſcience to thaw and grow tender; but it is the tenderneſs of a Bile, it is ſoreneſs rather and a new diſeaſe; and either it comes when the time of Repentance is paſt, or leads to ſome act which ſhall make the pardon to be impoſſible: and ſo it happened here. For *Judas*, either impatient of the ſhame or of the ſting, was thruſt on to deſpair of pardon, with a violence as haſty and as great as were his needs. And deſpair is very often uſed like the bolts and bars of Hell-gates, it ſeizes upon them that had entred into the ſuburbs of eternal death by an habitual ſin, and it ſecures them againſt all retreat. And the Devil is forward enough to bring a man to Repentance, provided it be too late; and *Eſau* wept bitterly and repented him, and the five fooliſh Virgins lift up their voice aloud when the gates were ſhut, and in Hell men ſhall repent to all eternity. But I conſider the very great folly

and infelicity of *Judas*: it was at midnight he received his money in the houſe of *Annas*, betimes in that morning he repented his bargain: he threw the money back again, but his ſin ſtuck cloſe, and it is thought to a ſad eternity. Such is the purchace of Treaſon and the reward of Covetouſneſs; it is Cheap in its Offers, momentany in its poſſeſſion, unſatisfying in the fruition, uncertain in the ſtay, ſudden in its departure, horrid in the remembrance, and a ruine, a certain and miſerable ruin is in the event. When *Judas* came in that ſad condition, and told his miſerable ſtory to them that ſet him on work, they let him go away unpitied; he had ſerved their ends in betraying his Lord, and thoſe that hire ſuch ſervants uſe to leave them in the diſaſter, to ſhame and to ſorrow; and ſo did the Prieſts, but took the money, and refuſed to put it into the treaſury, becauſe it was *the price of blood*; but they made no ſcruple to take it from the treaſury to buy that blood. Any thing ſeems lawful that ſerves the ends of ambitious and bloody perſons, and then they are ſcrupulous in their caſes of Conſcience when nothing of Intereſt does intervene; for evil men make Religion the ſervant of Intereſt; and ſometimes weak men think that it is the fault of the Religion, and ſuſpect that all of it is a deſign, becauſe many great Politicks make it ſo. The end of the Tragedy was, that *Judas* died with an ignoble death, marked with the circumſtances of a horrid Judgment, and periſhed by the moſt infamous hands in the world, that is, by his own. Which if it be confronted againſt the excellent ſpirit of St. *Peter*, who did an act as contradictory to his honour and the grace of God as could be eaſily imagined; yet taking ſanctuary in the arms of his Lord, he lodged in his heart for ever, and became an example to all the world of the excellency of the Divine Mercy, and the efficacy of a holy Hope, and a hearty, timely and an operative Repentance.

Inde ſacerdotes, pretium quod ſanguinis eſſet,
Illicitum fantes adytis jam condere templi,
Quod dare tum licitum, dum ſanguis diſtraheretur,
Credebant ——— ——— — ———
Juvencus *l.* 4. *hiſt. Evang.*

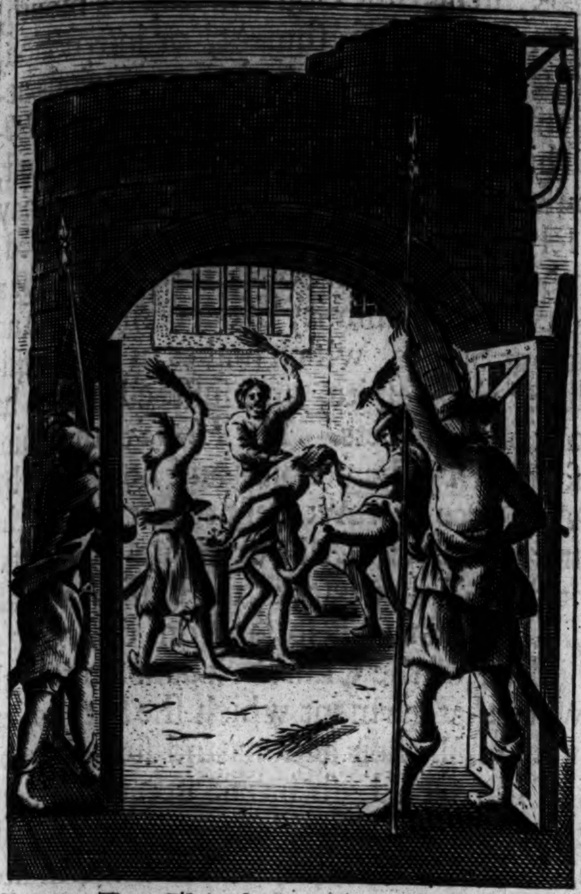
*Non potuit Judas pejore manu perire, & quamvis ſceleratum occiderit, non debuit tamen. S.*Auguſt. *de civit. Dei, l.* 1. *c.* 17.

7. But now all things were ready for the purpoſe, the high prieſt and all his Council go along with the Holy *Jeſus* to the houſe of *Pilate*, hoping he would verifie their Sentence, and bring it to execution, that they might once be rid of their fears, and enjoy their ſin and their reputation quietly. S. *Baſil* affirms, that the High-prieſt cauſed the Holy *Jeſus* to be led with a cord about his neck, and in memory of that, the Prieſts for many Ages wore a ſtole about theirs. But the *Jews* did it according to the cuſtom of the Nation, to ſignify he was condemned to death: they deſired *Pilate* that he would crucifie him, they having found him worthy. And when *Pilate* enquired into the particulars, they give him a general and indefinite anſwer; *if he were not guilty, we would not have brought him unto thee*: they intended not to make *Pilate* Judge of the cauſe, but Executer of their cruelty. But *Pilate* had not learned to be guided by an implicite faith of ſuch perſons, which he knew to be malicious and violent; and therefore ſtill called for inſtances and arguments of their accuſation. And that all the world might ſee with how great unworthineſs they proſecuted the *Meſſias*, they chiefly there accuſed him of ſuch crimes upon which themſelves condemned him not, and which they knew to be falſe, but yet likely to move *Pilate*, if he had been paſſionate or inconſiderate in his ſentences; [*He offered to make himſelf a King*] This diſcourſe happened at the entry of the Prætorium; for the *Jews*, who had no conſcience of killing the King of Heaven, made a conſcience of the external cuſtoms and ceremonies of their Law, which had in them no interior ſanctity, which were apt to ſeparate them from the Nations, and remark them with characters of Religion and abſtraction: it would defile them to go to a *Roman* Forum, where a capital action was to be judged; and yet the effuſion of the beſt bloud in the world was not eſteemed againſt their religion: ſo violent and blind is the ſpirit of malice which turns humanity into cruelty, wiſdom into craft, diligence into ſubornation, and Religion into Superſtition.

In Myſtagog Eccleſ. Autho. Com. in Marc. apud S. Hieron.

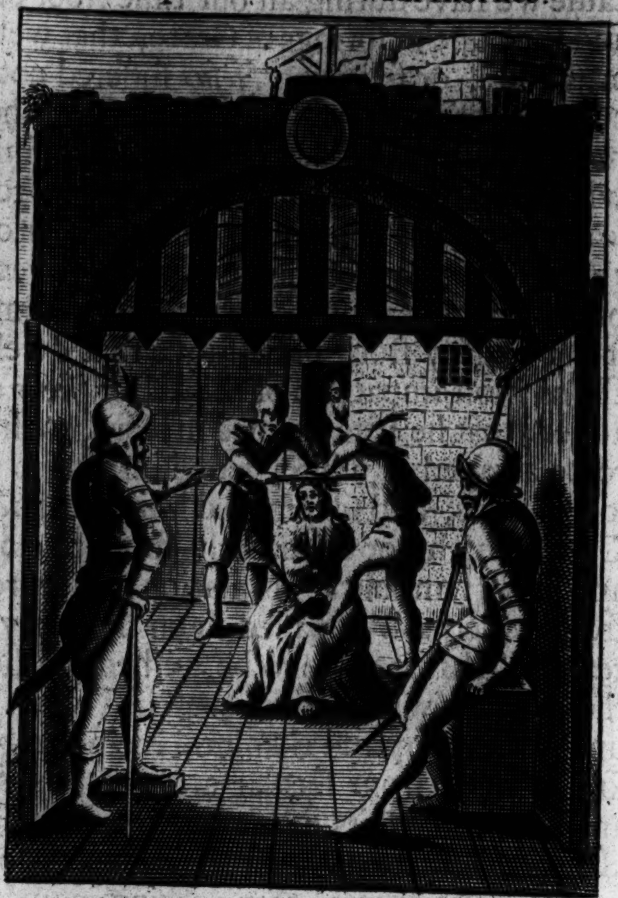
8. Two other articles they alledged againſt him: but the firſt concerned not *Pilate*, and the ſecond was involved in the third, and therefore he choſe to examine him upon this only of his being *a King*. To which the Holy *Jeſus* anſwered, that it is true, he was a King indeed, but *not of this World*; his Throne is Heaven, the Angels are his Courtiers, and the whole Creation are his Subjects: His Regiment is ſpiritual, his Judicatories are the Courts of Conſcience and Church tribunals, and at Dooms-day the Clouds: The Tribute which he demands are conformity to his Laws, Faith, Hope and Charity; no other Gabels but the duties of a holy Spirit, and the expreſſes of a religious Worſhip, and obedient Will, and a conſenting Underſtanding. And in all this *Pilate* thought the intereſt of *Cæſar* was not invaded. For certain it is, the

IESUS is ſcourged by the Souldiers



Mar: 15: 14 Then Pilate ſaid unto them why what evill hath he done and they cried the more exceedingly Crucify him.
15 And ſo Pilate willing to content the People releaſed Barabbas unto them and delivered Ieſus when he had ſcourged him to be Crucified.

They Crown him with Thornes.



Mat: 27. 28. And they ſtripped him and put on him a Scarlet robe.
29 And when they had platted a crown of Thornes, they put it upon his head and a reed in his right hand, and they bowed the knee before him, & mocked him, ſaying, Hayle King of the Iews.

Diſcipline of *Jeſus* confirmed it much, and ſupported it by the ſtrongeſt pillars. And here *Pilate* ſaw how impertinent and malicious their accuſation was. And we, who declaim againſt the unjuſt proceedings of the *Jews* againſt our deareſt Lord, ſhould do well to take care that we, in accuſing any of our Brethren either with malicious purpoſe, or with an uncharitable circumſtance, do not commit the ſame fault which in them we ſo hate and accuſe. Let no man ſpeak any thing of his neighbour but what is true. And yet if the truth be heightned by the biting Rhetorick of a ſatyrical ſpirit, extended and drawn forth in circumſtances and arts of aggravation, the truth becomes a load to the guilty perſon, is a prejudice to the ſentence of the Judge, and hath not ſo much as the excuſe of Zeal, much leſs the Charity of Chriſtianity. Sufficient to every man is the plain ſtory of his crime: and to excuſe as much of it as we can, would better become us, who periſh unleſs we be excuſed for infinite irregularities. But if we add this alſo, that we accuſe our Brethren before them that may amend them and reform their error, if we pity their perſons, and do not hate them, if we ſeek nothing of their diſgrace, and make not their ſhame publick, but when the publick is neceſſarily concerned, or the ſtate of the man's ſin requires it; then our accuſations are charitable: but if they be not, all ſuch accuſations are accepted by *Chriſt* with as much diſpleaſure, in proportion to the degree of the malice and the proper effect, as was this Accuſation of his own perſon.

9. But *Pilate* having pronounced *Jeſus* innocent, and perceiving he was a *Galilæan* ſent him to *Herod*, as being a more competent perſon to determine concerning one of his own juriſdiction. *Herod* was glad at the honour done to him, and the perſon brought him, being now deſirous to ſee ſome miracle done before him. But the holy *Jeſus* ſpake not one word there, nor did any ſign: ſo to reprove the ſottiſh careleſneſs of *Herod*, who, living in the place of *Jeſus*'s abode, never had ſeen his perſon or heard his Sermons. And if we neglect the opportunities of Grace, and refuſe to hear the voice of *Chriſt* in the time of mercy and divine appointment, we may arrive at that ſtate of miſery in which *Chriſt* will refuſe to ſpeak one word of comfort to us; and the Homilies

lies of the Goſpel ſhall be dead letters, and the ſpirit not at all refreſhed, nor the Underſtanding inſtructed, nor the Affections moved, nor the Will determined; but becauſe we have during all our time ſtopt our ears, in his time God will ſtop his mouth, and ſhut up the ſprings of Grace, that we ſhall receive no refreſhment, or inſtruction, or pardon, or felicity. *Jeſus* ſuffered not himſelf to be moved at the pertinacious accuſations of the *Jews*, nor the deſires of the Tyrant, but perſevered in ſilence, till *Herod* and his ſervants deſpiſed him and diſmiſſed him. For ſo it became our High-prieſt, who was to ſanctifie all our ſufferings, to conſecrate affronts and ſcorn, that we may learn to endure contempt, and to ſuffer our ſelves in a religious cauſe to be deſpiſed; and when it happens in any other, to remember that we have our deareſt Lord for a precedent of bearing it with admirable ſimplicity and equanimity of deportment. And it is a mighty ſtock of Self-love that dwells in our Spirits, which makes us of all afflictions moſt impatient of this. But *Jeſus* endured this deſpite, and ſuffered this to be added, that he was expoſed in ſcorn, to the boys of the ſtreets. For *Herod* cauſed him to be arrayed in white, ſent him out to be ſcorned by the people, and hooted at by idle perſons, and ſo remitted him to *Pilate*. And ſince that Accident to our Lord, the Church hath not undecently choſe to cloth her Prieſt with Albs or white garments; and it is a ſymbolical intimation and repreſentment of that part of the Paſſion and affront which *Herod* paſſed upon the Holy *Jeſus*. And this is ſo far from deſerving a reproof, that it were to be wiſhed all the children of the Church would imitate all thoſe Graces which *Chriſt* exerciſed when he wore that garment which ſhe hath taken up in ceremony and thankfull memory; that is, in all their actions and ſufferings be ſo eſtranged from ſecular arts and mixtures of the world, ſo intent upon Religion, and active in all its intereſts, ſo indifferent to all acts of Providence, ſo equal in all chances, ſo patient of every accident, ſo charitable to enemies, and ſo undermined by exteriour events, that nothing may draw us forth from the ſeverities of our Religion, or entice us from the retirements of a recollected and ſober and patient ſpirit, or make us to depart from the courteſies of Piety, though for ſuch adheſion and purſuit we be eſteemed fools, or ignorant, or contemptible.

Θεῷ δὲ θύε διὰ τέλους δίκαιος ὤν, Μὴ λαμπρὸς ὢν τῇ χλαμύδι, ὡς τῇ καρδίᾳ. Menand.

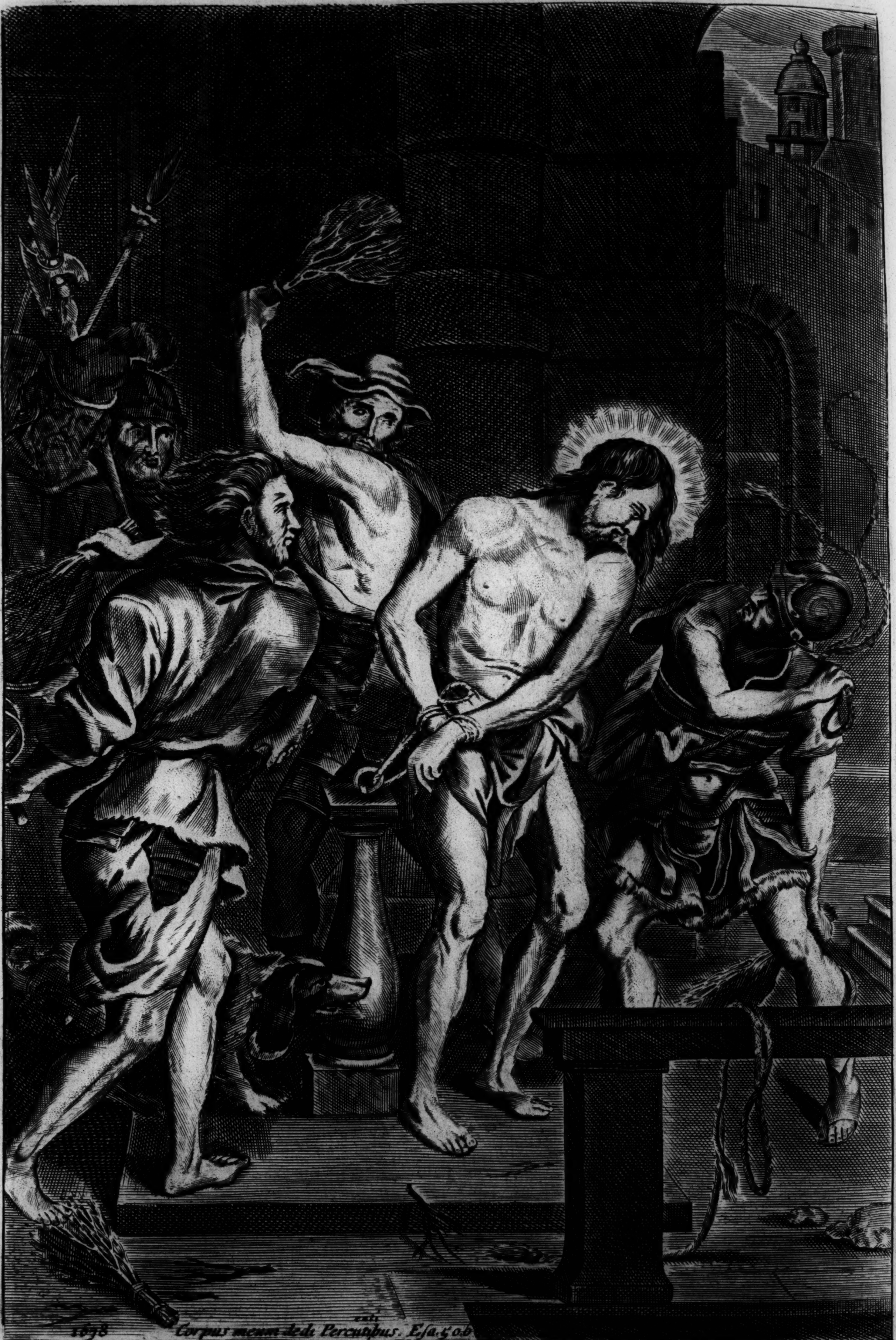
10. When *Pilate* had received the holy *Jeſus*, and found that *Herod* had ſent him back uncondemned, he attempted to reſcue him from their malice, by making him a donative and a freed man at the petition of the people. But they preferred a Murtherer and a Rebel, *Barabbas*, before him: for themſelves being Rebels againſt the King of Heaven, loved to acquit perſons criminal in the ſame kind of ſin, rather than their Lord, againſt whom they took up all the arms that they could receive from violence and perfect malice; *deſiring to have him crucified who raiſed the dead, and to have the other releaſed who deſtroyed the living*. And when *Pilate* ſaw they were ſet upon it, he conſented, and *delivered him* firſt *to be ſcourged*. Which the ſouldiers executed with violence and unrelenting hands, opening his virginal body to nakedneſs, and tearing his tender fleſh, till the pavement was purpled with a ſhower of holy bloud. It is reported in the Eccleſiaſtical ſtory, that when St. *Agnes* and St. *Barbara*, holy Virgins and Martyrs, were ſtripped naked to execution, God, pitying their great ſhame and trouble to have their nakedneſs diſcovered, made for them a veil of light, and ſent them to a modeſt and deſired death. But the holy *Jeſus*, who choſe all ſorts of ſhame and confuſion, that by a fullneſs of ſuffering he might expiate his father's anger, and that he might conſecrate to our ſufferance all kind of affront and paſſion, endured even the ſhame of nakedneſs at the time of his ſcourging, ſuffering himſelf to be deveſted of his Robes, that we might be cloathed with that ſtole he put off. For therefore he took on him the ſtate of ſinning *Adam*, and became naked, that we might firſt be cloathed with Righteouſneſs, and then with Immortality.

S. Aug. *tract.* 15. *in Joann.*

Vinctus in his Dominus ſtetit ædibus atque columnis
Annexus tergum dedit ut ſervile flagellis:
Perſtat adhuc templumque gerit veneranda columna
Noſque decet cunctis immunes vivere flagris.
Prudent.

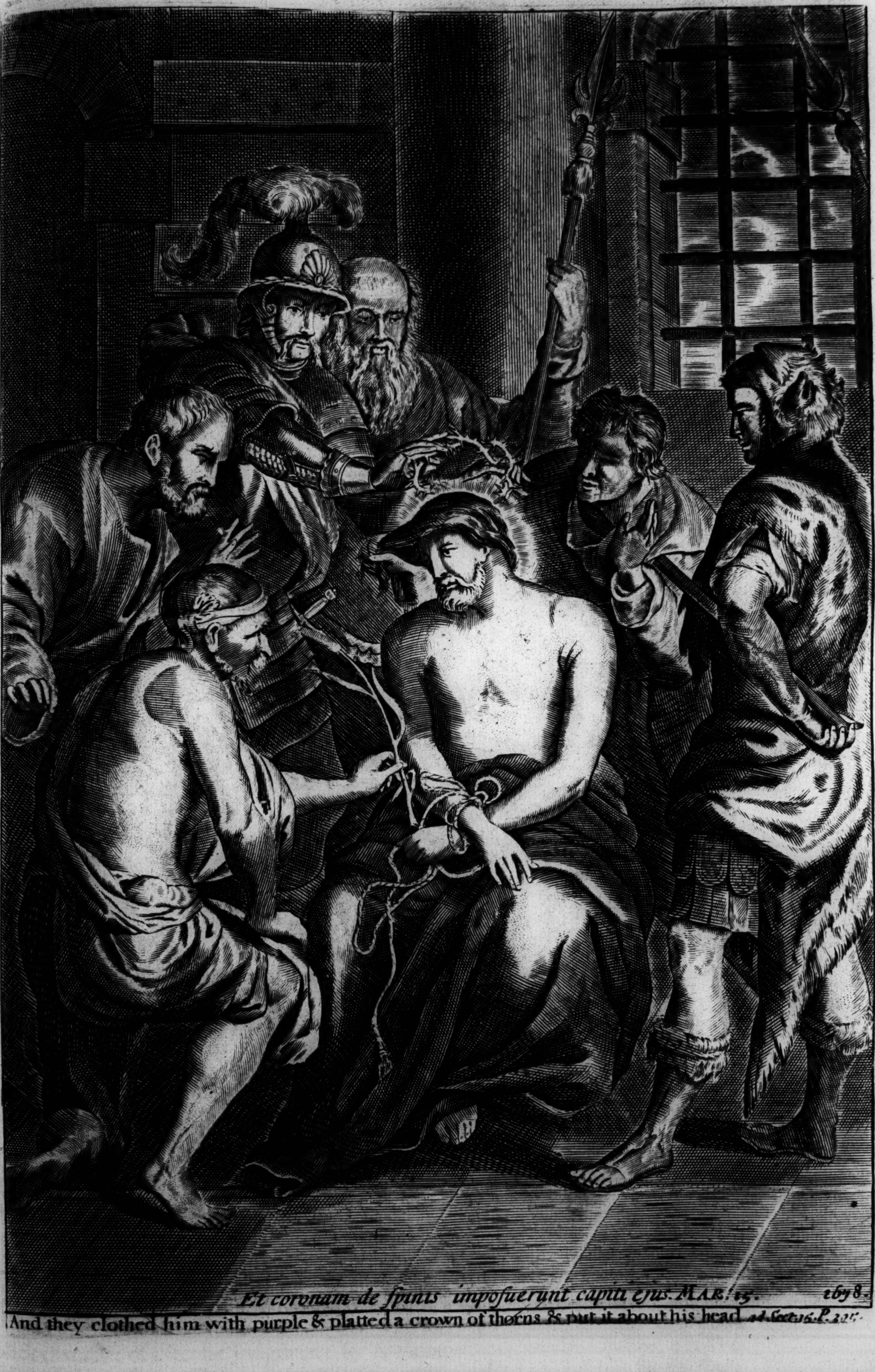
Cernitur in toto corpore ſculptus amor.
Naz. *in Chr. patient.*

11. After they had ſcourged him without remorſe, *they cloathed him with purple, and crowned him with thorns*, and *put a cane in his hand for a ſcepter, and bowed their knees before him*, and *ſaluted him* with mockery, with a [*Hail King of the Jews*,] and they *beat him*, and *ſpat upon him*: and then *Pilate* brought him forth, and ſhewed this ſad ſpectacle to the people, hoping this might move them to compaſſion, who never loved to ſee a man proſperous, and are always troubled to ſee the ſame man in miſery. But the Earth, which was curſed for *Adam*'s ſake, and was ſowed with thorns and thiſtles, produced the full harveſt of them; and the Second *Adam* gathered them all, and made garlands of them as enſigns of his Victory which he was now in purſuit of againſt Sin, the Grave, and Hell. And we alſo may make our thorns, which are in themſelves pungent



1698 Corpus meum dedi Percut^enti^bus. Esa. 50. 6

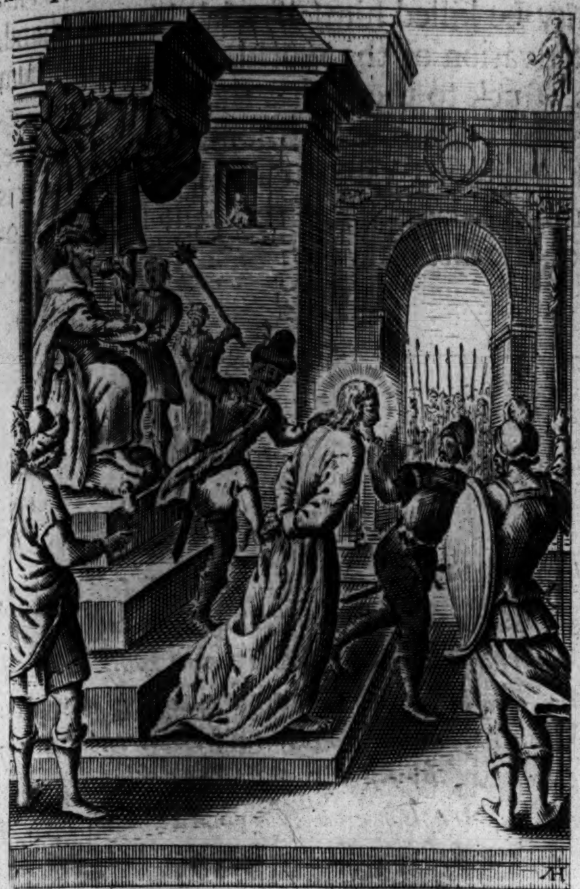
I gave my back to the ſmiters, and my cheeks to them yͭ plucked of yͤ hair. *Ad Sect. 15. Page 394.*



Et coronam de ſpinis impoſuerunt capiti ejus. MAR. 15. 1698.

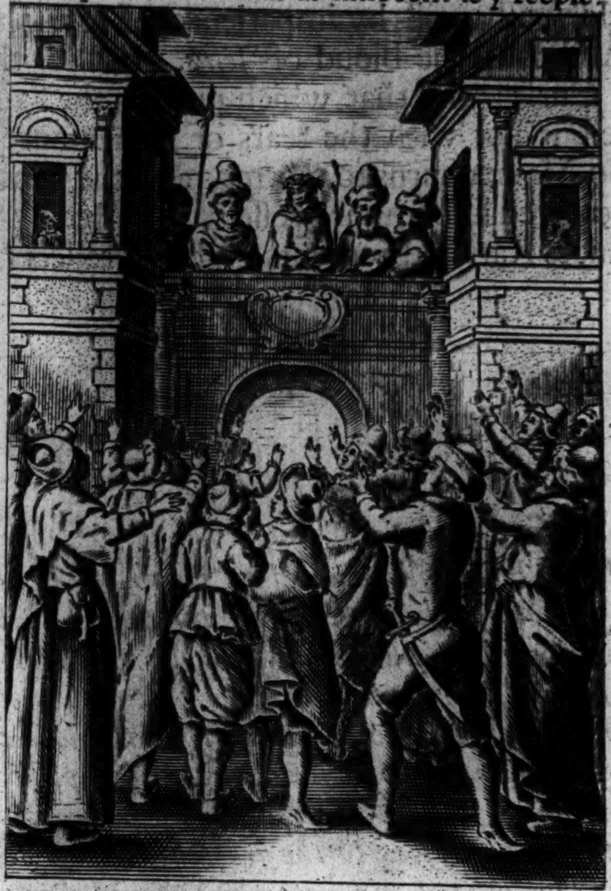
And they clothed him with purple & platted a crown of thorns & put it about his head ad Sect. 16. P. 205.

ilate by waſhing his hands ſhews Chriſts Innocence



Mat:27:19. His Wife ſent unto him ſaying haue thou nothing to do with that Iuſt man for I haue ſuffered many things this day in a dream becauſe of him When Pilate ſaw that he could prevaile nothing he took water and waſhed his hands before the multitude.

Pilate preſenteth Ieſus as Innocent to y^{e} People.



Ioh: 19.4.5. Pilate ſaith, Behold I bring him forth to you, that you may know I find no fault in him. 5. Then came Ieſus forth wearing y^{e} crown of thornes and y^{e} purple robe & Pilate ſaith unto them, Behold the Man.

gent and dolorous, to be a Crown, if we bear them patiently, and unite them to *Chriſt*'s Paſſion, and offer them to his honour, and bear them in his cauſe, and rejoice in them for his ſake. And indeed, after ſuch a grove of thorns growing upon the head of our Lord, to ſee one of *Chriſt*'s members ſoft, delicate and effeminate, is a great indecency, next to this of ſeeing the *Jews* uſe the King of glory with the greateſt reproach and infamy.

12. But nothing prevailing, nor the Innocence of *Jeſus*, nor his immunity from the ſentence of *Herod*, nor the induſtry and diligence of *Pilate*, nor the miſery nor the ſight of the afflicted Lamb of God, at laſt (for ſo God decreed to permit it, and *Chriſt* to ſuffer it) *Pilate* gave ſentence of death upon him, having firſt waſhed his hands. Of which God ſerved his end, to declare the Innocence of his Son, of which in this whole proceſs he was moſt curious, and ſuffered not the leaſt probability to adhere to him: yet *Pilate* ſerved no end of his, nor preſerved any thing of his innocence. He that rails upon a Prince, and cries, Saving your Honour, you are a Tyrant; and he that ſtrikes a man upon the face, and cries him mercy, and undoes him, and ſays it was in jeſt; does juſt like that perſon that ſins againſt God, and thinks to be excuſed by ſaying it was againſt his Conſcience: that is waſhing our hands when they are ſtained in bloud; as if a ceremony of Purification were enough to cleanſe a ſoul from the ſtains of a ſpiritual impurity. So ſome refuſe not to take any Oath in times of Perſecution, and ſay it obliges not, becauſe it was forced, and done againſt their will; as if the doing of it were waſhed off by proteſting againſt it: whereas the proteſting againſt it declares me criminal, if I rather chuſe not death than that which I profeſs to be a ſin. But all the perſons which co-operated in this death were in this life conſigned to a fearful judgment after it. The *Jews* took the *bloud* (which *Pilate* ſeemed to waſh off) *upon themſelves and their children*; and the bloud of this Paſchal Lamb ſtuck upon their forehead, and marked them, not to eſcape, but to fall under the ſword of the deſtroying Angel; and they periſhed either by a more haſty death, or ſhortly after in the extirpation and miſerable ruine of their Nation. And *Pilate* who had a leſs ſhare in the crime, yet had a black character of a ſecular Judgment: for not long after he was by *Vitellius*, the Preſident of *Syria*, ſent to *Rome* to anſwer to the crimes objected againſt him by the *Jews*,

whom to pleaſe he had done ſo much violence to his Conſcience; and by *Cæſar's* ſentence he was baniſhed to *Vienna*, deprived of all his honours, where he lived ingloriouſly, till by impatience of his calamity he killed himſelf with his own hand. And thus the bloud of *Jeſus*, ſhed for the Salvation of the world, became to them a Curſe; and that which purifies the Saints, ſtuck to them that ſhed it, and mingled it not with the tears of Repentance, to be a leproſie loathſome and incurable. So Manna turns to worms, and the wine of Angels to Vinegar and Lees, when it is received into impure veſſels, or taſted by wanton palates; and the Sun himſelf produces Rats and Serpents, when it reflects upon the dirt of *Nilus*.

The PRAYER.

O Holy and immaculate Lamb of God, who wert pleaſed to ſuffer ſhame and ſorrow, to be brought before tribunals, to be accuſed maliciouſly, betrayed treacherouſly, condemned unjuſtly, and ſcourged moſt rudely, ſuffering the moſt ſevere and moſt unhandſome inflictions which could be procured by potent, ſubtle and extremeſt malice; and didſt chuſe this out of love greater than the love of Mothers, more affectionate than the tears of joy and pity dropt from the eyes of moſt paſſionate women, by theſe fontinels of bloud iſſuing forth life and health and pardon upon all thine enemies; teach me to apprehend the baſeneſs of Sin, in proportion to the greateſt of thoſe calamities which my ſin made it neceſſary for thee to ſuffer, that I may hate the cauſe of thy ſufferings, and adore thy mercy, and imitate thy charity, and copy out thy patience and humility, and love thy perſon to the uttermoſt extent and degrees of my affections. Lord, what am I, that the Eternal Son of God ſhould ſuffer one ſtripe for me? But thy Love is infinite. And how great a miſery is it to provoke by ſin ſo great a mercy, and deſpiſe ſo miraculous a goodneſs, and to doe freſh deſpite to the Son of God? But our ſins are innumerable, and our infirmities are mighty. Deareſt Jeſu, *pity me, for I am accuſed by my own Conſcience, and am found guilty; I am ſtripped naked of my Innocence, and bound faſt by Luſt, and tormented with ſtripes and wounds of enraged Appetites. But let thy Innocence excuſe me, the robes of thy Righteouſneſs cloath me, thy Bondage ſet me free, and thy Stripes heal me: that thou being my Advocate, my Phyſician, my Patron, and my Lord, I may be adopted into the union of thy Merits, and partake of the efficacy of thy ſufferings, and be crowned as thou art, having my ſins changed to vertues, and my thorns to rays of glory under thee our Head, in the participations of Eternity, O Holy and immaculate Lamb of God.* Amen.

DISCOURSE XX.

Of Death and the due manner of Preparation to it.

S^T PETER
Cor contritum
MARY MAGDALENE
Pag 1.

1. THE Holy Spirit of God hath in Scripture revealed to us but one way of preparing to Death, and that is, by a Holy Life: and there is nothing in all the Book of Life concerning this exerciſe of addreſs to Death, but ſuch advices which ſuppoſe the dying perſon in a ſtate of Grace. S. *James* indeed counſels, that in ſickneſs we ſhould *ſend for the* Miniſters Eccleſiaſtical, and that *they pray over us*, and that we *confeſs our ſins*, and *they ſhall be forgiven*; that is, thoſe prayers are of great efficacy for the removing the ſickneſs, and taking off that puniſhment of ſin, and healing them in a certain degree, according to the efficacy of the miniſtry, and the diſpoſitions or capacities of the ſick perſon. But we muſt know that oftentimes univerſal effects are attributed to partial cauſes: becauſe by the analogy of Scripture we are taught, that all the body of holy actions and miniſteries are to unite in production of the event, and that without that adunation one thing alone cannot operate: but becauſe no one alone does the work, but by an united power, therefore indefinitely the effect is aſcribed ſometimes to one, ſometimes to another; meaning, that one as much as the other, that is, all together, are to work the Pardon and the Grace. But the doctrine of Preparation to Death we are cleareſt taught in the * Parable of the ten Virgins. Thoſe who were wiſe ſtood waiting for the coming of the Bridegroom, their Lamps burning; only when the Lord was at hand, at the notice of his coming publiſhed, they trimmed their Lamps; and they, ſo diſpoſed, went forth, and met him, and entered with him into his interiour and eternal joys. They whoſe Lamps did not ſtand ready beforehand, expecting the uncertain hour, were ſhut forth, and bound in darkneſs. [*Watch therefore*, (ſo our Lord applies and expounds the Parable,) *for ye know not the day nor the hour of the coming of the Son of man.*] Whenever the arreſt of Death ſeizes us; unleſs before that notice we had Oyl in our Veſſels, that is, Grace in our Hearts, habitual Grace, for nothing elſe can reſide or dwell there; an act cannot inhabit

Jam. 5. 14, &c.

* Matt. 25.

Ἀλλ' εὐκλεῶς τοι κατθανεῖν χάρις βροτοῖς. Æſchyl. *Agam*

Matt. 25. 13.

or be in a veſſel,) it is too late to make preparation. But they who have it, may and muſt prepare; that is, they muſt ſtir the fire, trim the veſſel, make it more actual in its exerciſe and productions, full of ornament, advantages and degrees. And that is all we know from Scripture concerning Preparation.

——— ———*feſtinat decurrere velox*
Floſculus anguſtæ, miſeræque breviſſima vitæ
Portio——— ——— ———

——— ———Τίς δὲ πλὴν θεῶν
Ἅπαντ' ἀπήμων τὸν δι' αἰῶνος χρόνον;
Τὸ μόρσιμον γὰρ τόν τ' ἐλεύθερον μένει,
Καὶ τὸν πρὸς ἄλλης δεσποτούμενον χερός.
Æſcyl. *Agam.*

Cras hoc fiet, idem cras fiet. Quid quaſi magnum
Nempe diem donas? Sed cùm lux altera venit
Jam cras heſternum conſumpſimus; ecce aliud cras
Egerit hos annos, & ſemper paulum erit ultra.
Per. *Sat.* 5.

2. And indeed ſince all our life we are dying, and this minute in which I now write death divides with me, and hath got the ſurer part and more certain poſſeſſion, it is but reaſonable that we ſhould always be doing the Offices of Preparation. If to day we were not dying and paſſing on to our grave, then we might with more ſafety deferr our work till the morrow. But as fuel in a furnace in every degree of its heat and reception of the flame is converting into fire and aſhes, and the diſpoſing it to the laſt mutation is the ſame work with the laſt inſtance of its change: ſo is the age of every day a beginning of death, and the night compoſing us to ſleep bids us go to our leſſer reſt; becauſe that night, which is the end of the preceeding day, is but a leſſer death: and whereas now we have died ſo many days, the laſt day of our life is but the dying of ſo many more; and when that laſt day of dying will come we know not. There is nothing then added but the circumſtance of Sickneſs, which alſo happens many times before: only men are pleaſed to call that *Death* which is the end of dying, when we ceaſe to die any more. And therefore to put off our Preparation till that which we call Death, is to put off the work of all our life, till the time comes in which it is to ceaſe and determine.

Quid quiſque vitet, nunquam homini ſatis
Cautum eſt in horas. Navita Boſphorum
Pœnus perhorreſcit, neque ultrà
Cæca timet aliunde fata:
Miles ſagittas & celerem fugam
Parthi; catenas Parthus & Italum
Robur. Sed improviſa lethi
Vis rapuit, rapietque gentes.
Hor. *l.* 2. *Od.* 13.

3. But to accelerate our early endeavour, (beſides what hath been formerly conſidered upon the proper grounds of Repentance,) I here re-inforce the conſideration of Death in ſuch circumſtances which are apt to engage us upon an early induſtry. Firſt, I conſider, that no man is ſure that he ſhall not die ſuddenly: and therefore if Heaven be worth ſecuring, it were fit that we ſhould reckon every day the Veſpers of Death; and therefore that according to the uſual rites of Religion, it be begun and ſpent with religious offices. And let us conſider, that thoſe many perſons who are remarked in hiſtory to have died ſuddenly, either were happy by an early Piety, or miſerable by a ſudden death. And if uncertainty of condition be an abatement of felicity, and ſpoils the good we poſſeſs, no man can be happy but he that hath lived well, that is, who hath ſecured his condition by an habitual and living Piety. For ſince God hath not told us we ſhall not die ſuddenly, is it not certain he intended we ſhould prepare for ſudden death, as well as againſt death cloathed in any other circumſtances? *Fabius* ſurnamed *Pictor* was choaked with a Hair in a meſs of Milk, *Anacreon* with a Raiſin, Cardinal *Colonna* with Figs cruſted with Ice, *Adrian* the fourth with a Flie, *Druſius Pompeius* with a Pear, *Domitius Afer*, *Quintilian*'s Tutor, with a full Cup, * *Caſimire* the ſecond, King of *Polonia*, with a little Draught of Wine, *Amurath* with a full Goblet, *Tarquinius Priſcus* with a Fiſh-bone. For as ſoon as a man is born, that which in nature only remains to him is to die: and if we differ in way or time of our abode, or the manner of our Exit, yet we are even at laſt. And ſince it is not determined by a natural cauſe which way we ſhall go, or at what age, a wiſe man will ſuppoſe himſelf always upon his Death-bed: and ſuch ſuppoſition is like making of his Will; he is not the nearer Death for doing it, but he is the readier for it when it comes.

Cicero *in Brut.*

* Mart. Com. *l.* 6. Volaterran. *l.* 4. *c.* 22.

Cui naſci contigit, mori reſtat: intervallis diſtinguimur, exitu æquamur. Quintil.

Divéſne, priſco natus ab Inacho,
Nil intereſt, an pauper & infima
De gente, ſub dio morièrês,
Victima nil miſerantis Orci.
Omnes eòdem cogimur——— ———
Hor. *l.* 2. *Od.* 3.

Βιότης μὲν γὰρ χρόνος ἐστὶ βραχύς· Κρυφθεὶς δὲ ὑπὸ γῆς κεῖται θνητὸς τὸν πάντα χρόνον.

4. Saint *Jerom* ſaid well, *He deſerves not the name of a Chriſtian, who will live in that ſtate of life in which he will not die.* And indeed it is a great venture to be in an evil ſtate of life, becauſe every minute of it hath a danger: and therefore a ſucceſſion of actions, in every one of which he may as well periſh as eſcape, is a boldneſs that hath no mixture of wiſdom or probable venture. How many perſons have died in the midſt of an act of ſport, or at a merry meeting? *Grimoaldus*, a *Lombard* King, died with ſhooting of a Pidgeon; *Thales* the *Mileſian* in the Theatre; *Lucia*, the Siſter of *Aurelius* the Emperour, playing with her little ſon, was wounded in her breaſt with a Needle, and died. *Benno*, Biſhop of *Adelburg*, with great ceremony and joy conſecrating St. *Michael*'s Church, was crouded to death by the people; ſo was the Duke of *Saxony* at the Inauguration of *Albert* I. The great Lawyer *Baldus*, playing with a little

Crantzius, *l.* 3. *c.* 51. Matthiol. *in Dioſcor.*

little Dog, was bitten upon the lip, inſtantly grew mad and periſhed. *Charles* the Eighth of *France*, ſeeing certain Gentlemen playing at Tenniſcourt, ſwooned, and recovered not. *Henry* II. was killed running at Tilt; *Ludovicus Borgia* with riding the great Horſe: and the old *Syracuſan*, *Archimedes*, was ſlain by a rude Souldier as he was making Diagrams in the ſand, which was his greateſt pleaſure. How many men have died laughing, or in the ecſtaſies of a great joy: (*a*) *Philippides* the Comedian, and *Dionyſius* the Tyrant of *Sicily*, died with joy at the news of a victory. (*b*) *Diagoras* of *Rhodes*, and *Chilo* the Philoſopher, expired in the embraces of their ſons crowned with an Olympick Laurel. (*c*) *Polycrita Naxia*, being ſaluted the Savioureſs of her Countrey; *Marcus Juventius*, when the Senate decreed him honours; the Emperour (*d*) *Conrade* the Second, when he triumphed after the conqueſt of *Italy*, had a joy bigger than their heart, and their fancy ſwelled it, till they burſt and died. Death can enter in at any door. *Philiſtion* of *Nice* died with exceſſive laughter; ſo did the Poet *Philemon*, being provoked to it onely by ſeeing an Aſs eat figs. And the number of perſons who have been found ſuddenly dead in their beds is ſo great, that as it engages many to a more certain and regular devotion for their Compline, ſo it were well it were purſued to the utmoſt intention of God; that is, that all the parts of Religion ſhould with zeal and aſſiduity be entertained and finiſhed, that, as it becomes wiſe men, we never be ſurprized with that we are ſure will ſometime or other happen. A great General in *Italy* at the ſudden death of *Alfonſus* of *Ferrara*, and *Lodovico Corbinelli* at the ſight of the ſad accident upon *Henry* II. of *France* now mentioned, turned religious, and they did what God intended in thoſe deaths. It concerns us to be curious of ſingle actions, becauſe even in thoſe ſhorter periods we may expire and find our Graves. But if the ſtate of life be contradictory to our hopes of Heaven, it is like affronting of a Cannon before a beleaguer'd Town a month together; it is a contempt of ſafety, and a rendring all Reaſon uſeleſs and unprofitable. But he onely is wiſe, who, having made Death familiar to him by expectation and daily apprehenſion, does at all inſtants go forth to meet it. The wiſe Virgins *went forth to meet the Bridegroom*, for they *were ready*. Excellent thereſore is the counſel of the Son of *Sirach*; *Uſe Phyſick or ever thou be ſick. Before Judgment examine thy ſelf, and in the day of viſitation thou ſhalt find mercy. Humble thy ſelf before thou be ſick, and in the time of ſins ſhew Repentance. Let nothing hinder thee to pay thy vows in due time, and deferr not until death to be juſtified.*

(*a*) Plin. *l.* 7. c. 53.

(*b*) Cicer. 1. *Tuſc.*

(*c*) Plut. & Gel. *de Illuſt. mulier.*

(*d*) Cuſpin.

Lotus nobiſcum eſt, hilaris cœnavit, & idem inventus manè eſt mortuus Andragoras. Mart. *l.* 6.

Ecclus. 18. 19. &c.

5. Secondly, I conſider, that it often happens that in thoſe few days of our laſt viſitation, which many men deſign for their Preparation and Repentance, God hath expreſſed by an exteriour accident, that thoſe perſons have deceived themſelves, and neglected their own Salvation. S. *Gregory* reports of *Cryſaurius*, a Gentleman in the Province of *Valeria*, rich, vicious and witty, laſcivious, covetous and proud, that being caſt upon his Death-bed he fanſied he ſaw evil ſpirits coming to arreſt him and drag him to Hell. He fell into great agony and trouble, ſhrieked out, called for his ſon, who was a very religious perſon, flattered him, as willing to have been reſcued by any thing: but perceiving his danger increaſe, and grown deſperate, he called loud with repeated clamours, *Give me reſpite but till the morrow*, and with thoſe words he died; there being *no place left for his Repentance, though he ſought it carefully with tears* and groans. The ſame was the caſe of a drunken Monk, whom Venerable *Bede* mentions. Upon his Death-bed he ſeemed to ſee Hell opened, and a place aſſigned him near to *Caiaphas* and thoſe who crucified our deareſt Lord. The religious perſons that ſtood about his bed called on him to repent of his ſins, to implore the mercies of God, and to truſt in *Chriſt*. But he anſwered with reaſon enough, *This is no time to change my life, the ſentence is paſſed upon me, and it is too late.* And it is very conſiderable and ſad * which *Petrus Damianus* tells of *Gunizo*, a factious and ambitious perſon, to whom, it is ſaid, the Tempter gave notice of his approaching death: but when any man preached repentance to him out of a ſtrange incurriouſneſs, or the ſpirit of reprobation, he ſeemed like a dead and unconcerned perſon; in all other diſcourſes he was awake and apt to anſwer. For God had ſhut up the gates of Mercy, that no ſtreams ſhould iſſue forth to quench the flames of Hell; or elſe had ſhut up the gates of reception and entertainment, that it ſhould not enter. Either God denies to give them pardon when they call, or denies to them a power to call; they either cannot pray, or God will not anſwer. Now ſince theſe ſtories are related by men learned, pious and eminent in their generations, and becauſe they ſerved no deſign but the ends of Piety, and have in them nothing diſſonant from revelation, or the frequent events of Providence, we may upon their ſtock conſider, that God's Judgments and viſible marks being ſet upon a ſtate of life, although they happen but ſeldom in the inſtances, yet they are of univerſal purpoſe and ſignifica-

Homil. 12. *in Evang.*

L. 5. *c.* 15. *hiſt. gent. Anglor.*

* *Biblioth. Ss. Pp. tom.* 3.

tion. Upon all Murtherers God hath not thrown a thunder-bolt, nor broke all Sacrilegious perſons upon the wheel of an inconſtant and ebbing eſtate, nor ſpoken to every Oppreſſour from Heaven in a voice of thunder, nor cut off all Rebels in the firſt attempts of Inſurrection: But becauſe he hath done ſo to ſome, we are to look upon thoſe Judgments as Divine accents, and voices of God, threatning all the ſame crimes with the like events, and with the ruines of eternity. For though God does not always make the ſame prologues to death, yet by theſe few accidents happening to ſingle perſons we are to underſtand his purpoſes concerning all in the ſame condition: It was not the perſon ſo much as the ſtate which God then remarked with ſo viſible characters of his diſpleaſure.

6. And it ſeems to me a wonder, that ſince from all the records of Scripture urging the uncertainty of the day of death, the horrour of the day of Judgment, the ſeverity of God, the diſſolution of the World, the certainty of our account, ſtill from all theſe premiſſes the Spirit of God makes no other inference, but that we *watch*, and *ſtand in a readineſs*, that we *live in all holy converſation and godlineſs*, and that there is no one word concerning any other manner of an eſſentially-neceſſary Preparation, none but this; yet that there are Doctrines commenced, and Rules preſcribed, and offices ſet down, and Suppletories invented by Curates of Souls, how to prepare a vicious perſon and upon his Death-bed to reconcile him to the hopes and promiſes of Heaven. Concerning which I deſire that every perſon would but enquire, where any one promiſe is recorded in Scripture concerning ſuch addreſſes, and what Articles *Chriſt* hath drawn up between his Father and us concerning a Preparation begun upon our Death-bed: and if he ſhall find none, (as moſt certainly from *Geneſis* to the *Revelation* there is not a word concerning it, but very much againſt it,) let him firſt build his hopes upon this propoſition, that *A holy life is the onely preparation to a happy death*, and then we can without danger proceed to ſome other Conſiderations.

Mat. 25, 13. & 24. 42. Mark 13. 33. 2 Pet. 3. 11.

---tecum priùs ergo voluta Hæc animo antè tubas: galeatum ſerò duelli Pœnitet---. Juven. *Sat.*1.

7. When a good man, or a perſon concerning whom it is not certain he hath lived in habitual Vices, comes to die, there are but two general ways of intercourſe with him: The one, to keep him from new ſins; the other, to make ſome emendations of the old: the one, to fortifie him againſt ſpecial weakneſſes and proper temptations of that eſtate; and the other, to trim his lamp, that by excellent actions he may adorn his ſpirit, making up the omiſſions of his life, and ſupplying the imperfections of his eſtate, that his Soul may return into the hands of its Creatour as pure as it can; every degree of perfection being an advantage ſo great, as that the loſs of every the leaſt portion of it cannot be recompenſed with all the good of this World. Concerning the firſt; The Temptations proper to this eſtate are either Weakneſs in Faith, Deſpair, or Preſumption. For whatſoever is beſides theſe, as it is the common infelicity of all the ſeveral ſtates of life, ſo they are oftentimes arguments of an ill condition, of immortification of vicious habits, and that he comes not to this combate well prepared; ſuch as are Covetouſneſs, unwillingneſs to make Reſtitution, remanent affections to his former Vices, an unreſigned ſpirit, and the like.

8. In the Eccleſiaſtical ſtory we find many dying perſons mentioned, who have been very much afflicted with ſome doubts concerning an Article of Faith. S. *Gregory*, in an Epiſtle he writ to S. *Auſtin*, inſtances in the temptation which *Euſebius* ſuffered upon his Death-bed. And although ſometimes the Devil chuſes an Article that is not proper to that ſtate, knowing that every ſuch doubt is well enough for his purpoſe, becauſe of the incapacity of the perſon to ſuffer long diſputes, and of the jealouſie and ſuſpicion of a dying and weak man, fearing leſt every thing ſhould cozen him: yet it is commonly inſtanced in the Article of the Reſurrection, or the ſtate of Separation or Re-union. And it ſeems to ſome perſons incredible, that from a bed of ſickneſs, a ſtate of miſery, a cloud of ignorance, a load of paſſions, a man ſhould enter into the condition of a perfect underſtanding, great joy, and an intellectual life, a converſation with Angels, a fruition of God; the change is greater than his Reaſon: and his Faith being in concluſion tottering like the Ark, and ready to fall, ſeems a Pillar as unſafe and unable to rely on, as a bank of turff in an Earthquake. Againſt this a general remedy is preſcribed by Spiritual perſons; That the ſick man ſhould apprehend all changes of perſuaſion which hapned to him in his ſickneſs, contradictory to thoſe aſſents which in his cleareſt uſe of reaſon he had, to be temptations and arts of the Devil. And he hath reaſon ſo to think, when he remembers how many comforts of the Spirit of God, what joys of Religion, what ſupport, what aſſiſtances, what ſtrengths he had in the whole courſe of his former life upon the ſtock of Faith, and intereſt of the Doctrine of Chriſtianity.

De præconio S. Hieron.

And ſince the disbelieving the Promiſes Evangelical at that time can have no end of advantage, and that all wiſe men tell him it may have an end to make him loſe the title to them, and doe him infinite diſadvantage; upon the ſtock of intereſt and prudence he muſt reject ſuch fears which cannot help him, but may ruine him. For all the works of Grace which he did upon the hopes of God, and the ſtock of the Divine revelations, (if he fails in his hold upon them,) are all rendred unprofitable. And it is certain, * if there be no ſuch thing as Immortality and Reſurrection, he ſhall loſe nothing for believing there is; but if there be, they are loſt to him for not believing it.

* *In hunc fere modum moribundus diſſeruit* Socrates, *apud* Platonem *in Phædone ſuo*; Εἰ μὲν τυγχάνει ἀληθῆ ὄντα ἃ ἐγὼ λέγω, καλῶς δὴ ἔχει τὸ πεισθῆναι· εἰ δὲ μηδέν ἐστι τελευτήσαντι, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον αὐτὸν πρὸ τοῦ θανάτου ἧττον τοῖς παροῦσιν ἀηδὴς ἔσομαι ὀδυρόμενος. ἡ δὲ ἄγνοιά μοι αὕτη οὐ ξυνδιατελεῖ (κακὸν γὰρ ἂν ἦν) ἀλλ' ὀλίγον ὕστερον ἀπολεῖται. *Non abs re ergo erit ut moribundus, ſi non de articulis Fidei diſſerat & ſentiat* de fiducia compertæ veritatis, *at ſaltem (quod de Socrate dixit* Tertullianus) de induſtria conſultæ æquanimitatis.

9. But this is alſo to be cured by proper arguments. And there is no Chriſtian man but hath within him, and carries about him demonſtrations of the poſſibility, and great inſtances of the credibility of thoſe great changes, which theſe tempted perſons have no reaſon to diſtruſt, but becauſe they think them too great and too good to be true. And here, not onely the conſideration of the Divine Power and his eternal Goodneſs is a proper Antidote, but alſo the obſervation of what we have already received from God. To be raiſed from nothing to ſomething is a mutation not leſs than infinite; and from that which we were in our firſt conception to paſs into ſo perfect and curious bodies, and to become diſcurſive, ſenſible, paſſionate and reaſonable, and next to Angels, is a greater change, than from this ſtate to paſs into that excellency and perfection of it which we expect as the melioration and improvement of the preſent. For this is but a mutation of degrees, that of ſubſtance: this is more ſenſible, becauſe we have perception in both ſtates; that is of greater diſtance, becauſe in the firſt term we were ſo far diſtant from what we are, that we could not perceive what then we were, much leſs deſire to be what we now perceive; and yet God did that for us unasked, without any obligation on his part, or merit on ours; much rather then may we be confident of this alteration of accidents and degrees, becauſe God hath obliged himſelf by promiſe; he hath diſpoſed us to it by qualities, actions and habits, which are to the ſtate of Glory as infancy is to manhood, as elements are to excellent diſcourſes, as bloſſoms are to ripe fruits. And he that hath wrought miracles for us, preſerved us in dangers, done ſtrange acts of Providence, ſent his Son to take our nature, made a Virgin to bear a Son, and GOD to become Man, and two Natures to be one individual Perſon, and all in order to this end of which we doubt, hath given ſo many arguments of credibility, that if he had done any more, it would not have been left in our choice to believe or not believe; and then much of the excellency of our Faith would have been loſt. Add to this, that we are not tempted to disbelieve the *Roman* ſtory, or that *Virgil*'s *Æneids* were writ by him, or that we our ſelves are deſcended of ſuch Parents; becauſe theſe things are not onely tranſmitted to us by ſuch teſtimony which we have no reaſon to diſtruſt, but becauſe the Tempter cannot ſerve any end upon us by producing ſuch doubts in us: and therefore ſince we have greater teſtimony for every Article of Faith, and to believe it is of ſo much concernment to us, we may well ſuſpect it to be an artifice of the Devil to rob us of our reward; this proceeding of his being of the ſame nature with all his other Temptations, which in our life-time like fiery darts he threw into our face, to deſpoil us of our glory, and blot out the Image of God imprinted on us.

10. Secondly, if the Devil tempts the ſick perſon to Deſpair, he who is by God appointed to miniſter a word of comfort muſt fortifie his ſpirit with conſideration and repreſentment of the Divine Goodneſs, manifeſt in all the expreſſes of Nature and Grace, of Providence and Revelation; that God never *extinguiſhes the ſmoaking flax, nor breaks the bruiſed Reed*; that a conſtant and a hearty endeavour is the Sacrifice which God delights in; that in the firmament of Heaven there are little Stars, and they are moſt in number, and there are but few of the greateſt magnitude; that there are *children* and *babes in Chriſt* as well as ſtrong men, and amongſt theſe there are great difference; that the interruptions of the ſtate of Grace by intervening crimes, if they were reſcinded by Repentance, there were great danger in the intervall, but ſerved as increment of the Divine Glory, and arguments of care and diligence to us at the reſtitution. Theſe and many more are then to be urged when the ſick perſon is in danger of being ſwallowed up with over-much ſorrow; and therefore to be inſiſted on in all like caſes as the Phyſician gives him Cordials, that we may doe charity to him and miniſter comfort, not becauſe they are always neceſſary, even in the midſt of great ſadneſſes and diſcomforts. For we are to ſecure his love to God, that he acknowledge the Divine Mercy, that

Θαῤῥεῖν χρὴ, φίλε Βάττε, ταχ' αὔριον ἔσσετ' ἄμεινον. Ἐλπίδες ἐν ζωοῖσι, ἀνέλπιστοι δὲ θανόντες. Theocr. Ἐν ἐλπίσι χρὴ τοὺς σοφοὺς ἔχειν βίον. Ἄνθρωπος ἀτυχῶν σώζεται ὑπὸ τῆς ἐλπίδος. Menand.

that he believe the Article of Remiſſion of ſins, that he be thankfull to God for the bleſſings which already he hath received, and that he lay all the load of his diſcomfort upon himſelf, and his own incapacities of mercy: and then the ſadneſs may be very great, and his tears clamorous, and his heart broken all in pieces, and his Humility lower than the earth, and his Hope indiſcernible; and yet no danger to his final condition. Deſpair reflects upon God, and diſhonours the infinity of his Mercy. And if the ſick perſon do but confeſs that God is not at all wanting in his Promiſes, but ever abounding in his Mercies, and that it is want of the condition on his own part that makes the miſery, and that if he had done his duty God would ſave him; let him be aſſiſted with perpetual prayers, with examples of lapſed and returning ſinners, whom the Church celebrates for Saints, ſuch as *Mary Magdalen*, *Mary* of *Egypt*, *Afra*, *Thaſis*, *Pelagia*; let it be often inculcated to him, that as God's Mercy is of it ſelf infinite, ſo its demonſtration to us is not determined to any certain period, but hath ſuch latitudes in it and reſervations, which as they are apt to reſtrain too great boldneſs, ſo alſo to become ſanctuaries to diſconſolate perſons; let him be invited to throw himſelf upon God upon theſe grounds, that he who is our Judge is alſo our Advocate and Redeemer, that he knows and pities our infirmities, and that our very hoping in him does indear him, and he will deliver us the rather for our confidence, when it is balanced with reverence and humility: and then all theſe ſupernumerary fears are advantageous to more neceſſary Graces, and do more ſecure his final condition than they can diſturb it.

11. When Saint *Arſenius* was near his death, he was obſerved to be very tremulous, ſad, weeping and diſconſolate. The ſtanders by asked the reaſon of his fears, wondring that he, having lived in great Sanctity for many years, ſhould not now rejoyce at the going forth of his priſon. The good man confeſſed the fear, and withall ſaid it was no other than he had always born about with him in the days of his pilgrimage; and what he then thought a duty, they had no reaſon now to call either a fault or a miſery. Great ſorrows, fears and diſtruſtings of a man's own condition, are oftentimes but abatements of confidence, or a remiſſion of joys and gayeties of ſpirit; they are but like ſalutary clouds dark and fruitfull: and if the tempted perſon be ſtrengthened in a love of God, though he go not farther in his hopes than to believe a poſſibility of being ſaved, than to ſay, *God can ſave him, if he pleaſe*, and to pray that he will ſave him, his condition is a ſtate of Grace: it is like a root in the ground, trod upon, humble and ſafe, not ſo fine as the ſtate of flowers; yet that which will ſpring up in as glorious a Reſurrection as that which looks fairer, and pleaſes the ſenſe, and is indeed a bleſſing, but not a duty.

12. But there is a ſtate of Death-bed which ſeems to have in it more Queſtion, and to be of nicer conſideration. A ſick perſon after a vicious and baſe life. And if upon whatſoever he can do, you give him hopes of a Pardon, where is your promiſe to warrant it? if you do not give him hopes, do you not drive him to Deſpair, and aſcertain his ruine, to verifie your Propoſition? To this I anſwer, that Deſpair is oppoſed to Hope, and Hope relies upon the Divine Promiſes; and where there is no Promiſe, there the Deſpair is not a ſin, but a meer impoſſibility. The accurſed ſpirits which are ſealed up to the Judgment of the laſt Day cannot hope; and he that repents not cannot hope for pardon. And therefore if all which the ſtate of Death-bed can produce be not the duty of Repentance, which is required of neceſſity to Pardon, it is not in ſuch a perſon properly to be called *Deſpair*, any more than it is Blindneſs in a ſtone that it cannot ſee: Such a man is not within the capacities of Pardon. And therefore all thoſe acts of exterior Repentance, and all his ſorrow and reſolution and tears of emendation, and other preparatives to interiour Repentance, are like oil poured into mortal wounds; they are the care of the Phyſician, and theſe are the cautions of the Church, and they are at no hand to be neglected. For if they do not alter the ſtate, they may leſſen the judgment, or procure a temporal bleſſing: and if the perſon recover, they are excellent beginnings of the ſtate of Grace; and if they be purſued in a happy opportunity, will grow up into Glory.

13. But if it be demanded, whether in ſuch caſes the Curate be bound to give Abſolution; I can give no other anſwer but this, That if he lie under the Cenſure of the Church, the Laws of the Church are to determine the particular: and I know no Church in the World but uſes to abſolve Death-bed Penitents upon the inſtances of thoſe actions of which their preſent condition is capable; though in the Primitive Ages in ſome caſes they denied it. But if the ſick perſon be under no poſitive Cenſure, and is bound onely by the guilt of habitual vice, if he deſires the Prayers of the Church, ſhe is bound in charity to grant them, to pray for Pardon to him, and all other Graces in order to

Salvation: and if ſhe abſolves the Penitent towards God it hath no other efficacy but of a ſolemn Prayer. And therefore it were better that all the Charity of the Office were done, and the ſolemnity omitted: becauſe in the earneſt Prayer ſhe co-operates to his Salvation as much as ſhe can; and by omitting the ſolemnity diſtinguiſhes evil livers from holy perſons, and walks ſecurely, whilſt ſhe refuſes to declare him pardoned whom God hath not declared to be ſo. And poſſibly that form of Abſolution which the Churches of the Weſt now uſe, being indicative, and declaratory of a preſent Pardon, is for the very form ſake not to be uſed to Death-bed Penitents after a vicious life: Becauſe if any thing more be intended in the form than a Prayer, the truth of the affirmation may be queſtioned; and an Eccleſiaſtical perſon hath no authority to ſay to ſuch a man, *I abſolve thee*: but if no more be intended but a Prayer, it is better to uſe a mere Prayer and common form of addreſs, than ſuch words which may countenance unſecure confidences, evil purpoſes and worſe lives.

Pœnitentia quæ ab infirmo petitur, infirma eſt: pœnitentia quæ à moriente tantùm petitur, timeo nè & ipſa moriatur. S. Aug. *Serm. de temp. Vide eund. l.* 50. *homil.* 41.

14. Thirdly, If the Devil tempts a ſick perſon, who hath lived well, to Preſumption, and that he ſeems full of Confidence and without trouble; the care that is then to be taken is to conſider the Diſeaſe, and to ſtate the Queſtion right. For at ſome inſtants and periods God viſits the ſpirit of a man, and ſends the immiſſion of a bright ray into him; and ſome good men have been ſo uſed to apprehenſions of the Divine mercy, that they have an habitual chearfulneſs of ſpirit and hopes of Salvation. Saint *Hierom* reports that *Hilarion* in a Death-bed agony felt ſome tremblings of heart, till, reflecting upon his courſe of life, he found comforts ſpringing from thence by a proper emanation, and departed chearfully: and *Hezekiah* repreſented to God in Prayer the integrity of his life, and made it the inſtrument of his hope. And nothing of this is to be called Preſumption, provided it be in perſons of eminent Sanctity and great experience, old Diſciples and the more perfect Chriſtians. But becauſe ſuch perſons are but ſeldom and rare, if the ſame Confidence be obſerved in perſons of common imperfection and an ordinary life, it is to be corrected and allayed with conſideration of the Divine Severity and Juſtice, and with the ſtrict requiſites of a holy life, with the deceit of a man's own heart, with conſideration and general remembrances of ſecret ſins, and that the moſt perfect ſtate of life hath very great needs of mercy, and *if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?* And the ſpirit of the man is to be promoted and helped in the encreaſe of Contrition, as being the proper deletery to cure the extravagancies of a froward and intemperate ſpirit.

Egredere, anima, quid times? ſeptuaginta prope annis ſerviiſti Chriſto, & jam mori times? S. Hier. *in vita Hilar.*

Væ vitæ etiam laudabili, ſi ſine miſericordia diſcutias eam. S. Aug. *l.* 9. *Confeſſ.*

15. But there is a Preſumption commenced upon opinion, relying either upon a perſuaſion of ſingle Predeſtination, or elſe (which is worſe) upon imaginary ſecurities, that Heaven is to be purchaſed upon conditions eaſier than a days labour, and that an evil life may be reconciled to Heaven by the intervening of little or ſingle acts of Piety or Repentance. If either of them both have actually produced ill life, to which they are apt, or apt to be abuſed, the perſons are miſerable in their condition, and cannot be abſolutely remedied by going about to cure the Preſumption: that was the cauſe of all, but now it is the leaſt thing to be conſidered. His whole ſtate is corrupted, and men will not by any diſcourſes or ſpiritual arts uſed on their Death-beds be put into a ſtate of Grace: becauſe then is no time to change the ſtate, and there is no mutation then but by ſingle actions. From good to better a dying man may proceed, but not from the ſtate of Reprobation to the life of Grace. And yet it is good charity to unlooſe the bonds of Satan, whereby the man is bound and led captive at his will, to take off the Preſumption by deſtroying the cauſe: and then let the work of Grace be ſet as forward as it can, and leave the event to God; for nothing elſe is left poſſible to be done. But if the ſick man be of a good life, and yet have a degree of Confidence beyond his Vertue upon the fancy of Predeſtination, it is not then a time to reſcind his opinion by a direct oppoſition, but let him be drawn off from the conſideration of it by ſuch diſcourſes as are apt to make him humble and penitent; for they are the moſt apt inſtruments to ſecure the condition of the man, and attemper his ſpirit. Theſe are the great Temptations incident to the laſt ſcene of our lives; and are therefore more particularly ſuggeſted by the Tempter, becauſe they have in them ſomething contrary to the univerſal effect of a holy life, and are deſigns to interpoſe between the end of the journey and the reception of the crown. And therefore it concerns every man who is in a capacity of *receiving the end of his Faith, the Salvation of his Soul*, to lay up in the courſe of his life, ſomething againſt this great day of expence, that he may be better fortified with the armour of the Spirit againſt theſe laſt aſſaults of the Devil, that he may not ſhipwreck in the haven.

16. *Eſchewing evil* is but the one half of our work, we muſt alſo *do good*. And now

in the few remanent days or hours of our life there are certain exerciſes of Religion which have a ſpecial relation to this ſtate, and are therefore of great concernment to be done, that we may make our condition as certain as we can, and our portion of Glory greater, and our Pardon ſurer, and our Love to increaſe, and that our former omiſſions and breaches be repaired with a condition in ſome meaſure proportionable to thoſe great hopes which we then are going to poſſeſs. And firſt, let the ſick perſon, in the beginning of his ſickneſs, and in every change and great accident of it, make acts of Reſignation to God, and intirely ſubmit himſelf to the Divine will: remembring, that Sickneſs may, to men properly diſpoſed, do the work of God, and produce the effect of the Spirit, and promote the Intereſt of his Soul, as well as Health, and oftentimes better; as being in it ſelf and by the grace of God apt to make us confeſs our own impotency and dependencies, and to underſtand our needs of mercy, and the continual influences and ſupports of Heaven; to withdraw our appetites from things below, to correct the vanities and inſolencies of an impertinent ſpirit, to abate the extravagancies of the fleſh, to put our carnal luſts into fetters and diſability, to remember us of our ſtate of pilgrimage, that this is our *Way*, and our ſtage of trouble and baniſhment, and that Heaven is our *Countrey*: for ſo Sickneſs is the trial of our Patience, a fire to purge us, an inſtructer to teach us, a bridle to reſtrain us, and a ſtate inferring great neceſſities of union and adheſions unto God. And as upon theſe grounds we have the ſame reaſon to accept ſickneſs at the hands of God, as to receive Phyſick from a Phyſician: ſo it is argument of excellent Grace to give God hearty thanks in our Diſeaſe, and to accept it chearfully, and with ſpiritual joy.

17. Some perſons create to themſelves excuſes of diſcontent, and quarrel not with the pain, but the ill conſequents of Sickneſs. It makes them troubleſome to their friends; and conſider not that their friends are bound to accept the trouble, as themſelves to accept the ſickneſs; that to tend the ſick is at that time allotted for the portion of their work, and that Charity receives it as a duty, and makes that duty to be a pleaſure. And however, if our friends account us a burthen, let us alſo accept that circumſtance of affliction to our ſelves with the ſame reſignation and indifferency as we entertain its occaſion, the Sickneſs it ſelf; and pray to God to enkindle a flame of Charity in their breaſts, and to make them compenſation for the charge and trouble we put them to: and then the care is at an end. But others excuſe their diſcontent with a more religious colour, and call the diſeaſe their trouble and affliction, becauſe it impedes their other parts of Duty; they cannot preach, or ſtudy, or do exterior Aſſiſtances of Charity and Alms, or acts of Repentance and Mortification. But it were well if we could let God proportion out our work, and ſet our task; let him chuſe what vertues we ſhall eſpecially exerciſe: and when the will of God determines us, it is more excellent to endure afflictions with patience, equanimity and thankfulneſs, than to do actions of the moſt pompous Religion, and laborious or expenſive Charity: not only becauſe there is a deliciouſneſs in actions of Religion and choice, which is more agreeable to our ſpirit than the toleration of ſickneſs can be, which hath great reward, but no preſent pleaſure; but alſo becauſe our ſuffering and our imployment is conſecrated to us when God chuſes it, and there is then no mixture of imperfection or ſecular intereſt, as there may be in other actions even of an excellent Religion, when our ſelves are the chuſers. And let us alſo remember, that God hath not ſo much need of thy works, as thou haſt of Patience, Humility and Reſignation. S. *Paul* was a far more conſiderable perſon than thou canſt be, and yet it pleaſed God to ſhut him in priſon for two years; and in that interval God ſecured and promoted the work of the Goſpel: and although *Epaphroditus* was an excellent Miniſter, yet God laid a ſickneſs upon him, and even in his diſeaſe gave him work enough to do, though not of his own chuſing. And therefore fear it not but the ends of Religion or Duty will well enough proceed without thy health; and thy own eternal intereſt, when God ſo pleaſes, ſhall better be ſerved by Sickneſs, and the Vertues which it occaſions, than by the opportunities of Health, and an ambulatory, active Charity.

18. When thou art reſigned to God, uſe fair and appointed means for thy Recovery. Truſt not in thy ſpirit upon any inſtrument of health: as thou art willing to be diſpoſed by God, ſo look not for any event upon the ſtock of any other cauſe or principle. Be ruled by the Phyſician and the people appointed to tend thee; that thou neither become troubleſome to them, nor give any ſign of impatience or a peeviſh ſpirit. But this advice only means, that thou do not diſobey them out of any evil principle: and yet if Reaſon be thy guide to chuſe any other aid, or follow any other counſel, uſe

it temperately, prudently and charitably. It is not intended for a Duty, that thou ſhouldſt drink oil in ſtead of wine, if thy Miniſter reach it to thee, as did St. *Bernard*; nor that thou ſhouldſt accept a cake tempered with linſeed-oil in ſtead of oil of olives, as did F. *Stephen*, mentioned by *Ruffinus*: but that thou tolerate the defects of thy ſervants, and accept the evil accidents of thy diſeaſe, or the unſucceſsfulneſs of thy Phyſician's care, as deſcending on thee from the hands of God. *Aſa* was noted in Scripture, that *in his ſickneſs he ſought not to the Lord, but to the Phyſicians.* *Lewis* the XI. of *France* was then the miſerableſt perſon in his Kingdom, when he made himſelf their ſervant, courting them with great penſions and rewards; attending to their Rules as Oracles, and from their mouths waited for the ſentence of life or death. We are, in theſe great accidents, eſpecially to look upon God as the diſpoſer of the events, which he very often diſpoſes contrary to the expectation we may have of probable cauſes: and ſometimes without Phyſick we recover, and with Phyſick and excellent applications we grow worſe and worſe; and God it is that makes the remedies unproſperous. In all theſe and all other accidents, if we take care that the ſickneſs of the body derive not it ſelf into the Soul, nor the pains of one procure impatience of the other, we ſhall alleviate the burthen, and make it ſupportable and profitable. And certain it is, if men knew well to bear their ſickneſſes, humbly towards God, charitably towards their Miniſters, and chearfully in themſelves, there were no greater advantage in the world to be received than upon a ſick bed; and that alone hath in it the benefits of a Church, of a religious Aſſembly, of the works of charity and labour. And ſince our Soul's eternal well being depends upon the Charities and Providence and Veracity of God, and we have nothing to ſhew for it but his word and goodneſs, and that is infinitely enough; it is but reaſon we be not more nice and ſcrupulous about the uſage and accommodation of our Body. If we accept (*a*) at God's hands ſadneſs and drineſs of affection and ſpiritual deſertion patiently and with indifferency, it is unhandſome to expreſs our ſelves leſs ſatisfied in the accidents about our Body.

2. Chron. 16. 12.

(*a*) Νόσους δὲ ἀνάγκη τὰς θεηλάτους φέρειν. Sophocl. *Phædr.*

19. But if the Sickneſs proceed to Death, it is a new charge upon our ſpirits, and God calls for a final and entire Reſignation into his hands. And to a perſon who was of humble affections, and in his life-time of a mortified ſpirit, accuſtomed to bear the yoke of the Lord; this is eaſie, becauſe he looks upon Death not onely as the certain condition of Nature, but as a neceſſary (*b*) tranſition to a ſtate of Bleſſedneſs, as the determination of his ſickneſs, the period of humane infelicities, the laſt change of condition, the beginning of a new, ſtrange and excellent life, a ſecurity againſt ſin, a freedom from the importunities of a Tempter, from the tyranny of an imperial Luſt, from the rebellion of Concupiſcence, from the diſturbances and tempeſts of the Iraſcible faculty, and from the fondneſs and childiſhneſs of the concupiſcible: and (* S. *Ambroſe* ſays well) *the troubles of this life and the dangers are ſo many, that in reſpect of them Death is a remedy*, and a fair proper object of deſires. And we find that many Saints have prayed for death, that they might not ſee the Perſecutions and great miſeries incumbent upon the Church. And if the deſire be not out of Impatience, but of Charity, and with Reſignation, there is no reaſon to reprove it. *Elias* prayed that God would *take his life*, that he might not ſee the evils of *Ahab* and *Jezebel*, and their vexatious intendments againſt the Prophets of the Lord. And S. *Auſtin*, upon the Incurſion of the *Vandals* into *Africa*, called his Clergy together, and at their Chapter told them, "he had prayed to God either to deliver his people from the preſent calamity, or grant "them patience to bear it, or that he would take him out of the world, that he might "not ſee the miſeries of his Dioceſe; adding, that God had granted him the laſt: and he preſently fell ſick, and died in the ſiege of his own *Hippo*. And if Death in many caſes be deſirable, and for many reaſons, it is always to be ſubmitted to, when God calls. And as it is always a miſery to fear death, ſo it is very often a ſin, or the effect of ſin. If our love to the world hath faſtned our affections here, it is a direct ſin: and this is by the ſon of *Sirach* noted to be the caſe of rich and great perſonages; *How bitter, O death, is thy remembrance to a man that is at reſt in his poſſeſſions!* But if it be a fear to periſh in the ruines of Eternity, they are not to blame for fearing, but that their own ill lives have procured the fear. And yet there are perſons in the ſtate of Grace, who yet, becauſe they are in great imperfection, have ſuch lawfull fears of Death, and of entring upon an uncertain Sentence, which muſt ſtand eternally irreverſible, be it good or bad, that they may with piety and care enough pray *David's* prayer, *O ſpare me a little, that I may recover my ſtrength, before I go hence and be no more ſeen.*

(*b*) Νομίζειν μὲν γὰρ δὴ τὸν ἐνθάδε βίον ὡς ἂν ἀκμὴν κυομένων εἶναι, τὸν δὲ θάνατον γένεσιν εἰς τὸν ὄντως βίον καὶ τὸν εὐδαίμονα τοῖς φιλοσοφήσασι. Strabo lib. 15. *Peto, nate, ſuſpice cœlum; non enim tibi vita eripitur, ſed mutatur in melius, dixit mater Symphoriani apud* Ambroſ. *in Vita Symphor.*

* *Serm. in c. 7. Jobi.*

Hoc homo morte lucratur, nè malum immortale eſſet. Naz.

——— Κρεῖσσον γὰρ εἰς ἅπαξ θανεῖν,
Ἢ τὰς ἁπάσας ἡμέρας πάσχειν κακῶς.
Æſchyl. *Prometh.*

1 King. 19. 4.

In Vita S. Aug. c. 16.

Fortem poſſe animum mortis terrore carentem,
Qui ſpacium vitæ extremum inter munera ponat
Naturæ qui ferre queat quoſcunque labores,
Neſciat iraſci, cupiat nihil ——— Juven.

Ecclus. 41. 1.

ſeen. But in this and in all other caſes Death muſt be accepted without murmur, though without fear it cannot. A man may pray to be delivered from it; and yet if God will not grant it, he muſt not go as one hall'd to execution. But if with all his imperfect fears he ſhall throw himſelf upon God, and accept his ſentence as righteous, whether it ſpeak life or death, it is an act of ſo great excellency, that it may equal the good actions of many ſucceeding and ſurviving days. And peradventure a longer life will be yet more imperfect, and God therefore puts a period to it, that thou mayeſt be taken into a condition more certain, though leſs eminent. However, let not the fears of Nature, or the fear of Reaſon, or the fears of Humility, become accidentally criminal, by a murmur or a pertinacious conteſting againſt the event, which we cannot hinder, but ought to accept by an election ſecondary, rational and pious, and upon ſuppoſition, that God will not alter the ſentence paſſed upon thy temporal life: always remembring, that in Chriſtian Philoſophy Death hath in it an excellency of which the Angels are not capable. For by the neceſſity of our Nature we are made capable of dying for the holy *Jeſus*: and next to the privilege of that act, is our willingneſs to die at his command: which turns neceſſity into vertue, and nature into grace, and grace to glory.

20. When the ſick perſon is thus diſpoſed, let him begin to trim his wedding-garment and dreſs his Lamp with the repetition of acts of Repentance, perpetually praying to God for Pardon of his ſins, repreſenting to himſelf the horrour of them, the multitude, the obliquity, being helped by arguments apt to excite Contrition, by repetition of penitential Pſalms and holy Prayers. And he may, by accepting and humbly receiving his ſickneſs at God's hand, tranſmit it into the condition of an act or effect of Repentance, acknowledging himſelf by ſin to have deſerved and procured it, and praying that the puniſhment of his crimes may be here, and not reſerved for the ſtate of Separation, and for ever.

21. But above all ſingle acts of this excerciſe, we are concerned to ſee that nothing of other mens Goods ſtick to us, but let us ſhake it off as we would a burning coal from our fleſh: for it will deſtroy us, it will carry a curſe with us, and leave a curſe behind us. Thoſe who by thy means or importunity have become vicious, exhort to Repentance and holy life: thoſe whom thou haſt cozened into crimes, reſtore to a right underſtanding: thoſe who are by violence and intereſt led captive by thee to any undecency, reſtore to their liberty, and encourage to the proſecution of holineſs. Diſcover and confeſs thy fraud and unlawfull arts, ceaſe thy violence, and give as many advantages to Vertue as thou haſt done to Viciouſneſs. Make recompence for bodily wrongs, ſuch as are wounds, diſmembrings, and other diſabilities. Reſtore every man (as much as thou canſt) to that good condition from which thou haſt removed him: reſtore his Fame, give back his Goods, return the Pawn, releaſe Forfeitures, and take off all unjuſt invaſions or ſurpriſes of his Eſtate, pay Debts, ſatisfie for thy Fraud and Injuſtice as far as thou canſt, and as thou canſt, and as ſoon: or this alone is weight enough, no leſs than a mil-ſtone about thy neck. But if the dying man be of God and in the ſtate of Grace, that is, if he have lived a holy life, repented ſeaſonably, and have led a juſt, ſober and religious converſation in any acceptable degree, it is to be ſuppoſed he hath no great account to make for unpretended injuries and unjuſt detenſions. For if he had detained the goods of his neighbour fraudulently or violently without amends, when it is in his power and opportunity to reſtore, he is not the man we ſuppoſe him in this preſent Queſtion. And although in all caſes he is bound to reſtore according to his ability, yet the act is leſs excellent when it is compelled; and ſo it ſeems to be, if he have continued the injuſtice till he is forced to quit the purchaſe. However, if it be not done till then, let it be provided for then. And that I preſs this duty to pious perſons at this time, is onely to oblige them to a diligent ſcrutiny concerning the leſſer omiſſions of this duty in the matter of fame, or leſſer debts, or ſpiritual reſtitution; or that thoſe unevenneſſes of account which were but of late tranſaction may now be regulated; and that whatſoever is undone in this matter, from what principle ſoever it proceeds, whether of ſin, or onely of forgetfulneſs, or of imperfection, may now be made as exact as we can, and are obliged; and that thoſe excuſes which made it reaſonable and lawful to deferr Reſtitution, as want of opportunity, clearneſs of ability, and accidental inconvenience, be now laid aſide, and the action be done or provided for in the midſt of all objections and inconvenient circumſtances, rather than to omit it, and hazard to perform it.

Deteriores ſunt qui vitam moreſque bonorum corrumpunt, his qui ſubſtantias & prædia diripiunt. *S.* Gregory

22. Hither alſo I reckon reſolutions and forward purpoſes of emendation and greater ſeverity, in caſe God return to us hopes of life: which therefore muſt be re-enforced, that we may ſerve the ends of God, and underſtand all his purpoſes,

and make uſe of every opportunity: every ſickneſs laid upon us being with a deſign of drawing us nearer to God; and even holy purpoſes are good actions of the Spirit, and Principles of Religion. And though alone they cannot do the Work of Grace, or change the ſtate, when they are ineffectual, that is, when either we will not bring them into act, or that God will not let us: yet to a man already in the ſtate of Grace they are the additions of ſomething good, and are like blowing of coals, which although it can put no life into a dead coal, yet it makes a live coal ſhine brighter, and burn clearer, and adds to it ſome accidental degrees of heat.

23. Having thus diſpoſed himſelf to the peace of God, let him make peace with all thoſe in whom he knows or ſuſpects any minutes of anger, or malice, or diſpleaſure towards him; ſubmitting himſelf to them with humility whom he unworthily hath diſpleaſed, asking pardon of them who ſay they are diſpleaſed, and offering pardon to them that have diſpleaſed him: and then let him crave the peace of Holy Church. For it is all this while to be ſuppoſed that he hath uſed the aſſiſtance and prayers, the counſel and the advices of a Spiritual man, and that to this purpoſe he hath opened to him the ſtate of his whole life, and made him to underſtand what emendations of his faults he hath made, what acts of Repentance he hath done, how lived after his fall and reparation, and that he hath ſubmitted all that he did or undid to the diſcerning of a holy man, whoſe office it is to guide his Soul in this agony and laſt offices. All men cannot have the bleſſing of a wiſe and learned Miniſter, and ſome die where they can have none at all: yet it were a ſafer courſe to do as much of this as we can, and to a competent perſon, if we can; if we cannot, then to the beſt we have, according as we judge it to be of ſpiritual advantage to us. For in this conjuncture of accidents it concerns us to be ſure, if we may, and not to be deceived, where we can avoid it; becauſe we ſhall never return to life to do this work again. And if after this intercourſe with a Spiritual guide we be reconciled by the ſolemn prayer of the Church, the prayer of abſolution, it will be of great advantage to us: we depart with our Father's bleſſing, we die in the actual Communion of the Church, we hear the ſentence of God applied after the manner of men, and the promiſe of Pardon made circumſtantiate, material, preſent and operative upon our ſpirits, and have our portion of the promiſe which is recorded by S. *James*, that *if the Elders of the Church pray over a ſick perſon* fervently and *effectually*, (add ſolemnly,) *his ſins ſhall be forgiven him*; (that is, ſuppoſing him to be in a capacity to receive it;) becauſe ſuch *prayers* of ſuch a man *are very prevalent*.

Πρὸς τὸ τελευτήσανθ' ἕκαστος, κἂν σφόδρα
Ἂν ἐχθρὸς ᾖ τις, γίνεται φίλος τότε.

Jam. 5. 14, 15.

24. All this is in a ſpiritual ſence *waſhing the hands in innocency*; and then let him *go to the altar*. Let him not for any excuſe leſs than impoſſibility omit to receive the holy Sacrament; which the Fathers aſſembled in the great *Nicene* Council have taught all the Chriſtian world to call *the moſt neceſſary proviſions for our laſt journey*; which is the memory of that Death by which we hope for life; which is the ſeed of Immortality and Reſurrection of our bodies; which unites our ſpirit to *Chriſt*; which is a great defenſative againſt the hoſtilities of the Devil; which is the moſt ſolemn Prayer of the Church, united and made acceptable by the Sacrifice of *Chriſt*, which is then repreſented and exhibited to God; which is the great inſtrument of ſpiritual increaſe and the growth of Grace; which is duty and reward, food and phyſick, health and pleaſure, deletery and cordial, prayer and thankſgiving, an union of myſteries, the marriage of the Soul, and the perfection of all the Rites of Chriſtianity. Dying with the holy Sacrament in us is a going to God with *Chriſt* in our arms, and interpoſing him between us and his angry ſentence. But then we muſt be ſure that we have done all the duty, without which we cannot communicate worthily. For elſe Satan comes in the place of *Chriſt*, and it is a horrour not leſs than infinite to appear before God's Tribunal poſſeſſed in our Souls with the ſpirit of darkneſs. True it is, that, by many Laws of the Church, the Biſhop and the Miniſter are bound to give the holy Euchariſt to every perſon who in the article or apparent danger of death deſires it, provided that he hath ſubmitted himſelf to the impoſition and counſels of the Biſhop or Guide of his Soul, that, in caſe he recovers, he may be brought to the peace of God and his Church by ſuch ſteps and degrees of Repentance by which other publick ſinners are reconciled. But to this gentleneſs of Diſcipline and eaſineſs of Adminiſtration thoſe excellent perſons who made the Canons thought themſelves compelled by the rigour of the *Novatians*: and becauſe they admitted not lapſed perſons to the peace of the Church upon any terms, though never ſo great, ſo publick or ſo penal a Repentance; therefore theſe not only remitted them to the exerciſe and ſtation of Penitents; but alſo

Περὶ δὲ τῶν ἐξοδευόντων ὁ παλαιὸς καὶ κανονικὸς νόμος φυλαχθήσεται καὶ νῦν· ὥστε εἴ τις ἐξοδεύει, τοῦ τελευταίου καὶ ἀναγκαιοτάτου ἐφοδίου μὴ ἀποστερεῖσθαι. Conc. Nicen. *can.* 13.

Concil. Nicen. *can. eod.* Conc. Ancyr. *c. 6.* Conc. Aureli- an. 2. *c.* 12.

alſo to the Communion. But the Fathers of the Council of *Eliberis* denied this favour to perſons who after Baptiſm were Idolaters: either intending this as a great argument to affright perſons from ſo great a crime; or elſe believing that it was unpardonable after Baptiſm, a contradiction to that ſtate which we entred into by Baptiſm and the Covenant Evangelical. However, I deſire all learned perſons to obſerve it, and the leſs learned alſo to make uſe of it, that thoſe more ancient Councils of the Church which commanded the holy Communion to be given to dying perſons, meant only ſuch, which according to the cuſtom of the Church, were under the conditions of Repentance, that is, ſuch to whom puniſhment and Diſcipline of divers years were injoined; and if it happened they died in the interval, before the expiration of their time of reconciliation, then they admitted them to the Communion. Which deſcribes to us the doctrine of thoſe Ages when Religion was purer, and Diſcipline more ſevere, and holy life ſecured by rules of excellent Government; that thoſe only were fit to come to that Feaſt who before their laſt ſickneſs had finiſhed the Repentance of many years, * or at leaſt had undertaken it. I cannot ſay it was ſo always, and in all Churches; for as the Diſciples grew ſlack, or mens perſuaſions had variety, ſo they were more ready to grant Repentance as well as Abſolution to dying perſons: but it was otherwiſe in the beſt Times, and with ſeverer Prelates. And certainly it were great charity to deny the Communion to perſons who have lived viciouſly till their death; provided it be by competent authority, and done ſincerely, prudently, and without temporal intereſt: to other perſons, who have lived good lives, or repented of their bad, though leſs perfectly, it ought not to be denied, and they leſs ought to neglect it.

Conc. Elib. c. 1.

Μετὰ δοκιμασίας ὁ ἐπίσκοπος ἐπιδότω. Concil. Nicen. c. 13. Τούτους ἐπὶ ὅρῳ δεχθῆναι. Conc. Anc. c. 9. *De his qui in pœnitentia poſiti vitâ exceſſerunt, placuit nullum communione vacuum debere dimitti.* Conc. Aurel. 2. *n.* 12.

* *Vide* Concil. Eliber. *c.* 46. & *c.* 69.

25. But as every man muſt put himſelf, ſo alſo he muſt put his houſe in order, make his Will, if he have an Eſtate to diſpoſe of: and in that he muſt be careful to do Juſtice to every man, and Charity to the poor, according as God hath enabled him. And though Charity is then very late, if it begins not earlier; yet if this be but an act of an ancient habit, it is ſtill more perfect, as it ſucceeds in time, and ſuperadds to the former ſtock. And among other acts of Duty let it be remembred, that it is excellent Charity to leave our Will and deſires clear, plain and determinate, that contention and Law-ſuits may be prevented by the explicate declaration of the Legacies. At laſt and in all inſtances and periods of our following days let the former good acts be renewed; let God be praiſed for all his Graces and Bleſſings of our life, let him be intreated for Pardon of our ſins, let acts of Love and Contrition, of Hope, of Joy, of Humility, be the work of every day which God ſtill permits us: always remembring to ask remiſſion for thoſe ſins we remember not. And if the condition of our ſickneſs permits it, let our laſt breath expire with an act of Love; that it may begin the Charities of Eternity, and like a Taper burnt to its loweſt baſe, it may go out with a great emiſſion of light, leaving a ſweet ſmell behind us to perfume our Coffin; and that theſe lights, newly made brighter or trimmed up in our ſickneſs, may ſhine about our Herſe, that they may become arguments of a pious ſadneſs to our friends (as the charitable coats which *Dorcas* made were to the widows,) and exemplar to all thoſe who obſerved, or ſhall hear of, our holy life and religious death. But if it ſhall happen that the diſeaſe be productive of evil accidents, as a diſturbed fancy, a weakned underſtanding, wild diſcourſings, or any deprivation of the uſe of Reaſon, it concerns the ſick perſon, in the happy intervals of a quiet untroubled ſpirit, to pray earneſtly to God that nothing may paſs from him in the rages of a Fever or worſe diſtemper which may leſs become his duty, or give ſcandal, or cauſe trouble to the perſons in attendance: and if he ſhall alſo renounce and diſclaim all ſuch evil words which his diſeaſe may ſpeak, not himſelf, he ſhall do the duty of a Chriſtian and a prudent perſon. And after theſe preparatives, he may with Piety and confidence reſign his Soul into the hands of God, to be depoſited in holy receptacles till *the day of reſtitution of all things*; and in the mean time with a quiet ſpirit deſcend into that ſtate which is the lot of *Cæſars*, and where all Kings and Conquerours have laid aſide their glories.

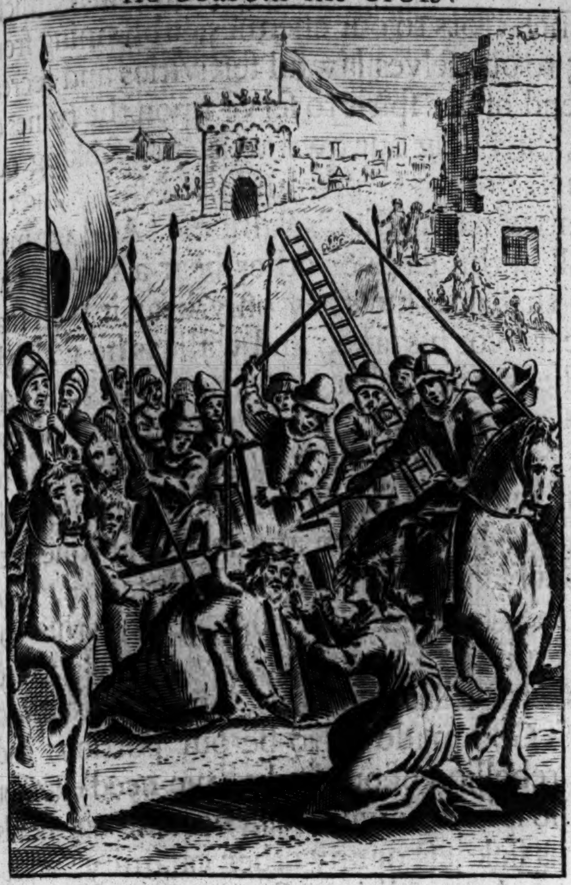
——*Ut ſe vixiſſe beatum*
Dicat, & exacto contentus tempore vitæ
Cedat uti conviva ſatur——
Hor. *Serm.* 1.

The PRAYER.

O *Eternal and Holy* Jeſus, *who by Death haſt overcome Death, and by thy Paſſion haſt taken out its ſting, and made it to become one of the gates of Heaven, and an entrance to Felicity; have mercy upon me now and at the hour of my death: let thy Grace accompany me all the days of my life, that I may by a holy Converſation, and an habitual performance of my Duty, wait for the coming of our Lord, and be ready to enter with thee at whatſoever hour thou ſhalt come. Lord, let not my death be in any ſence unprovided, nor untimely, nor haſty, but after the common manner of men, having in it nothing extraordinary, but an extraordinary Piety, and the manifeſtation of a great and miraculous Mercy. Let my Senſes and Underſtanding be preſerved intire till the laſt of my days; and grant that I may die the death of the righteous, having firſt diſcharged all my obligations of juſtice, leaving none miſerable and unprovided in my departure; but be thou the portion of all my friends and relatives, and let thy bleſſing deſcend upon their heads, and abide there, till they ſhall meet me in the boſom of our Lord. Preſerve me ever in the communion and peace of the Church; and bleſs my Death-bed with the opportunity of a holy and ſpiritual Guide, with the aſſiſtance and guard of Angels, with the perception of the holy Sacrament, with Patience and dereliction of my own deſires, with a ſtrong Faith and a firm and humble Hope, with juſt meaſures of Repentance, and great treaſures of Charity to thee my God, and to all the world; that my Soul in the arms of the Holy* Jeſus *may be depoſited with ſafety and joy, there to expect the revelation of thy Day, and then to partake the glories of thy Kingdom, O Eternal and Holy* Jeſus. Amen.

Conſiderations upon the Crucifixion of the Holy JESUS.

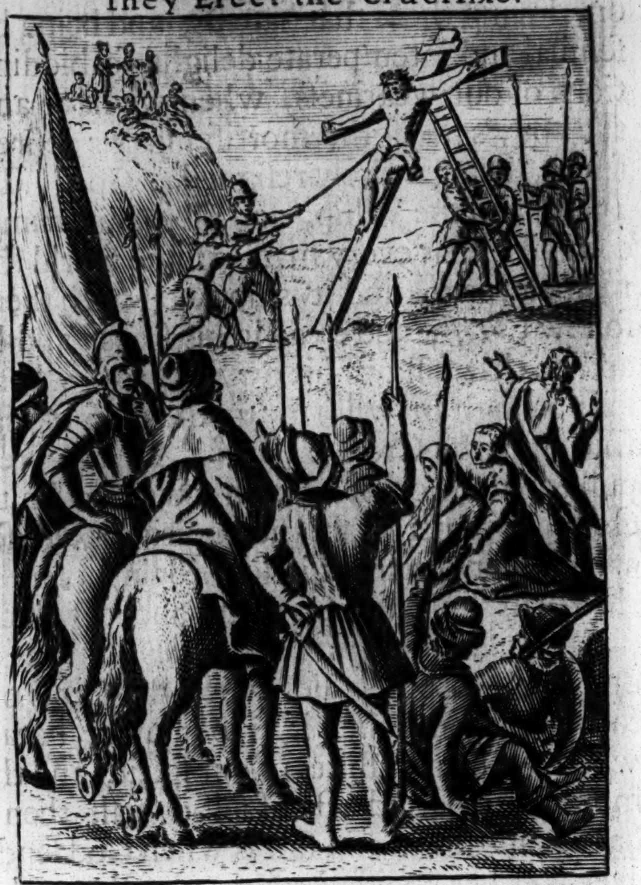
He beareth his Croſs.



Ioh: 19. 16. 17. And they took Ieſus and lead him away:

17. And he bearing his Croſs went forth into a place called the place of a Scult; which is called in ye Hebrew, Golgotha.

They Erect the Crucifixe.



Ioh: 3. 14. 15. And as Moſes lifted up the Serpent in ye wilderneſs, even ſo muſt ye Son of man be lifted up.

15. That whoſoever believeth on him, ſhould not periſh, but haue eternall life.

1. WHEN the Sentence of Death pronounced againſt the Lord was to be put in execution, the Soldiers pulled off the Robe of mockery, the ſcarlet Mantle, which in jeſt they put upon him, and put on his own garments. But, as *Origen* obſerves, the Evangeliſt mentioned not that they took off the Crown of thorns: what might ſerve their intereſt they purſue, but nothing of remiſſion or mercy to the afflicted Son of man. But ſo it became the King of Sufferings, not to lay aſide his Imperial Thorns, till they were changed into Diadems of Glory. But now *Abel* is led forth by his Brother to be ſlain. A gay ſpectacle to ſatisfy impious eyes, who would not ſtay behind, but attended and waited upon the Hangman to ſee the Cataſtrophe of this bloody Tragedy. But when Piety looks on, ſhe beholds a glorious myſtery. Sin laughed to ſee the King of Heaven and Earth, and the great lover of Souls, inſtead of the Scepter of his Kingdom, to bear a Tree of curſing and ſhame. But Piety wept tears of pity, and knew they would melt into joy, when ſhe ſhould behold that Croſs, which loaded the ſhoulders of her Lord, afterward ſit upon the Scepters, and be engraved and ſigned upon the Foreheads of Kings.

S. Aug. *tract.* 119. *in Joan.*

2. It cannot be thought but the Miniſters of *Jewiſh* malice uſed all the circumſtances of affliction which in any caſe were accuſtomed towards malefactors and perſons to be crucified: and therefore it was, that in ſome old Figures we ſee our Bleſſed Lord deſcribed with a Table appendent to the fringe of his garment ſet full of nails and pointed iron; for ſo ſometimes they afflicted perſons condemned to that kind of Death. And St. *Cyprian* affirms that *Chriſt* did ſtick to the wood that he carried, being galled with the iron at his heels, and nailed even before his Crucifixion. But this and the other accidents of his journey and

O Carnificinum cribrum, quod credo fore,
Ità te forabunt patibulatum per vias
Stimulis, ſi noſter huc revenerit ſenex.
Plaut. *in Moſtel.*

Tu ipſe patibuli tui bajulus hærebas ligno quod toleras, evectionis & paſſionis anxietates ſuſtinens & labores. S. Cypr. *de Paſſ.*

their malice ſo cruſhed his wounded, tender and virginal body, that they were forced to lay the load upon a *Cyrenian*, fearing that he ſhould die with leſs ſhame and ſmart than they intended him. But ſo he was pleaſed to take Man unto his aid, not only to repreſent his own need and the dolorouſneſs of his Paſſion; but to conſign the duty unto man, that we muſt enter into a fellowſhip of *Chriſt*'s ſufferings, taking up the Croſs of Martyrdom when God requires us, enduring affronts, being patient under affliction, loving them that hate us, and being benefactors to our enemies, abſtaining from ſenſual and intemperate delight, forbidding to our ſelves lawful feſtivities and recreations of our wearineſs, when we have an end of the ſpirit to ſerve upon the ruines of the body's ſtrength, mortifying our deſires, breaking our own will, not ſeeking our ſelves, being intirely reſigned to God. Theſe are the Croſs, and the Nails, and the Spear, and the Whip, and all the inſtruments of a Chriſtian's Paſſion. And we may conſider, that every man in ſome world ſhall in this ſenſe or other bear a Croſs, few men eſcape it, and it is not well with them that do: but they only bear it well that follow *Chriſt*, and tread in his ſteps, and bear it for his ſake, and walk as he walked; and he that follows his own deſires, when he meets with a croſs there, (as it is certain enough he will) bears the croſs of his Concupiſcence, and that hath no fellowſhip with the Croſs of *Chriſt*. By the Precept of *bearing the Croſs* we are not tied to pull evil upon our ſelves, that we may imitate our Lord in nothing but in being afflicted; or to perſonate the punitive exerciſes of Mortification and ſevere abſtinencies which were eminent in ſome Saints, and to which they had ſpecial aſſiſtances, as others had the gift of Chaſtity, and for which they had ſpecial reaſon, and, as they apprehended, ſome great neceſſities: but it is required that *we bear our own Croſs*; ſo ſaid our deareſt Lord. For when the Croſs of *Chriſt* is laid upon us, and we are called to Martyrdom, then it is our own, becauſe God made it to be our portion: and when by the neceſſities of our ſpirit, and the rebellion of our body, we need exterior mortifications and acts of ſelf-denial, then alſo it is our own croſs, becauſe our needs have made it ſo: and ſo it is when God ſends us ſickneſs or any other calamity: whatever is either an effect of our ghoſtly needs, or the condition of our temporal eſtate, it calls for our ſufferance, and patience, and equanimity. For *therefore Chriſt hath ſuffered for us*, (ſaith St. *Peter*) *leaving us an example*, *that we ſhould follow his ſteps*, who bore his Croſs as long as he could; and when he could no longer, he murmured not, but ſank under it: and then he was content to receive ſuch aid, not which he choſe himſelf, but ſuch as was aſſigned him.

Matth. 16. 24.

1 Pet. 2. 21.

3. *Jeſus* was led out of the gates of *Jeruſalem*, that he might become the ſacrifice for perſons without the pale, even for all the World. And the daughters of *Jeruſalem* followed him with pious tears till they came to *Calvary*, a place difficult in the aſcent, eminent and apt for the publication of ſhame, a hill of death and dead bones, polluted and impure; and there beheld him ſtript naked, who cloaths the field with flowers, and all the world with robes, and the whole globe with the canopy of Heaven, and ſo dreſs'd, that now every circumſtance was a triumph. By his Diſgrace he trampled upon our Pride; by his Poverty and nakedneſs he triumphed over our Covetouſneſs and love of riches; and by his Pains chaſtiſed the Delicacies of our fleſh, and broke in pieces the fetters of Concupiſcence. For as ſoon as *Adam* was cloathed he quitted Paradiſe; and *Jeſus* was made naked, that he might bring us in again. And we alſo muſt be deſpoil'd of all our exteriour adherences; that we may paſs through the regions of duty and divine love to a ſociety of bleſſed ſpirits, and a clarified, immortal and beatified eſtate.

Heb. 13. 13.

Athanaſ. *de Paſſ. & cruce Domini.*

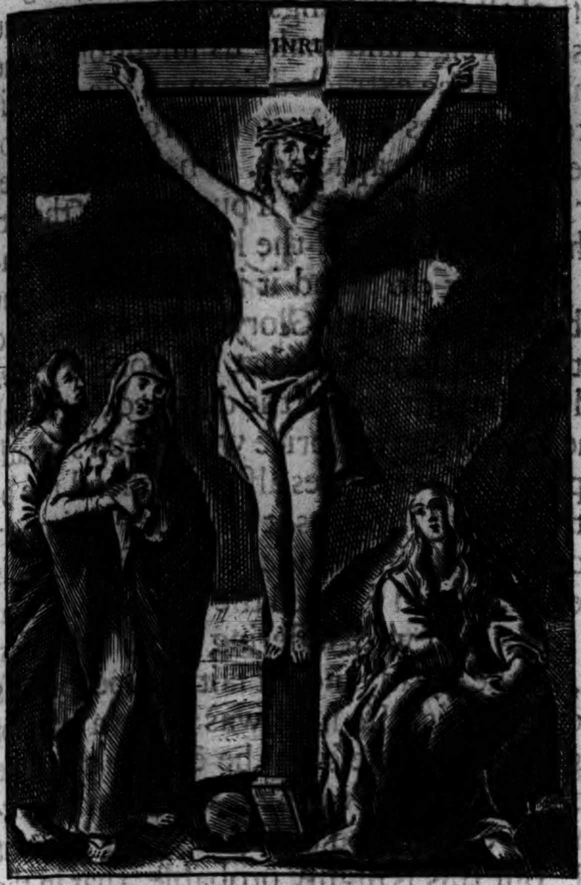
4. There they nailed *Jeſus* with four nails, fixed his Croſs in the ground, which with its fall into the place of its ſtation gave infinite torture by ſo violent a concuſſion of the body of our Lord, which reſted upon nothing but four great wounds; where he was deſigned to ſuffer a long and lingring torment. For Crucifixion, as it was an exquiſite pain, ſharp and paſſionate, ſo it was not of quick effect towards taking away the life. St. *Andrew* was two whole days upon the Croſs; and ſome Martyrs have upon the Croſs been rather ſtarved, and devoured with birds, than killed with the proper torment of the tree. But *Jeſus* took all his Paſſion with a voluntary ſuſception, God heightning it to great degrees of torment ſupernaturally; and he laid down his life voluntarily, when his Father's wrath was totally appeaſed towards mankind.

—κεῖθι φονῆες Εἰς δόρυ τετράπλευρον—
Nonn.

Albigenſes primi pinxerunt imaginem Crucifixi uno clavo ſimul utrumque pedem configente, & Virginem Mariam monoculam; utrumque in deriſionem: ſed poſtea prior figura retenta eſt, & irrepſit in vulgarem famam. Lucas Tud. *lib.* 2. *contra Albig.*

5. Some

The Crucifixion.

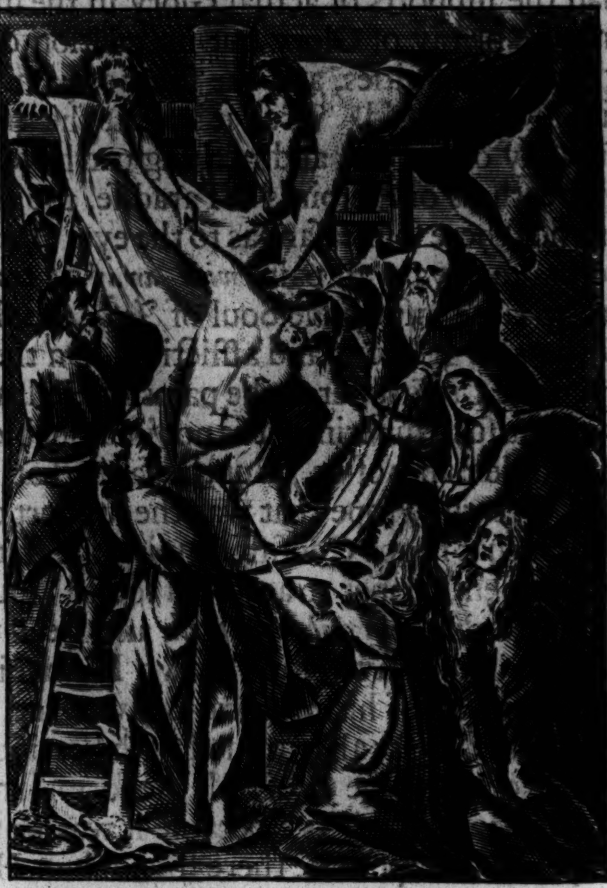


Marc: 15: 25.

Erat autem Hora tertia & crucifixerunt eum.

Mark. 15: 25. *And it was the third houre & they crucified him.*

The takeing down from the Croſs.



*Luk.*23:50.And there was a man named Ioſeph, a Counſellour & he was a good man & a luſt(ỹ ſame had not conſented to ỹ counſell & deed of them.
52.This man went unto Pilate & begged ỹ Body of Ieſus.
53 And he took it down & wrapped it in linen, & layd it in a Sepulchre, *that was hewn in ſtone wherein never man before was layd.*

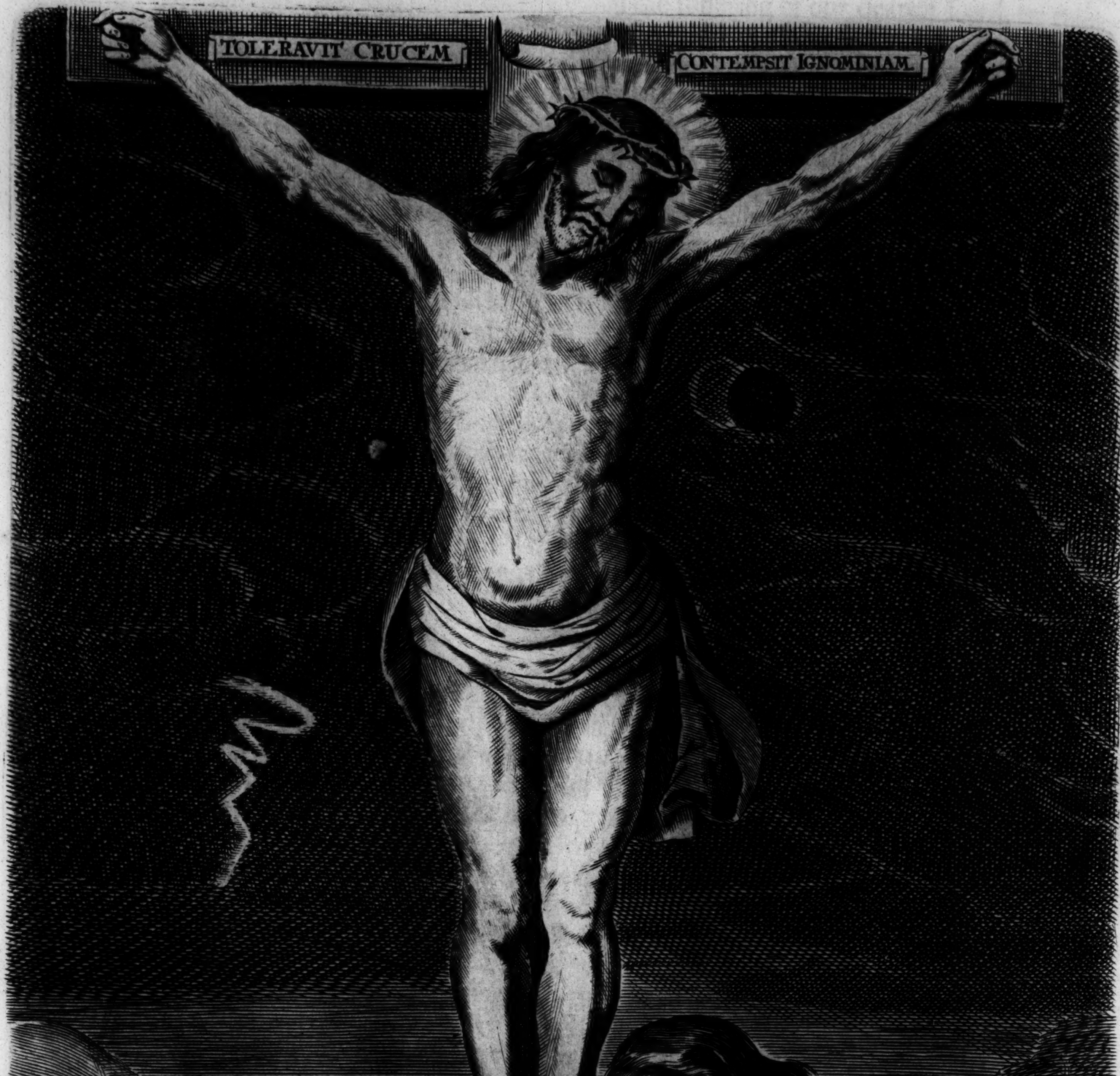
5. Some have phanſied that *Chriſt* was pleaſed to take ſomething from every condition of which Man ever was or ſhall be poſſeſſed; taking Immunity from ſin from *Adam's* ſtate of Innocence, Puniſhment and Miſery from the State of *Adam* fallen, the fulneſs of Grace from the ſtate of Renovation, and perfect Contemplation of the Divinity and beatifick joys from the ſtate of Comprehenſion and the bleſſedneſs of Heaven: meaning that the Humanity of our Bleſſed Saviour did in the ſharpeſt agony of his Paſſion behold the face of God, and communicate in glory. But I conſider that, although the two Natures of *Chriſt* were knit by a myſterious union into one perſon, yet the Natures ſtill retain their incommunicable Properties. *Chriſt* as God is not ſubject to ſufferings, as a Man he is the ſubject of miſeries; as God he is eternal, as Man, mortal and commenſurable by time; as God, the ſupreme Law-giver, as Man, moſt humble and obedient to the Law: and therefore that the Humane nature was united to the Divine, it does not infer that it muſt in all inſtances partake of the Divine felicities, which in God are eſſential, to Man communicated without neceſſity, and by an arbitrary diſpenſation. Add to this, that ſome Vertues and Excellencies were in the Soul of *Chriſt* which could not conſiſt with the ſtate of glorified and beatified perſons, ſuch as are Humility, Poverty of ſpirit, Hope, Holy deſires: all which, having their ſeat in the Soul, ſuppoſe even in the ſupremeſt faculty a ſtate of pilgrimage, that is, a condition which is imperfect, and in order to ſomething beyond its preſent. For therefore *Chriſt ought to ſuffer,* (ſaith our Bleſſed Lord himſelf) and *ſo enter into his glory.* And St. *Paul* affirms, that Luke 24. 26.
we ſee Jeſus made a little lower than the Angels, for the ſuffering of death, crowned with *ſecundùm vulg. interp.*
glory and honour. And again, *Chriſt humbled himſelf, and became obedient unto death,* Heb. 2. 9.
even the death of the Croſs: Wherefore God alſo hath highly exalted him, and given him Philip. 2. 8, 9.
a Name above every Name. Thus his preſent life was a ſtate of merit and work, and as a reward of it he was *crowned with glory* and immortality, his *Name* was exalted, his Kingdom glorified, he was made the Lord of all the Creatures, the Firſt-fruits of the Reſurrection, the Exemplar of Glory, and the Prince and Head of the Catholick Church: and becauſe this was his recompence, and the fruits of his Humility and Obedience, it is certain it was not a neceſſary conſequence and a natural efflux of the

perſonal union of the Godhead with the Humanity. This I diſcourſe to this purpoſe, that we may not in our eſteem leſſen the ſuffering of our deareſt Lord, by thinking he had the ſupports of actual Glory in the midſt of all his Sufferings. For there is no one minute or ray of Glory but its fruition does outweigh and make us inſenſible of the greateſt calamities, and the ſpirit of pain which can be extracted from all the infelicities of this world. True it is, that the greateſt beauties in this world are receptive of an allay of ſorrow, and nothing can have pleaſure in all capacities. The moſt beauteous feathers of the birds of Paradiſe, the Eſtrich, or the Peacock, if put into our throat, are not there ſo pleaſant as to the eye. But the beatifick joys of the leaſt glory of Heaven take away all pain, *wipe away all tears from our eyes:* and it is not poſſible that at the ſame inſtant the Soul of *Jeſus* ſhould be raviſhed with Glory, and yet abated with pains grievous and afflictive. On the other ſide, ſome ſay that the Soul of *Jeſus* upon the Croſs ſuffered the pains of Hell, and all the torments of the damned; and that without ſuch ſufferings it is not imaginable he ſhould pay the price which God's wrath ſhould demand of us. But the ſame that reproves the one does alſo reprehend the other. For the Hope that was the ſupport of the Soul of *Jeſus*, as it confeſſes an imperfection that is not Conſiſtent with the ſtate of Glory, ſo it excludes the Deſpair that is the torment proper to accurſed ſouls. Our deareſt Lord ſuffered the whole condition of Humanity, *Sin only excepted*, and freed us from Hell with ſuffering thoſe ſad pains, and merited Heaven for his own Humanity, as the Head, and all faithful people, as the Members of his myſtical Body. And therefore his Life here was onely a ſtate of pilgrimage, not at all trimmed with beatifick glories. Much leſs was he ever in the ſtate of Hell, or upon the Croſs felt the formal miſery and ſpirit of torment which is the portion of damned ſpirits: becauſe it was impoſſible *Chriſt* ſhould deſpair, and without Deſpair it is impoſſible there ſhould be a Hell. But this is highly probable, that in the intention of degrees and preſent anguiſh the Soul of our Lord might feel a greater load of wrath than is incumbent in every inſtant upon periſhing ſouls. For all the ſadneſs which may be imagined to be in Hell conſiſts in acts produced from principles that cannot ſurpaſs the force of humane or Angelical nature: but the pain which our Bleſſed Lord endured for the expiation of our ſins was an iſſue of an united and concentred anger, was received into the heart of God and Man, and was commenſurate to the whole latitude of the Grace, Patience and Charity of the Word incarnate.

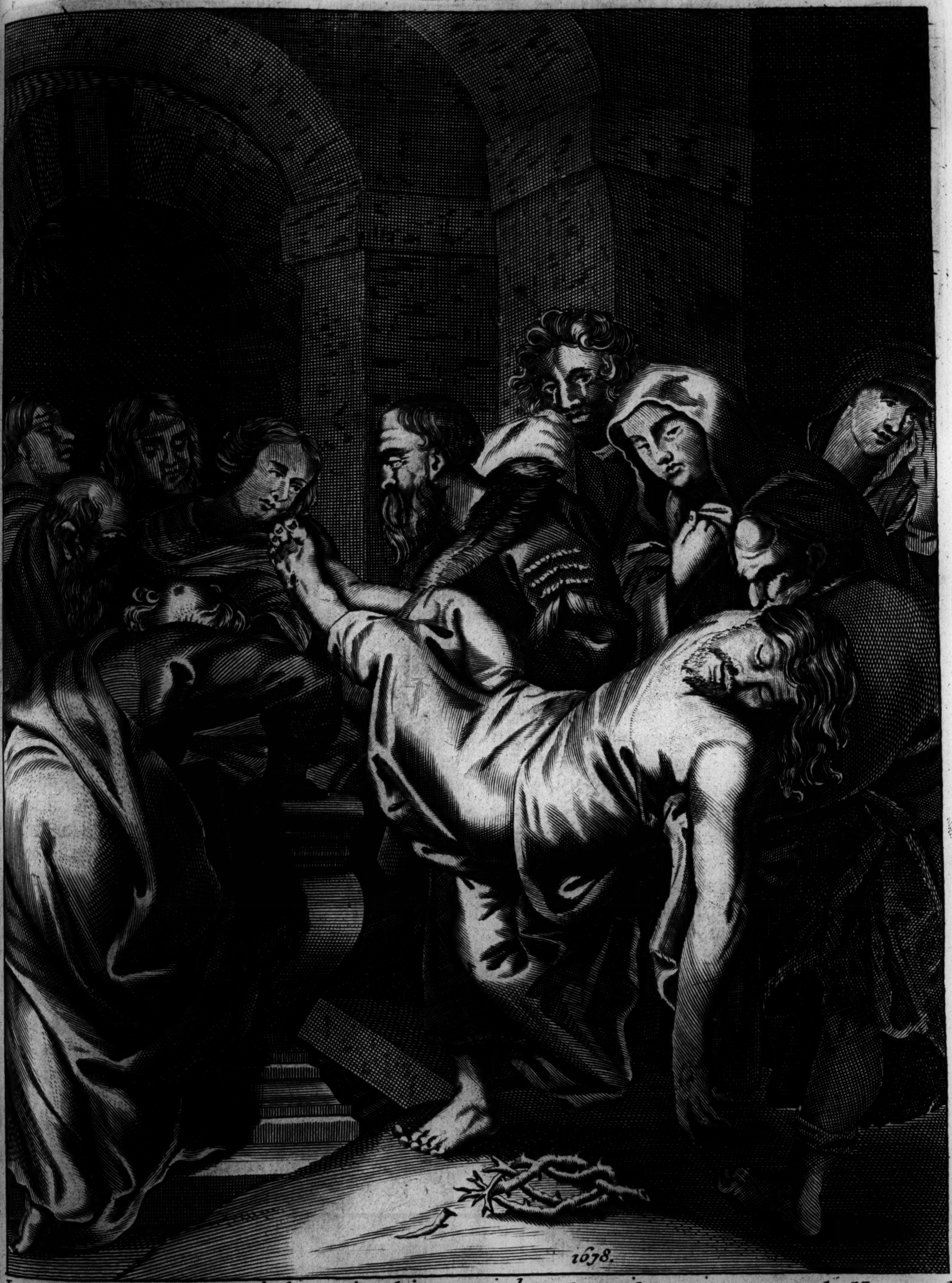
6. And now behold the Prieſt and the Sacrifice of all the world laid upon the Altar of the Croſs, bleeding, and tortured, and dying, to reconcile his Father to us: and he was arrayed with ornaments more glorious than the robes of *Aaron*. The Crown of Thorns was his Mitre, the Croſs his Paſtoral Staff, the Nails piercing his hands were inſtead of Rings, the ancient ornament of Prieſts, and his fleſh raſed and checker'd with blew and bloud inſtead of the parti-coloured Robe. But as this object calls for our Devotion, our Love and Euchariſt to our deareſt Lord; ſo it muſt needs irreconcile us to Sin, which in the eye of all the world brought ſo great ſhame and pain and amazement upon the Son of God, when he only became engaged by a charitable ſubſtitution of himſelf in our place: and therefore we are aſſured, by the demonſtration of ſenſe and experience, it will bring death and all imaginable miſeries as the juſt expreſſes of God's indignation and hatred. For to this we may apply the words of our Lord in the prediction of miſeries to *Jeruſalem*, *If this be done in the green tree, what ſhall be done in the dry?* For it is certain, *Chriſt* infinitely pleaſed his Father even by becoming the perſon made guilty in eſtimate of Law: and yet ſo great Charity of our Lord, and the ſo great love and pleaſure of his Father, exempted him not from Suffering pains intolerable. And much leſs ſhall thoſe *eſcape* who provoke and diſpleaſe God, and *deſpiſe ſo great Salvation*, which the Holy *Jeſus* hath wrought with the expence of bloud and ſo precious a life.

7. But here we ſee a great repreſentation and teſtimony of the Divine Juſtice, who was ſo angry with Sin, who had ſo ſeverely threatned it, who does ſo eſſentially hate it that he would not ſpare his onely Son, when he became a conjunct perſon, relative to the guilt by undertaking the Charges of our Nature. For although God hath ſet down in Holy Scripture the order of his Juſtice, and the manner of its manifeſtation, that one Soul ſhall not periſh for the ſins of another: yet this is meant for Juſtice and for Mercy too. That is, he will not curſe the Son, for the Father's fault, or in any relation whatſoever ſubſtitute one perſon for another to make him involuntarily guilty: but when this ſhall be deſired by a perſon that cannot finally periſh, and does a mercy to the exempt perſons, and is a voluntary act of the ſuſcipient, and ſhall in the event alſo redound to an infinite good, it is no deflexion from the Divine Juſtice to excuſe many

Deut. 24. 16, Ezek. 18. 2, 3, &c.


TOLERAVIT CRUCEM
CONTEMPSIT IGNOMINIAM

Place this Page. 424.



1678.

IOSEPH autem mercatus sindonem, involvit eum sindone, et posuit eum in monumento. MAR: 15. 46.
And he bought fine linnen, & took him down, & wrapped him in y^{e} linnen, & laid him in a Sepulchre w^{ch} was hewn out of a rock, & rolled a ſtone unto y^{e} door of y^{e} Sepulcher. *Ad Sect: 15. Pag: 415.*

by the affliction of one, who alſo for that very ſuffering ſhall have infinite compenſation. We ſee that for the ſin of *Cham* all his poſterity were accurſed: the Subjects of *David* died with the Plague, becauſe their Prince numbred the people: Idolatry is puniſhed in the children of the fourth generation: *Saul*'s ſeven ſons were hanged for his breaking the League of *Gibeon*: and *Ahab*'s ſin was puniſhed in his poſterity, he eſcaping, and *the evil was brought upon his houſe in his ſons days.* In all theſe caſes the evil deſcended upon perſons in near relation to the ſinner, and was a puniſhment to him, and a miſery to theſe, and were either chaſtiſements alſo of their own ſins; or if they were not, they ſerved other ends of Providence, and led the afflicted innocent to a condition of recompence accidentally procured by that infliction. But if for ſuch relation's ſake and œconomical and political conjunction, as between Prince and People, the evil may be tranſmitted from one to another; much rather is it juſt, when by contract a competent and conjunct perſon undertakes to quit his relative. Thus when the Hand ſteals, the Back is whipt; and an evil Eye is puniſhed with a hungry Belly. Treaſon cauſes the whole Family to be miſerable; and a Sacrilegious Grandfather hath ſent a Locuſt to devour the increaſe of the Nephews.

8. But in our caſe it is a voluntary contract, and therefore no Injuſtice; all parties are voluntary. God is the ſupreme Lord, and his actions are the meaſure of Juſtice: we who had deſerved the puniſhment, had great reaſon to deſire a Redeemer: and yet *Chriſt*, who was to pay the ranſome, was more deſirous of it than we were, for we asked it not before it was promiſed and undertaken. But thus we ſee that Sureties pay the obligation of the principal debtor, and the Pledges of Contracts have been by the beſt and wiſeſt Nations ſlain when the Articles have been broken: The *Theſſalians* ſlew 250 Pledges: the *Romans* 300 of the *Volſci*, and threw the *Tarentines* from the *Tarpeian* rock. And that it may appear *Chriſt* was a perſon in all ſences competent to do this for us, himſelf * teſtifies that he had *power over his own life, to take it up, or lay it down.* And therefore as there can be nothing againſt the moſt exact juſtice and reaſon of Laws and Puniſhments: ſo it magnifies the Divine Mercy, who removes the puniſhment from us, who of neceſſity muſt have ſunk under it; and yet makes us to adore his Severity, who would not forgive us without puniſhing his Son for us; to conſign unto us his perfect hatred againſt Sin, to conſerve the ſacredneſs of his Laws and to imprint upon us great characters of fear and love. The famous *Locrian Zaleucus* made a Law, that all Adulterers ſhould loſe both their eyes. His ſon was firſt unhappily ſurpriſed in the crime; and his Father to keep a temper between the piety and ſoft ſpirit of a Parent, and the juſtice and ſeverity of a Judge, put out one of his own eyes, and one of his Son's. So God did with us: he made ſome abatement, that is, as to the perſon with whom he was angry, but inflicted his anger upon our Redeemer, whom he eſſentially loved, to ſecure the dignity of his Sanctions and the ſacredneſs of Obedience; ſo marrying Juſtice and Mercy by the intervening of a commutation. Thus *David* eſcaped by the death of his Son, God chuſing that penalty for the expiation: and *Cimon* offered himſelf to priſon, to purchaſe the liberty of his Father *Miltiades*. It was a filial duty in *Cimon*, and yet the law was ſatisfied. And both theſe concurred in our great Redeemer. For God, who was the ſole Arbitrator, ſo diſpoſed it, and the eternal Son of God ſubmitted to this way of expiating our crimes, and it became an argument of faith and belief of the great Article of *Remiſſion of ſins*, and other its appendant cauſes and effects and adjuncts; it being wrought by a viſible and notorious Paſſion. It was made an encouragement of Hope; for *he that ſpared not his own Son* to reconcile us, *will with him give all things elſe* to us ſo reconciled: and a great endearment of our Duty and Love, as it was a demonſtration of his. And in all the changes and traverſes of our life he is made to us a great example of all excellent actions and all patient ſufferings.

Livius. *Vide L. Si quis rerum, D. De cuſtod. & exhib. reorum. L. Si à reo D. De fidejuſſoribus.*

* John 10. 18.

Apud Diodorum Sicul. & Ælian. Ἵνα μὴ ὁ νεανίσκος τυφλωθῇ τελέως, καὶ ἵνα μὴ διαφθαρῇ τὸ ἅπαξ κεκυρωμένον.

9. In the midſt of two Thieves three long hours the Holy *Jeſus* hung cloathed with pain, agony and diſhonour, all of them ſo eminent and vaſt, that he who could not but hope, whoſe Soul was enchaſed with Divinity, and dwelt in the boſom of God, and in the Cabinet of the Myſterious Trinity, yet had a cloud of miſery ſo thick and black drawn before him, that he complained as if God had *forſaken* him. But this was *the piller of a cloud* which conducted *Iſrael* into *Canaan*. And as God behind the Cloud ſupported the Holy *Jeſus*, and ſtood ready to receive him into the union of his Glories: ſo his Soul in that great deſertion had internal comforts, proceeding from conſideration of all thoſe excellent perſons which ſhould be adopted into the fellowſhip of his Sufferings, which ſhould imitate his Graces, which ſhould communicate in his Glories. And we follow this Cloud to our Country, having *Chriſt* for our Guide. And though he

trode the way, leaning upon the Croſs, which like the ſtaff of *Egypt* pierced his hands: yet it is to us a comfort and ſupport, pleaſant to our ſpirits as the ſweeteſt Canes, ſtrong as the pillars of the Earth, and made apt for our uſe by having been born and made ſmooth by the hands of our Elder Brother.

10. In the midſt of all his torments *Jeſus* onely made one Prayer of ſorrow to repreſent his ſad condition to his Father; but no accent of murmur, no ſyllable of anger againſt his enemies: Inſtead of that he ſent up a holy, charitable and effective Prayer for their forgiveneſs; and by that Prayer obtained of God, that within 55 days 8000 of his enemies were converted. So potent is the Prayer of Charity, that it prevails above the malice of men, turning the arts of Satan into the deſigns of God: and when malice occaſions the prayer, the Prayer becomes an antidote to malice. And by this inſtance our Bleſſed Lord conſigned that Duty to us which in his Sermons he had preached, That we ſhould forgive our enemies, and pray for them: and by ſo doing our ſelves are freed from the ſtings of anger, and the ſtorms of a revengefull ſpirit: and we oftentimes procure ſervants to God, friends to our ſelves, and heirs to the Kingdom of Heaven.

Latro *non ſemper Prædonem aut Graſſatorem denotat, ſed* Militem, *qui fortaſſis ob zelum Judæorum aliquid contra leges Romanas fecerat: alioqui vir fuit non omnino malus.*

Titubaverunt qui viderunt Chriſtum mortuos ſuſcitantem; credidit ille qui videbat ſecum in ligno pendentem. Recolamus fidem Latronis, quam non invenit Chriſtus poſt reſurrectionem in Diſcipulis ſuis. S. Aug. *Serm.* 144. *de Tempore.*

11. Of the two Thieves that were crucified together with our Lord, the one blaſphemed: the other had at that time the greateſt Piety in the world, except that of the Bleſſed Virgin; and particularly had ſuch a Faith, that all the Ages of the Church could never ſhew the like. For when he ſaw *Chriſt in the ſame condemnation* with himſelf, crucified by the *Romans*, accuſed and ſcorned by the *Jews*, forſaken by his own Apoſtles, a dying diſtreſſed Man, doing at that time no Miracles to atteſt his Divinity or Innocence; yet then he confeſſes him to be a *Lord*, and a *King*, and his Saviour. He confeſſed his own ſhame and unworthineſs; he ſubmitted to the death of the Croſs, and, by his voluntary acceptation and tacit volition of it, made it equivalent to as great a Puniſhment of his own ſuſception; he ſhewed an incomparable modeſty, begging but for a *remembrance* onely, he knew himſelf ſo ſinful, he durſt ask no more; he reproved the other Thief for Blaſphemy; he confeſſed the world to come, and owned *Chriſt* publickly, he prayed to him, he hoped in him, and pitied him, ſhewing an excellent Patience in this ſad condition. And in this I conſider, that beſides the excellency of ſome of theſe acts, and the goodneſs of all, the like occaſion for ſo exemplar Faith never can occurr: and untill all theſe things ſhall in theſe circumſtances meet in any one man, he muſt not hope for ſo ſafe an *Exit* after an evil life upon the confidence of this Example. But now *Chriſt* had the key of Paradiſe in his hand, and God bleſſed the good Thief with this opportunity of letting him in, who at another time might have waited longer, and been tied to harder conditions. And indeed it is very probable that he was much advantaged by the intervening accident of dying at the ſame time with *Chriſt*; there being a natural compaſſion produced in us towards the partners of our miſeries. For *Chriſt* was not void of humane paſſions, though he had in them no imperfection or irregularity, and therefore might be invited by the ſociety of miſery, the rather to admit him to participate his joys. And St. *Paul* proves him to be a *mercifull high-prieſt*, becauſe *he was touched with a feeling of our infirmities*; the firſt expreſſion of which was to this bleſſed Thief: *Chriſt* and he together ſate at the ſupper of bitter herbs, and *Chriſt* payed his ſymbol, promiſing that he ſhould *that day be* together *with him in Paradiſe*.

S. Ambroſ. *l.* 10. *in Luc.*

12. By the Croſs of *Chriſt* ſtood the Holy Virgin-mother, upon whom old *Simeon's* Prophecy was now verified: for now ſhe felt *a Sword paſſing through her very Soul.* She ſtood without Clamour and womaniſh noiſes, ſad, ſilent, and with a modeſt grief, deep as the waters of the abyſs, but ſmooth as the face of a pool, full of Love, and Patience, and Sorrow, and Hope. Now ſhe was put to it to make uſe of all thoſe excellent diſcourſes her Holy Son had uſed to build up her ſpirit, and fortifie it againſt this day. Now ſhe felt the Bleſſings and Strengths of Faith, and ſhe paſſed from the griefs of the paſſion to the expectation of the Reſurrection, and ſhe reſted in this Death as in a ſad remedy; for ſhe knew it reconciled God with all the world. But her Hope drew a veil before her ſorrow; and though her Grief was great enough to ſwallow her up, yet her Love was greater, and did ſwallow up her grief. But the Sun alſo had a veil upon his Face, and taught us to draw a curtain before the Paſſion which would be the moſt artificial expreſſion of its greatneſs, whilſt by ſilence and wonder we confeſs it great beyond our expreſſion, or, which is all one, great as the burthen and baſeneſs of our ſins. And with this veil drawn before the face of *Jeſus*, let us ſuppoſe him at the gates of Paradiſe, calling with his laſt words in a loud voice to have them opened, that *the King of glory might come in.*

The PRAYER.

I.

O *Holy* Jeſus, *who for our ſakes didſt ſuffer incomparable anguiſh and pains, commenſurate to thy Love and our Miſeries, which were infinite, that thou mighteſt purchaſe for us bleſſings upon Earth, and an inheritance in Heaven, diſpoſe us by Love, Thankfulneſs, Humility and Obedience, to receive all the benefit of thy Paſſion, granting unto us and thy whole Chuch remiſſion of all our ſins, integrity of mind, health of body, competent maintenance, peace in our days, a temperate air, fruitfulneſs of the earth, unity and integrity of Faith, extirpation of Hereſies, reconcilement of Schiſms, deſtruction of all wicked counſels intended againſt us; and bind the hands of Rapine and Sacrilege, that they may not deſtroy the vintage, and root up the Vine it ſelf. Multiply thy Bleſſings upon us, ſweeteſt* Jeſus; *increaſe in us true Religion, ſincere and actual Devotion in our Prayers, Patience in troubles, and whatſoever is neceſſary to our Soul's health, or conducing to thy Glory.* Amen.

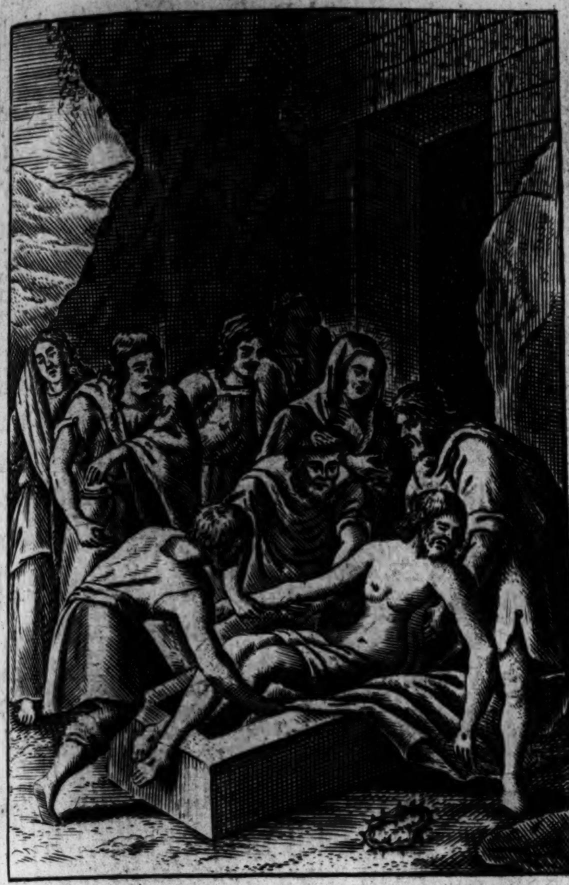
II.

O *Deareſt Saviour, I adore thy Mercies and thy incomparable Love expreſſed in thy ſo voluntary ſuſception and affectionate ſuffering ſuch horrid and ſad Tortures, which cannot be remembred without a ſad compaſſion: the waters of bitterneſs entred into thy Soul, and the ſtorms of Death and thy Father's anger broke thee all in pieces. And what ſhall I do, who by my ſins have ſo tormented my deareſt Lord? What Contrition can be great enough, what tears ſufficiently expreſſive, what hatred and deteſtation of my crimes can be equal and commenſurate to thoſe ſad accidents which they have produced? Pity me, O Lord, pity me, deareſt God; turn thoſe thy mercifull eyes towards me, O moſt mercifull Redeemer: for my ſins are great, like unto thy Paſſion, full of ſorrow and ſhame, and a burthen too great for me to bear. Lord, who haſt done ſo much for me, now* only ſpeak the word, and thy ſervant ſhall be whole. *Let thy Wounds heal me, thy Vertues amend me, thy Death quicken me: that I in this life ſuffering the Croſs of a ſad and ſalutary Repentance, in the union and merits of thy Croſs and Paſſion, may die with thee, and reſt with thee, and riſe again with thee, and live with thee for ever in the poſſeſſion of thy Glories, O deareſt Saviour* Jeſus. Amen.

SECT. XVI.

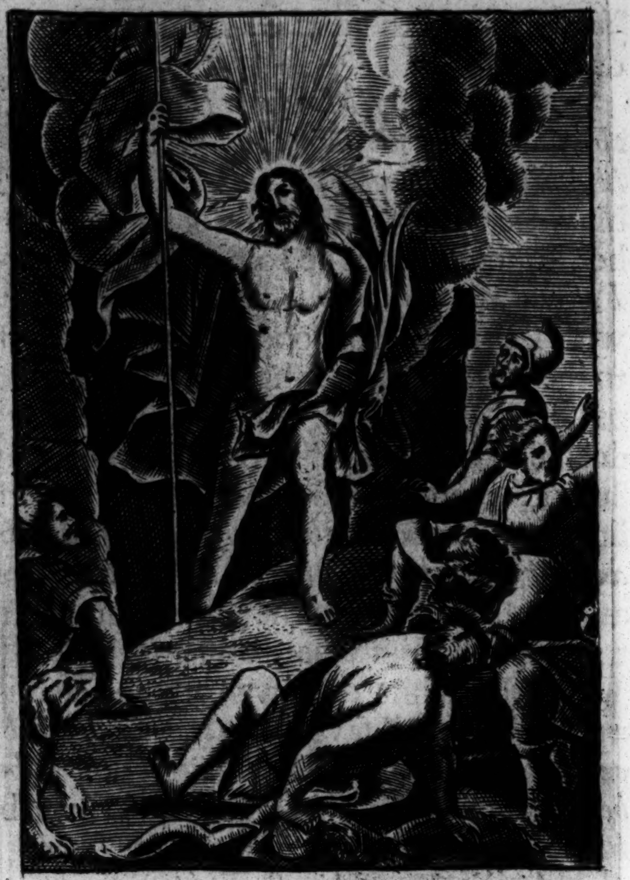
Of the Reſurrection and Aſcenſion of JESUS.

The Burial of Ieſus.



Mat 27 57 When the even was come there came a rich man of Arimathea, named Joseph, who also himſelf was Jeſus Diſciple, he went to Pilate, & begg'd the body of Jeſus. Then Pilate commanded the body to be delivered. And when Ioſeph had taken the body, he wrapped it in a clean linen cloth, & layd it in his own new tomb, which he had hewen out in yͤ rock.

The Reſurrection of Ieſus.



Mat 28 2 And behold there was a great earthquake: for the Angel of the Lord descended from heaven & came & rolled back yͤ ſtone from the doore, and ſate upon it. And for feare of him the keepers did ſhake, & became as dead men. And the Angel ſayd unto the woman, Fear not ye, for I know, that ye ſeek Ieſus, that was crucified. He is not here for he is Riſen, as he ſayd.

1. WHILE it was yet *early in the morning, upon the firſt day of the week, Mary Magdalen and Mary the mother of James and Salome brought ſweet ſpices to the Sepulchre*, that they might again embalm the Holy Body; (for the rites of Embalming among the *Hebrews* uſed to laſt forty days) and their love was not ſatisfied with what *Joſeph* had done. They therefore haſtned to the grave; and after they had expended their money, and bought the ſpices, then begin to conſider, *who ſhall remove the ſtone*: but yet they ſtill go on, and their love anſwers the objection, not knowing how it ſhould be done, but yet reſolving to go through all the difficulties; but never remember or take care to paſs the guards of Soldiers. But when they came to the Sepulchre, they found the Guard affrighted and removed, and *the ſtone rolled away*; for there had alittle before their arrival been a great *Earthquake*, and *an Angel deſcending from Heaven rolled away the ſtone, and ſate upon it*; and for fear of him the Guards about the Tomb became *aſtoniſhed with fear*, and were *like dead men*: and ſome of them ran to the High-prieſts, and told them what happened. But they now reſolving to make their iniquity ſafe and unqueſtionable by a new crime, hire the Soldiers to tell an incredible and a weak fable, that *his Diſciples came by night and ſtole him away*: Againſt which accident the wit of man could give no more ſecurity than themſelves had made. The women entred into the Sepulchre, and miſſing the body of *Jeſus*, *Mary Magdalen* ran to the eleven Apoſtles, complaining that the body of our Lord was not to be found. Then *Peter* and *John* ran as faſt as they could to ſee: for the unexpectedneſs of the relation, the wonder of the ſtory and the ſadneſs of the perſon moved ſome affections in them, which were kindled by the

Gen. 50.
Tacit. *annal.* *l.* 21.

Aurora lucis rutilat,
Cælum laudibus intonat,
Mundus exſultans jubilat,
Gemens infernus ululat;
Cum Rex ille fortiſſimus,
Mortis confractis viribus,
Pede conculcans Tartara,
Solvit à pœna miſeros,
Ille qui clauſus lapide
Cuſtoditur ſub milite,
Triumphans pompâ nobili,
Victor ſurgit de funere.
Hymn. Paſchal.

the firſt principles and ſparks of Faith, but were not made actual and definite, becauſe the Faith was not raiſed to a flame: they looked into the Sepulchre, and finding not the body there, they returned. By this time *Mary Magdalen* was come back, and the women who ſtayed weeping for their Lord's body, *ſaw two Angels ſitting in white the one at the head, and the other at the feet*; at which unexpected ſight they *trembled and bowed themſelves*: but an Angel bid them *not to fear*, telling them that *Jeſus* of *Nazareth, who was crucified, was* alſo *riſen*, and *was not there*, and called to mind what *Jeſus* had told them in *Galilee* concerning his Crucifixion, and Reſurrection the third day.

2. And *Mary Magdalen turned her ſelf back, and ſaw Jeſus*; but *ſuppoſing him to be the Gardiner, ſhe ſaid to him, Sir, If thou haſt born him hence, till me where thou haſt laid him, and I will take him away. But Jeſus ſaid unto her, Mary.* Then ſhe knew his voice, and with ecſtaſie of joy and wonder was ready to have cruſhed his feet with her imbraces: but he commanded her *not to touch him*, but *go to his Brethren and ſay, I aſcend unto my Father, and to your Father, to my God and your God. Mary* departed with ſatisfaction beyond the joys of a victory or a full vintage, and told theſe things to the Apoſtles: but the narration ſeem'd to them as talk of abuſed and phantaſtick perſons. About the ſame time *Jeſus* alſo appeared unto *Simon Peter*. Towards the declining of the day, two of his Diſciples going to *Emmaus* ſad, and diſcourſing of the late occurrences, *Jeſus* puts himſelf into their company, and upbraids their incredulity, and *expounds the Scriptures, that Chriſt ought to ſuffer, and riſe again the third day*, and *in the breaking of bread diſappeared*; and ſo was *known to them* by vaniſhing away whom preſent they knew not. And inſtantly they haſted to *Jeruſalem*, and told the Apoſtles what had happened.

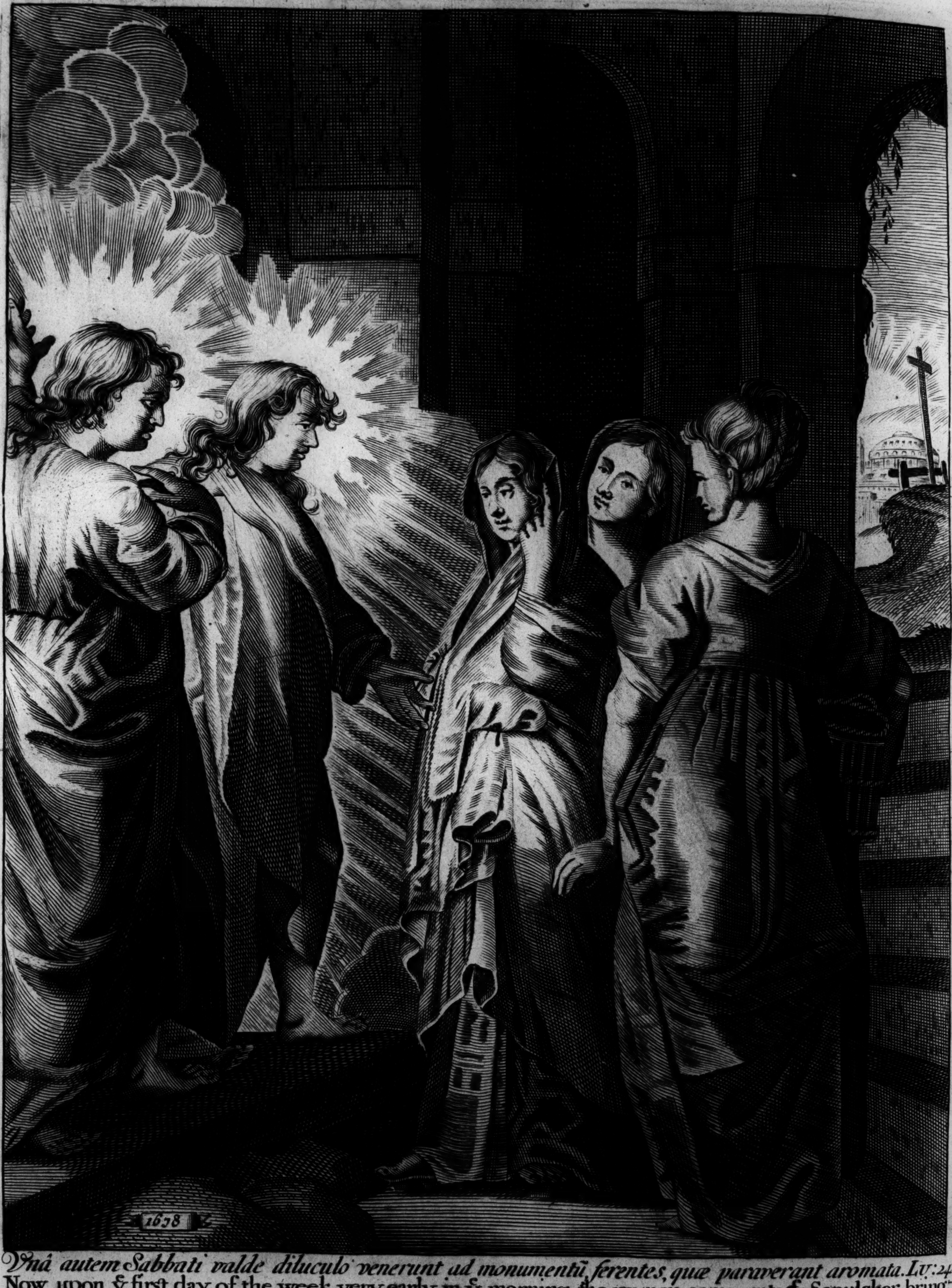
3. And while they were there, that is, *the ſame day at evening, when the Apoſtles were aſſembled* all ſave *Thomas, ſecretly for fear of the Jews, the doors being ſhut, Jeſus came and ſtood in the midſt of them. They were exceedingly troubled, ſuppoſing it had been a Spirit.* But *Jeſus* confuted them by the Philoſophy of their ſenſes, by *feeling his fleſh and bones, which Spirits have not.* For he gave them his benediction, *ſhewing them his hands and his feet.* At which ſight they rejoyced with exceeding joy, and began to be reſtored to their indefinite hopes of ſome future felicity by the return of their Lord to life: and there *he* firſt *breathed on them, giving them the holy Ghoſt*, and performing the promiſe twice made before his death, the promiſe of the Keys, or of *binding and looſing*, ſaying, *Whoſeſoever ſins ye remit they are remitted to them; and whoſeſoever ſins ye retain, they are retained.* And that was the ſecond part of Clerical power with which *Jeſus* inſtructed his Diſciples, in order to their great Commiſſion of Preaching and Government Eccleſiaſtical. Theſe things were told to *Thomas*, but he *believed not*, and reſolved againſt the belief of it, unleſs he might *put his finger into his hands, and his hand into his ſide. Jeſus* therefore on the Octaves of his Reſurrection appeared again to the Apoſtles met together, and makes demonſtration to *Thomas*, in conviction and reproof of his unbelief, promiſing a ſpecial benediction to all ſucceeding Ages of the Church; for they are ſuch who *ſaw not, and yet have believed.*

4. But *Jeſus* at his early appearing had ſent an order by the women, that the Diſciples ſhould go into *Galilee*; and they did ſo after a few days. And *Simon Peter* being there went a fiſhing, and ſix other of the Apoſtles with him, to the Sea of *Tiberias* where they *laboured all night, and caught nothing.* Towards *the morning Jeſus appeared to them*, and bad them *caſt the net on the right ſide of the ſhip*; which they did, and *incloſed an hundred and fifty three great fiſhes*: by which prodigious draught *John* the beloved Diſciple perceived *it was the Lord.* At which inſtant *Peter threw himſelf into the Sea*, and went to *Jeſus*; and when the reſt were come to ſhore, they din'd with broiled fiſh. After dinner *Jeſus*, taking care for thoſe ſcattered ſheep which were diſperſed over the face of the earth, that he might gather them into one Sheepfold under one Shepherd, asked *Peter, Simon ſon of Jonas, loveſt thou me more than theſe? Peter anſwered, Yea, Lord, thou that knoweſt all things knoweſt that I love thee. Then Jeſus ſaid unto him, Feed my Lambs.* And *Jeſus* asked him the ſame queſtion, and gave him the ſame Precept the ſecond time, and the third time: for it was a conſiderable and a weighty employment, upon which *Jeſus* was willing to ſpend all his endearments and ſtock of affections that *Peter* owed him, even upon the care of his little Flock. And after the intruſting of this charge to him, he told him, that the reward he ſhould have in this world ſhould be a ſharp and an honourable Martyrdom; and withall checks *Peter*'s curioſity in buſying himſelf about the temporal accidents of other men, and enquiring what ſhould become of *John* the beloved Diſciple, *Jeſus* anſwered his queſtion

with ſome ſharpneſs of reprehenſion, and no ſatisfaction; *If I will that he tarry till I come, what is that to thee?* Then they fanſied that he ſhould not die. But they were miſtaken; for the intimation was expounded and verified by S. *John*'s ſurviving the deſtruction of *Jeruſalem:* for after the attempts of perſecutors, and the miraculous eſcape of prepared torments, he died a natural death in a good old age.

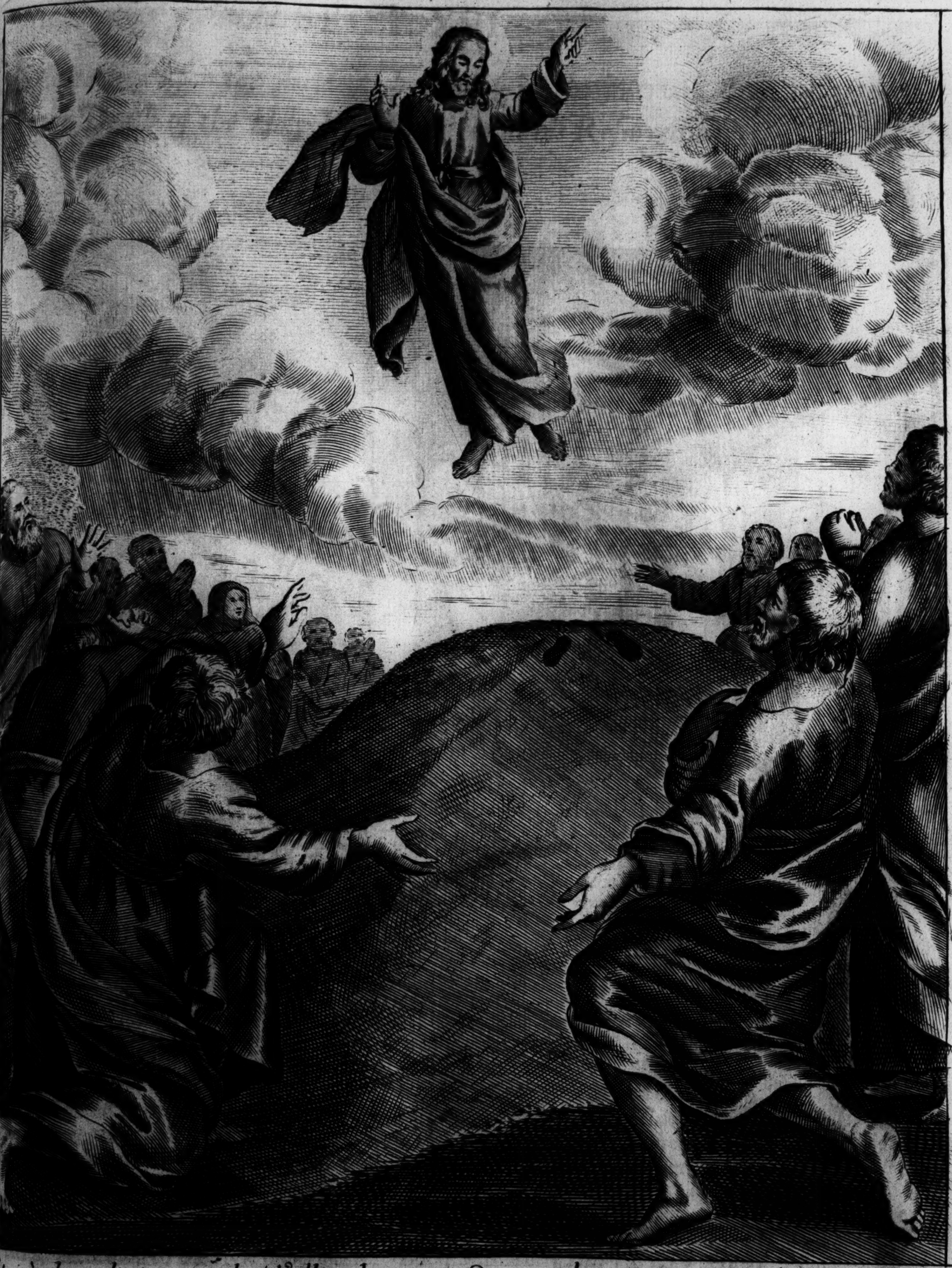
5. After this, *Jeſus* having appointed a ſolemn meeting for all the Brethren that could be collected from the diſperſion, and named a certain mountain in *Galilee*, *appeared to five hundred Brethren at once:* and this was his moſt publick and ſolemn maniſeſtation. And while ſome doubted, *Jeſus* came according to the deſignation, and ſpake to the Eleven, ſent them to *preach to all the world Repentance and Remiſſion of ſins in his Name*, promiſing *to be with them to the end of the world.* He appeared alſo unto *James*, but at what time is uncertain; ſave that there is ſomething concerning it in the Goſpel of S. *Matthew* which the *Nazarens* of *Beræa* uſed, and which it is likely themſelves added out of report: for there is nothing of it in our *Greek* Copies. The words are theſe: “When the Lord had given the linen in which he was wrapped to “the ſervant of the High-prieſt, he went and appeared unto *James*. For *James* had “vowed, after he received the Lord's Supper, that he would eat no bread, till he ſaw “the Lord riſen from the grave. Then the Lord called for Bread, he bleſſed it and “brake it, and gave it to *James* the Juſt, and ſaid, My Brother, eat bread, for the “Son of man is riſen from the ſleep of death. So that by this it ſhould ſeem to be done upon the day of the Reſurrection. But the Relation of it by S. *Paul* puts it between the appearance which he made to the five hundred, and that laſt to the Apoſtles when he was to aſcend into Heaven. Laſt of all, when the Apoſtles were *at dinner*, *he appeared to them*, *upbraiding their incredulity:* and *then he opened their underſtanding*, *that they might diſcern the ſenſe of Scripture*, and again commanded them to preach the Goſpel to all the world, giving them power *to do Miracles*, *to caſt out Devils*, *to cure Diſeaſes*; and inſtituted the Sacrament of *Baptiſm*, which he commanded ſhould together with the Sermons of the Goſpel be adminiſtred *to all Nations in the Name of the Father*, *and of the Son*, *and of the Holy Ghoſt*. Then he led them into *Judæa*, and they came to *Bethany*, and from thence to the mount *Olivet:* and he commanded them to *ſtay in Jeruſalem*, till the Holy Ghoſt, *the promiſe of the Father*, *ſhould deſcend upon them*, which ſhould be accompliſhed in few days; and then they ſhould know the times and the ſeaſons, and all things neceſſary for their miniſtration and ſervice, and propagation of the Goſpel. And while he *diſcourſed many things concerning the Kingdom*, behold, a Cloud came and parted *Jeſus* from them, and carried him in their ſight up into Heaven, where he ſits at the right hand of God bleſſed for ever. *Amen.*

6. While his Apoſtles *ſtood gazing up to Heaven*, two Angels appeared to them, and told them, that *Jeſus ſhould come in like manner as he was taken away*, viz. with glory and majeſty, and in the clouds, and with the miniſtery of Angels. *Amen. Come, Lord JESUS; come quickly.*



Unâ autem Sabbati valde diluculo venerunt ad monumentũ, ferentes, quæ paraverant aromata. Lu: 24

Now upon yͤ first day of the week, very early in yͤ morning, the women came unto yͤ Sepulcher, bringing yͤ ſpices, which they had prepared. And they entred in, & behold two men ſtood by them in ſhining Garments, & ſaid why ſeek ye yͤ living among yͤ dead? he is not here, but is riſen. *Vide ad Sect. 15. Page. 422*

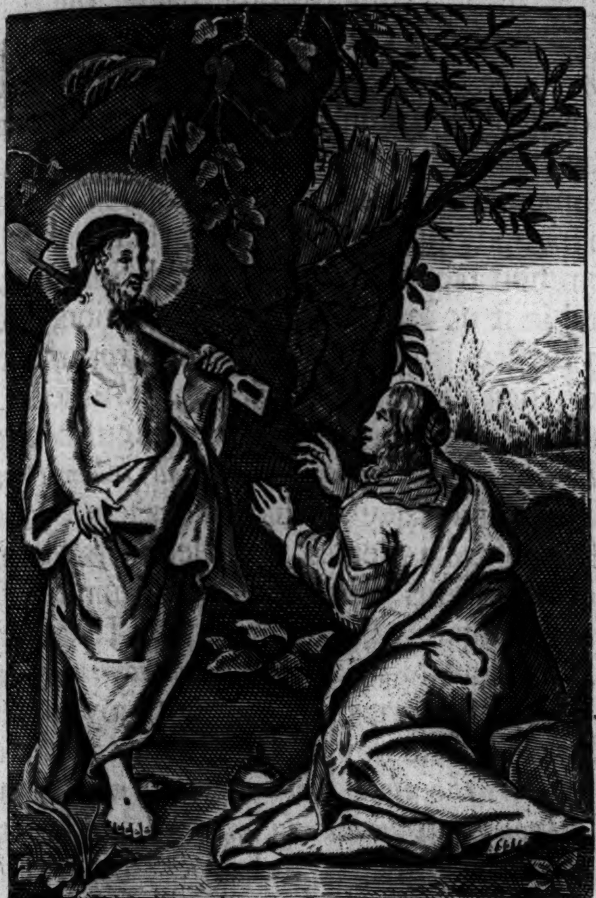


Et cum hæc dixisset, videntib illis elevatus est : & nubes suscepit eum ab oculis eorum
And when he had spoken these things, while they beheld he was taken up, & a cloud received him out of their sight
1678. Vide ad Sect. the. 15. Page. 427.

Ad SECT. XVI.

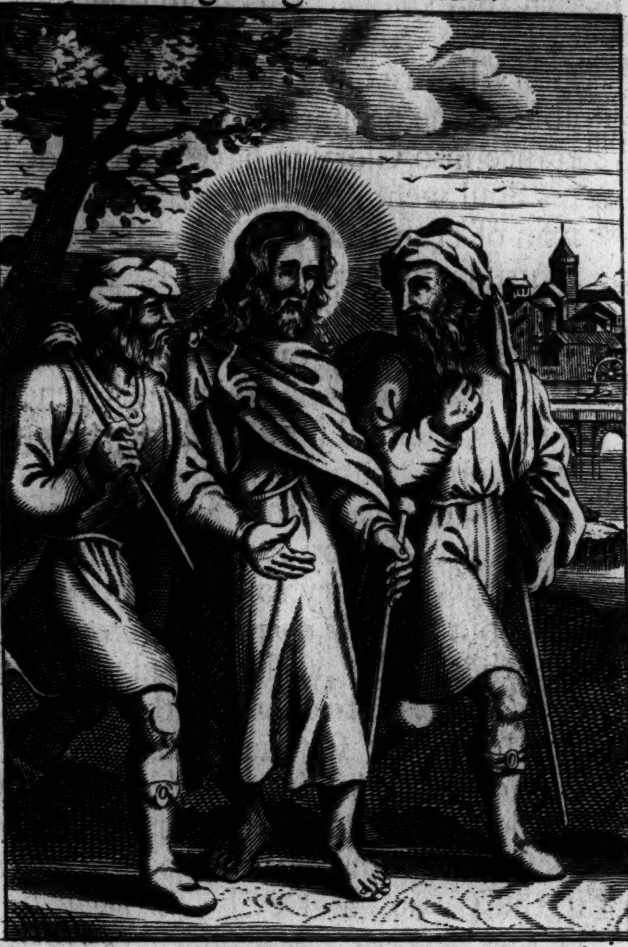
Conſiderations upon the Accidents happening in the interval after the Death of the Holy JESUS, *untill his Reſurrection.*

Jeſus and *Mary* in the Garden.



Joh.20.14.15.16. *Mary turning about ſaw Jeſus ſtanding & knew not yͭ it was Jeſus, Jeſus saith, woman, whom ſeekest thou? ſhee ſuppoſing him to be the gardiner, saith, ſir, if thou have born him hence, tell me,* etc. *Jeſus ſaith unto her, Mary: ſhe turned her ſelf, and ſaith unto him, Rabboni, which is Maſter. Jesus ſaith unto her, touch me not, for,* etc. Mary Magdalen *came and told the deſciples, that ſhe had ſeen the Lord.*

Jeſus goeing to Emāus.



LUKE.24.13,15.

And behold two of them went that ſame day to a Village Called Emāus.

And it came to paſs yͭ while they comuned together, & reaſoned, Jeſus himſelfe drew neare and went wͭʰ them.

1. THE Holy *Jeſus* Promiſed to the bleſſed Thief, that he ſhould *that day be with him in Paradiſe*; which therefore was certainly a place or ſtate of Bleſſedneſs, becauſe it was a promiſe; and in the ſociety of *Jeſus*, whoſe penal and afflictive part of his work of Redemption was finiſhed upon the Croſs. Our Bleſſed Lord did not promiſe he ſhould that day be with him in his *Kingdom*, for that day it was not opened, and the everlaſting doors of thoſe interiour receſſes were to be ſhut till after the Reſurrection, that himſelf was to aſcend thither, and make way for all his ſervants to enter, in the ſame method in which he went before us. Our Bleſſed Lord *deſcended into Hell*, ſaith the Creed of the Apoſtles, from the Sermon of Saint *Peter*, as he from the words of *David*, that is, into the ſtate of Separation and common receptacle of Spirits, according to the ſtyle of Scripture. But the name of [*Hell*] is no-where in Scripture an appellative of the Kingdom of *Chriſt*, of the place of final and ſupreme Glory. But concerning the verification of our Lord's promiſe to the beatified Thief, and his own ſtate of Separation, we muſt take what light we can from Scripture, and what we can from the Doctrine of the Primitive Church (a) S. *Paul* had two great Revelations; he was *rapt up into Paradiſe*; and he was *rapt up into the third Heaven*: and theſe he calls *viſions and revelations*, not one, but divers: for *Paradiſe* is diſtinguiſhed from the *Heaven of the Bleſſed*, being

Symbolum Aquileienſe, & ex eo Romanum hodiernùm.

(a)——*Ubi duas magnas revelationes ſibi obtigiſſe dixit* (*Paulus biſque in ſublime ſe raptum*; *ſemel ad cœlum tertium*, *ſemel ad paradiſum.* Methodius *cont. Origen. apud* Epiphan. *Idem ait* Moſes Barcephas, *l. de Paradiſo*, *p.* 4. *c.* 7.

it ſelf a receptacle of holy Souls, made illuſtrious with viſitation of Angels, and happy by being a repoſitory for ſuch Spirits who at the day of Judgment ſhall go forth into eternal glory. In the interim *Chriſt* hath trod all the paths before us, and this alſo we muſt paſs through to arrive at the Courts of Heaven. *Juſtin Martyr* ſaid it was the doctrine of heretical perſons to ſay that the Souls of the Bleſſed inſtantly upon the ſeparation from their Bodies enter into the higheſt Heaven. And (a) *Irenæus* makes Heaven and the intermediate receptacle of Souls to be diſtinct places: both bleſſed, but hugely differing in degrees. (b) *Tertullian* is dogmatical in the aſſertion, that till the voice of the great Archangel be heard, and as long as *Chriſt* ſits at the right hand of his Father making interceſſion for the Church, ſo long bleſſed Souls muſt expect the aſſembling of their brethren, the great Congregation of the Church, that they may all paſs from their outer courts into the inward tabernacle, the Holy of Holies, to the Throne of God. And as it is certain that no Soul could enter into Glory before our Lord entred, by whom we hope to have acceſs: ſo it is moſt agreeable to the proportion of the myſteries of our Redemption, that we believe the entrance into Glory to have been made by our Lord at his glorious Aſcenſion, and that his Soul went not thither before then, to come back again, to be contracted into the ſpan of Humanity, and dwell forty days in his body upon earth. But that he ſhould return from Paradiſe, that is, from the common receptacle of departed Spirits who died in the love of God, to earth again, had in it no leſſening of his condition, ſince himſelf in mercy called back *Lazarus* from thence, and ſome others alſo returned to live a life of grace, which in all ſences is leſs than the leaſt of glories. Sufficient it is to us, that all holy Souls departing go into the hands, that is, into the cuſtody, of our Lord; that (a) *they reſt from their labours*; that *their works ſhall follow them*; and overtake them too, at the day of Judgment; that they are happy preſently; that they are viſited by Angels; (b) that God ſends, as he pleaſes, excellent irradiations and types of glory to entertain them in their manſions; that their condition is ſecured: but (c) *the crown of righteouſneſs is laid up* againſt the great day of Judgment, and then to be produced and given to S. *Paul*, and *to all that love the coming of our Lord*; that is, to all who either here in duty, or in their receptacles, with joy and certain hope long for the revelation of that day. At the day of Judgment *Chriſt* will (d) *ſend the Angels, and they ſhall gather together the elect from the four winds*; and all the refuſe of men, evil perſons, they ſhall *throw into everlaſting burning*. Then our Bleſſed Lord ſhall call to the elect to enter into the Kingdom, and reject the curſed into the portion of Devils; *for whom the fire* is but now *prepared* in the interval. For (e) *we muſt all appear before the Judgment-ſeat of Chriſt* (ſaith S. *Paul*) *that every man may receive in his body according as he hath done, whether it be good or evil.* Out of the body the reception of the reward is not. And therefore (f) S. *Peter* affirms, that *God hath delivered the evil Angels into chains of darkneſs, to be reſerved unto Judgment.* And (g) S. *Jude* ſaith, that *the Angels which kept not their firſt faith, but left their firſt habitation, he hath reſerved in everlaſting chains under darkneſs unto the Judgment of the great day.* And therefore the (h) Devils expoſtulated with our Bleſſed Saviour, *Art thou come to torment us before the time?* And the ſame alſo he does to evil men, (i) *reſerving the unjuſt unto the day of Judgment to be puniſhed.* For ſince the actions which are to be judg'd are the actions of the whole man, ſo alſo muſt be the Judicature. And our Bleſſed Saviour intimated this to his Apoſtles; (k) *In my Father's houſe are many manſions: but I go to prepare a place for you. And if I go away, I will come again, and take you unto me; that where I am, there ye may be alſo.* At *Chriſt*'s Second coming this is to be performed. Many outer courts, many different *places* or different ſtates there may be; and yet there is a *place* whither holy Souls ſhall arrive at laſt, which was not then ready for us; and was not to be entred into until the entrance of our Lord had made *the preparation*: and that is, certainly, *the higheſt Heaven*, called by S. *Paul*, *the third Heaven*; becauſe the other receptacles were ready, and full of holy Souls, Patriarchs and Prophets and holy men of God; concerning whom * S. *Paul* affirms expreſly, that *the Fathers received not the Promiſes: God having provided ſome better thing for us, that they without us ſhould not be made perfect*: Therefore certain it is that their condition was a ſtate of imperfection, and yet they were placed in Paradiſe, in *Abraham*'s *boſom*; and thither *Chriſt* went, and the bleſſed Thief attended him.

And

Dial. adv. Tryphon.

(a) *L.* 5. *c.* 3.

(b) *L. de Anima*; *&* *de Præſcript.* *Idem ſentiunt Scriptor. reſp. ad Orthod. q.* 76. *S.* Greg. Naz. *Orat.* 10. *S.* Chryſoſt. *hom.* 15. *in Matth.* *S.* Ambr. *in Micheam*, Cyrilli *Liturg.* Epiphan. *ep. apud S.* Hier. Theodoretus, Theophylactus, *& vet. paſſim.*

(a) Revel. 14. 13.

(b) Juſt. Mart. 75. *inter. quæſt. Gentiles ait, bonos ſtatim duci à morte ad Paradiſum, ubi conſuetudo & aſpectus eſt Angelorum & viſus Chriſti Salvatoris.*

(c) 2 Tim. 4. 8.

(d) Matth. 13. 41. & 24. 31.

(e) 2 Cor. 5. 10. ἵνα κομίζηται ἕκαστος τὰ ἴδια τοῦ σώματος. *ſic quidam Cod.* τὰ διὰ τοῦ σώματος. *ſic communiter, & rectius.*

(f) 2 Pet. 2. 4.

(g) Jud. 6.

(h) Matth. 8. 29.

(i) 2 Pet. 2. 9. *Nec tamen quiſquam putet animas poſt mortem protinus judicari: Nam omnes in una communique cuſtodia detinentur, donec tempus adveniat, atque maximus Judex meritorum faciat examen.* Lactant. *l.* 7. *c.* 21. (k) Joh. 14. 2, 3.

Satiabor cum apparueris. Pſal. 17. 15.

* Heb. 11. 40. Iren *l.* 5. *adv. Hæreſ. ad fin.* Origen. *hom* 7. *in Levit.* Chryſ. *hom* 39. in. 1 *Cor.* Theodoret. Theophyl. Oecumenius *in Hebr.* 11. *S.* Aug. *l.* 1. *Retract. c.* 14. Victorin. Mart. *in c.* 6. *Apoc.* Ambroſ. *de Bono mortis. c.* 10. *&* 11.

And then it was that *Chriſt* made their condition better. For though ſtill it be a place of relation in order to ſomething beyond it, yet the term and object of their hope is changed. They ſate in the regions of darkneſs, expecting that great promiſe made to *Adam* and the Patriarchs, the Promiſe of the *Meſſias*: but when he that was promiſed came, he *preached to the ſpirits in Priſon*, he communicated to them the Myſteries of the Goſpel, *the ſecrets of the Kingdom*, the things *hidden from* eternal *Ages*, and taught them to look up to the glories purchaſed by his Paſſion, and made the term of their expectation be his Second coming, and the objects of their hope the glories of the Beatifick viſion. And although the ſtate of Separation is ſometimes in Scripture called *Heaven*, and ſometimes *Hell*; (for theſe words in Scripture are of large ſignifications;) yet it is never called *the third Heaven*, nor *the Hell of the damned*. For although concerning it nothing is clearly revealed, or what is their portion till the day of Judgment; yet it is intimated in a Parable, that between good and evil ſpirits even in the ſtate of Separation there is diſtance of place. Certain it is there is great diſtance of condition: and as the holy Souls in their regions of light are full of love, joy, hope, and longing for the coming of the great Day; ſo the accurſed do expect it with an inſupportable amazement, and are preſently tormented with apprehenſions of the future. Happy are they that through Paradiſe paſs into the Kingdom, who from their higheſt Hope paſs to the greateſt Charity, from the ſtate of a bleſſed Separation to the *Mercies* and * gentle Sentence of *the day of Judgment*, which S. *Paul* prayed to God to grant *Oneſiphorus*; and more explicitely for the *Theſſalonians*, || *that their whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus.* And I pray God to grant the ſame to me, and all faithful people whatſoever.

* 2 Tim. 1. 18.
|| 1 Theſſ. 5. 23. *Vide* Irenæum *in hunc locum, l. 5. c. 6. adv. Hæreſ. ubi probat abſque unione corporis, animæ & ſpiritûs, hominem non eſſe.*

2. As ſoon as the Lord had *given up his ſpirit* into the hands of God, *the veil of the Temple was rent*, the Angels Guardians of the place deſerted it, the Rites of *Moſes* were laid open, and the incloſures of the Tabernacle were diſpark'd; *the earth trembled*, *the graves were opened*, and all the old world and the old Religion were ſo ſhaken towards their firſt Chaos, that if God had not ſupported the one, and reſerved the other for an honourable burial, the earth had left to ſupport her children, and the Synagogue had been thrown out to an inglorious expoſition and contempt. But yet in theſe ſymbols theſe were changed from their firſt condition, and paſſed into a new dominion; all *old things paſſed away, and all things became new*; the *Earth and the Heavens were* reckoned as *a new creation*, they paſſed into another kingdom, under *Chriſt* their Lord: and as before the creatures were ſervants of humane neceſſities, they now become ſervants of election, and in order to the ends of Grace, as before of Nature; *Chriſt* having now the power to diſpoſe of them in order to his Kingdom, and by the adminiſtration of his own Wiſdom. And at the inſtant of theſe accidents, God ſo determined the perſuaſions of men, that they referred theſe Prodigies to the honour of *Chriſt*, and took them as teſtimonies of that truth for the affirmation of which the High-prieſt had condemned our deareſt Lord. And although the heart of the Prieſt rent not, even then when rocks did tear in pieces; yet the people who ſaw the Paſſion, *ſmote their breaſts, and returned*, and confeſſed *Chriſt*.

S. Ambroſ. *l.* 10. *in Lucam.*

3. The graves of the dead were opened at the Death, but the dead bodies of the Saints that ſlept aroſe not till the Reſurrection of our Lord: for he was *the firſt-fruits*, and they followed him as inſtant witneſſes, to publiſh the Reſurrection of their Head; which it is poſſible they declared to thoſe to whom they *appeared in the Holy City*. And amongſt theſe, the curioſity or pious credulity of ſome have ſuppoſed *Adam* and *Eve*, *Abraham*, *Iſaac* and *Jacob*, who therefore were careful to be buried in the Land of Promiſe, as having ſome intimation or hope that they might be partakers of the earlieſt glories of the *Meſſias*, in whoſe faith and diſtant expectation they lived and died. And this calling up of company from their graves did publiſh to all the world, not only that the Lord himſelf was riſen, according to his ſo frequent and repeated predictions, but that he meant * to raiſe up all his ſervants, and that all who believe in him ſhould be partakers of the Reſurrection.

Euſeb. Emiſ. *hom. 6. de Paſch.*

——— *tumulóque inferna refringens*
Regna, reſurgentes ſecum jubet ire ſepultos.
Prudent. *Apoth.*

* Ἐλυτροῦντο πάντες οἱ δίκαιοι οὓς κατέπιεν ὁ θάνατος. *S.* Cyr. *Catech.* & Chryſ. *hom.* 88. *in* 27. *Mat.*

4. When the ſouldiers obſerved that *Jeſus* was dead, out of ſpite and impotent ineffective malice, one of them pierced his holy ſide with a ſpear: and the rock being ſmitten, it guſhed out with *water and blood*, ſtreaming forth two Sacraments to refreſh the Church, and opening a gate that all his brethren might enter in, and dwell in the Heart of God. And ſo great a Love had our Lord, that he ſuffered his Heart to be opened; to ſhew, that as *Eve* was formed from the ſide of *Adam*, ſo was

the Church to be from the ſide of her Lord, receiving from thence life and ſpiritual nutriment: which he miniſtred in ſo great abundance, and ſuffered himſelf to be pierced, that all his blood did ſtream over us, until he made the fountain dry, and reſerved nothing of that by which he knew his Church was *to live, and move, and have her being*. Thus the ſtream of *Blood* iſſued out to become a fountain for the Sacrament of the Chalice, and *water* guſhed out to fill the Fonts of Baptiſm and Repentance. The *Blood*, being the teſtimony of the Divine Love, calls upon us to die for his love, when he requires it; and the noiſe of the *Water* calls upon us to purifie our ſpirits, and preſent our Conſcience to *Chriſt holly and pure, without ſpot or wrinkle*. The *Blood* running upon us, makes us to be of the cognation and family of God; and the *Water* quenches the flames of Hell, and the fires of Concupiſcence.

5. The Friends and Diſciples of the Holy *Jeſus*, having devoutly compoſed his Body to Burial, anointed it, waſhed it, and condited it with ſpices and perfumes, laid it in a Sepulchre hewn from a rock in a Garden: which (ſaith *Euthymius*) was therefore done, to repreſent, that we were by this death returned to Paradiſe, and the Gardens of pleaſures and Divine favours, from whence by the prevarication of *Adam* Man was expelled. Here he finiſhed the work of his Paſſion, as he had begun it in a Garden: and the place of Sepulchre, being a Rock, ſerves the ends of pious ſucceeding Ages. For the place remains in all Changes of government, of Wars, of Earthquakes and ruder accidents, to this day, as a memorial of the Sepulchre of our deareſt Lord, as a ſenſible and proper confirmation of the perſuaſions of ſome perſons, and as an entertainment of their pious fancy, and religious affections.

Zech. 9. 11, 12.

6. But now it was that in the dark and undiſcerned manſions there was a ſcene of the greateſt joy and the greateſt horrour repreſented, which yet was known ſince the firſt falling of the morning-ſtars. Thoſe holy ſouls whom the Prophet *Zechary* calls *priſoners of hope, lying in the lake where there is no water*, that is, no conſtant ſtream of joy to refreſh their preſent condition,(yet ſupported with certain ſhowers and gracious viſitations from God, and illuminations of their hope,) now that they ſaw their Redeemer come to change their condition, and to improve it into the neighbourhoods of glory and clearer revelation, muſt needs have the joy of intelligent and beatified underſtandings,of redeemed captives, of men forgiven after the ſentence of death, of men ſatisfied after a tedious expectation, enjoying and ſeeing their Lord, whom for ſo many Ages they had expected. But the accurſed ſpirits, ſeeing the darkneſs of their priſon ſhine with a new light, and their Empire invaded, and their retirements of horrour diſcovered, wondred how a Man durſt venture thither, or if he were a GOD, how he ſhould came to die. But the Holy *Jeſus* was like that body of light,receiving into himſelf the reflection of all the leſſer rays of joy which the Patriarchs felt, and being united to his fountain of felicity apprehended it yet more glorious. He now felt the effects of his bitter paſſion to return upon him in Comforts, every hour of which was abundant recompence for three hours Paſſion upon the Croſs; and became to us a great precedent, to invite us to a tolleration of the acts of Repentance, Mortification and Martyrdom, and that in times of ſuffering we live upon the ſtock and expence of Faith; as remembring, that theſe few moments of infelicity are infinitely paid with every minute of glory, and yet that the glory which is certainly conſequent is ſo laſting and perpetual, that it were enough in a lower joy to make amends by its continuation of eternity. And let us but call to mind what thoughts we ſhall have when we die, or are dead; how we ſhall then without prejudice conſider, that if we had done our duty, the trouble and the affliction would now be paſt, and nothing remain but pleaſures and felicities eternal; and how infinitely happy we ſhall then be if we have done our duty, and how miſerable if not; all the pleaſures of ſin diſappearing, and nothing ſurviving,but a certain and everlaſting torment. Let us carry alway the ſame thoughts with us which muſt certainly then intervene, and we ſhall meet the Holy *Jeſus*, and partake of his joys, which overflowed his holy Soul when he firſt entred into the poſſeſſion of thoſe excellent fruits and effects of his paſſion.

Ἄν τι πράξῃς μετὰ πόνου καλὸν, ὁ μὲν πόνος οἴχεται, τὸ δὲ καλὸν μένει· ἄν τι ποιήσῃς αἰσχρὸν μετὰ ἡδονῆς, τὸ μὲν ἡδὺ οἴχεται, τὸ δὲ αἰσχρὸν μένει. Muſonius *apud* A. Gellium, *l.* 16. *c.* 1.

7. When the third day was come, the Soul of *Jeſus* returned from Paradiſe, and the viſitation of ſeparate ſpirits, and re-entred into his holy Body, which he by his Divine Power did redintegrate, filling his veins with blood, healing all the wounds, excepting thoſe five of his hands, feet and ſide, which he reſerved as Trophies of his victory, and argument of his Paſſion. And as he had comforted the Souls of the Fathers with the preſence of his Spirit; ſo now he ſaw it to be time to bring comfort to his Holy Mother, to re-eſtabliſh the tottering Faith of his Diſciples, to verifie his Promiſe, to make demonſtration of his Divinity, to lay ſome ſuperſtructures of his Church

upon the foundation of his former Sermons, to inſtruct them in the myſteries of his Kingdom, to prepare them for the reception of the Holy Ghoſt: and as he had in his ſtate of Separation triumphed over Hell, ſo in his Reſurrection he ſet his foot upon Death, and brought it under his dominion; ſo that although it was not yet deſtroyed, yet it is made his ſubject. It hath as yet the condition of the *Gibeonites*, who were not baniſhed out of the land, but they were made *drawers of water and hewers of wood*: ſo is Death made inſtrumental to *Chriſt*'s Kingdom, but it abides ſtill, and ſhall till the day of Judgment; but ſhall ſerve the ends of our Lord, and promote the intereſts of Eternity, and do benefit to the Church.

8. And it is conſiderable, that our Bleſſed Lord having told them that after three days he would riſe again, yet he ſhortned the time as much as was poſſible, that he might verifie his own prediction, and yet make his abſence the leaſt troubleſome. He riſes *early in the morning the firſt day of the week.* For ſo our deareſt Lord abbreviates the days of our ſorrow, and lengthens the years of our conſolation. For he knows that a day of ſorrow ſeems a year, and a year of joy paſſes like a day: and therefore God leſſens the one, and lengthens the other, to make this perceived, and that ſupportable. Now the Temple which the *Jews* deſtroyed God raiſed up in ſix and thirty hours. But this *ſecond Temple* was more glorious than the *firſt*: for now it was cloathed with robes of glory, with clarity, agility and immortality. And though, like *Moſes* deſcending from the mount, he wore a veil, that the greatneſs of his ſplendour might not render him unapt for converſation with his Servants; yet the Holy Scripture affirms that he was *now no more to ſee corruption*: meaning, that now he was ſeparate from the paſſibility and affections of humane bodies, and could ſuffer S. *Thomas* to thruſt his hand into the wound of his ſide, and his finger into the holes of his hands, without any grief or ſmart.

9. But although the graciouſneſs and care of the Lord had prevented all diligence, and ſatisfied all deſires, returning to life before the moſt forward faith could expect him: yet there were three *Maries* went to the grave ſo early, that they prevented the riſing of the Sun; and though with great obedience they ſtayed till the end of the Sabbath, yet, as ſoon as that was done, they had other parts of duty and affection, which called with greateſt importunity to be ſpeedily ſatisfied. And if obedience had not bound the feet of Love, they had gone the day before: but they became to us admirable patterns of Obedience to the Divine Commandments. For though Love were *ſtronger than death*, yet Obedience was ſtronger than Love, and made a rare diſpute in the ſpirits of thoſe holy Women, in which the fleſh and the ſpirit were not the litigants, but the ſpirit and the ſpirit: and they reſiſted each other as the Angel-guardian of the *Jews* reſiſted the tutelar Angel of *Perſia*, each ſtriving who ſhould with moſt love and zeal perform their charge; and God determined. And ſo he did here too. For the Law of the Sabbath was then a Divine Commandment: and although piety to the dead, and to ſuch a dead, was ready to force their choice to do violence to their will, bearing them up on wings of deſire to the grave of the LORD; yet at laſt they reconciled Love with Obedience. For they had been taught that *Love* is beſt expreſſed in *keeping of the* Divine *Commandments.* But now they were at liberty; and ſure enough they made uſe of its firſt minute, and going ſo early to ſeek *Chriſt*, they were ſure they ſhould find him.

10. The Angels deſcended Guardians of the Sepulchre: for God ſent his Guards too, and they affrighted the Watch appointed by *Pilate* and the Prieſts. But when the women came, they ſpake like comforters, full of ſweetneſs and conſolation, laying aſide their affrighting glories; as knowing it is the will of their Lord, that they ſhould miniſter good to them that love him. But a converſation with Angels could not ſatisfie them who came to look for the Lord of the Angels, and found him not. And when the Lord was pleaſed to appear to *Mary Magdalen*, ſhe was ſo ſwallowed up with love and ſorrow that ſhe entred into her joy, and perceived it not; ſhe ſaw the Lord, and knew him not. For ſo, from the cloſets of darkneſs they that immediately ſtare upon the Sun perceive not the beauties of the light, and feel nothing but amazement. But the voice of the Lord opened her eyes, and ſhe knew him and worſhipped him, but was denied to touch him, and commanded to tell the Apoſtles. For therefore God miniſters to us comforts and revelations, not that we may dwell in the ſenſible fruition of them our ſelves alone, but that we communicate the grace to others. But when the other women were returned and ſaw the Lord, then they were altogether admitted to the embracement, and to kiſs the feet of *Jeſus.* For God hath his opportunities and periods, which at another time he denies: and we muſt then rejoyce in it, when he vouchſafes it; and ſubmit to his Divine will, when he denies it.

11. Theſe good women had the firſt-fruits of the apparition: for their forward love and the paſſion of their Religion made greater haſt to entertain a Grace, and was a greater endearment of their perſons to our Lord, than a more ſober, reſerved and leſs active ſpirit. This is more ſafe, but that is religious; this goes to God by the way of underſtanding, that by the will; this is ſupported by diſcourſe, that by paſſions; this is the ſobriety of the Apoſtles, the other was the zeal of the holy women. And becauſe a ſtrong fancy and an earneſt paſſion fixed upon holy objects are the moſt active and forward inſtruments of Devotion, as Devotion is of Love, therefore we find God hath made great expreſſions of his acceptance of ſuch diſpoſitions. And women, and leſs knowing perſons, and tender diſpoſitions, and pliant natures, will make up a greater number in Heaven, than the ſevere and wary and enquiring people, who ſometimes love becauſe they believe, and believe becauſe they can demonſtrate, but never believe becauſe they love. When a great underſtanding and a great affection meet together, it makes a Saint great like an Apoſtle; but they do not well who make abatement of their religious paſſions by the ſeverity of their Underſtanding. It is no matter by which we are brought to *Chriſt*, ſo we love him and obey him: but if the production admit of degrees, that inſtrument is the moſt excellent which produces the greateſt love. And although diſcourſe and a ſober ſpirit be in it ſelf the beſt, yet we do not always ſuffer that to be a parent of as great Religion as the good women make their fancy, their ſoftneſs, and their paſſion.

12. Our Bleſſed Lord appeared next to *Simon*: and though he and *John* ran forth together, and S. *John* outran *Simon*, although *Simon Peter* had denied and forſworn his Lord, and S. *John* never did, and followed him to his Paſſion and his death; yet *Peter* had the favour of ſeeing *Jeſus* firſt. Which ſome ſpiritual perſons underſtand as a teſtimony that penitent ſinners have accidental eminences and privileges ſometimes indulged to them beyond the temporal graces of the juſt and innocent, as being ſuch who not onely need defenſatives againſt the remanent and inherent evils even of repented ſins, and their aptneſſes to relapſe; but alſo becauſe thoſe who are true Penitents, who underſtand the infiniteneſs of the Divine mercy, and that for a ſinner to paſs from death to life, from the ſtate of ſin into pardon and the ſtate of Grace, is a greater gift, and a more excellent and improbable mutation, than for a juſt man to be taken into glory, out of gratitude to God, and endearment for ſo great a change, added to a fear of returning to ſuch danger and miſery, will re-enforce all their induſtry, and double their ſtudy, and obſerve more diligently, and watch more carefully, and *redeem the time*, and make amends for their omiſſions, and oppoſe a good to the former evils, beſides the duties of the preſent employment; and then, commonly, the life of a holy Penitent is more holy, active, zealous and impatient of Vice, and more rapacious of Vertue and holy actions, and ariſes to greater degrees of Sanctity, than the even and moderate affections of juſt perſons, who (as our Bleſſed Saviour's expreſſion is) *need no Repentance*, that is, no change of ſtate, nothing but a perſeverance, and an improvement of degrees. *There is more joy in heaven before the Angels of God over one ſinner that repenteth, than over ninety nine juſt perſons that need it not*: for, *where ſin hath abounded, there doth grace ſuperabound*; and that makes joy in Heaven.

Majus eſt, peccatorem ex peccato in gratiam migrare, quàm ex hoc mundo in cœlum. S. Auguſt.

Luke 15. 7.

13. The Holy *Jeſus* having received the affections of his moſt paſſionate Diſciples, the women and S. *Peter*, puts himſelf upon the way into the company of two good men going to *Emmaus* with troubled ſpirits and a reeling faith, ſhaking all its upper building, but leaving ſome of its foundation firm. To them the Lord diſcourſes of the neceſſity of the Death and reſurrection of the *Meſſias*, and taught them not to take eſtimate of the counſels of God by the deſigns and proportions of man: for God by ways contrary to humane judgment brings to paſs the purpoſes of his eternal Providence. The glories of *Chriſt* were not made pompous by humane circumſtances; his Kingdom was ſpiritual: he was to enter into Felicities through the gates of Death: he refuſed to do Miracles before *Herod*, and yet did them before the people: he confuted his accuſers by ſilence; and did not deſcend from the Croſs, when they offered to believe in him, if he would, but left them to be perſuaded by greater arguments of his power, the Miraculous circumſtances of his Death, and the glories of his Reſurrection: and by walking in the ſecret paths of Divine election hath commanded us to adore his footſteps, to admire and revere his Wiſdom, to be ſatisfied with all the events of Providence, and to rejoyce in him, if by afflictions he makes us holy, if by Perſecutions he ſupports and enlarges his Church, if by Death he brings us to life. So we arrive at the communion of his Felicities, we muſt let him chuſe the way; it being ſufficient that he is our guide, and our ſupport, and our *exceeding great reward*. For therefore *Chriſt*

preached to the two Diſciples going to *Emmaus* the way of the Croſs, and the neceſſity of that paſſage, that the wiſdom of God might be glorified, and the conjectures of man aſhamed. But whilſt his diſcourſe laſted, they knew him not; but in the breaking of bread he diſcovered himſelf. For he turned their meal into a Sacrament, and their darkneſs to light; and having to his Sermon added the Sacrament, opened all their diſcerning faculties, the eyes of their body, and their underſtanding too; to repreſent to us, that when we are bleſſed with the opportunities of both thoſe inſtruments, we want no exteriour aſſiſtance to guide us in the way to the knowing and enjoying of our Lord.

14. But the Apparitions which *Jeſus* made were all upon the deſign of laying the foundation of all Chriſtian Graces; for the begetting and eſtabliſhing Faith and an active Confidence in their perſons, and building them up on the great fundamentals of the Religion. And therefore he appointed a general meeting upon a mountain in *Galilee*, that the number of witneſſes might not only diſſeminate the fame, but eſtabliſh the Article of the Reſurrection; for upon that are built all the hopes of a Chriſtian; and *if the dead riſe not, then are we of all men moſt miſerable*, in quitting the preſent poſſeſſions, and entertaining injuries and affronts without hopes of reparation. But we lay two gages in ſeveral repoſitories; the Body in the boſom of the earth, the Soul in the boſom of God: and as we here live by Faith, and lay them down with hope; ſo the Reſurrection is a reſtitution of them both, and a ſtate of re-union. And therefore although the glory of our ſpirits without the body were joy great enough to make compenſation for more than the troubles of all the world; yet becauſe one ſhall not be glorified without the other, they being of themſelves incomplete ſubſtances, and God having revealed nothing clearly concerning actual and complete felicities till the day of Judgment, when it is promiſed our bodies ſhall riſe; therefore it is that the Reſurrection is the great Article upon which we rely, and which *Chriſt* took ſo much care to prove and aſcertain to ſo many perſons, becauſe if that ſhould be disbelieved with which all our felicities are to be received, we have nothing to eſtabliſh our Faith, or entertain our hope, or ſatisfy our deſires, or make retribution for that ſtate of ſecular inconveniences in which, by the neceſſities of our nature and the humility and patience of our Religion, we are engaged.

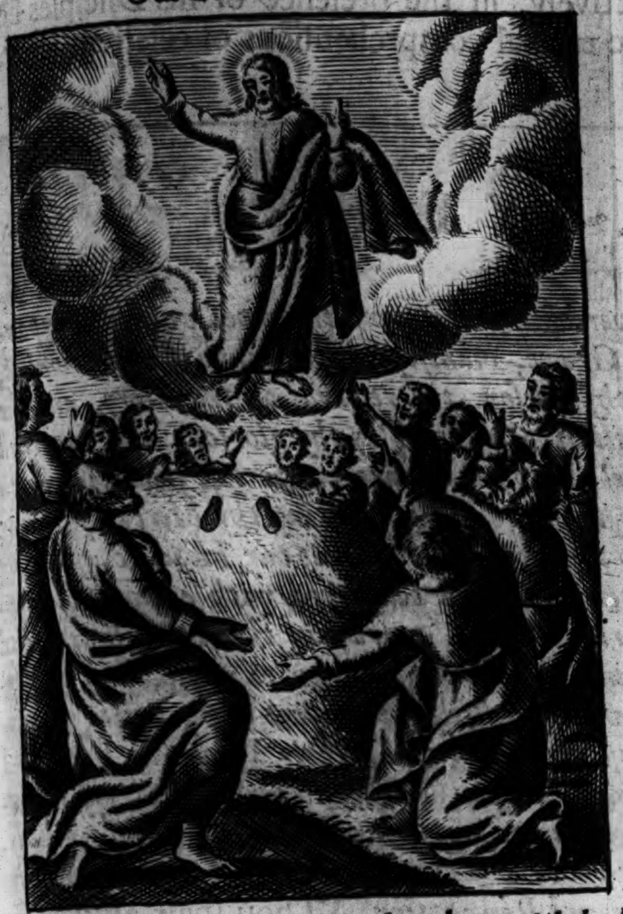
15. But I conſider that holy Scripture only inſtructs us concerning *the life of this world* and *the life of the Reſurrection*, *the life of Grace* and *the life of Glory*, both in the body, that is, a life of the whole man; and whatſoever is ſpoken of the Soul, conſiders it is an eſſential part of man, relating to his whole conſtitution, not as it is of it ſelf an intellectual and ſeparate ſubſtance; for all its actions which are ſeparate and removed from the body are relative and incomplete. Now becauſe the Soul is an incomplete ſubſtance, and created in relation to the Body, and is but a part of the whole man, if the Body were as eternal and incorruptible as the Soul, yet the ſeparation of the one from the other would be as now it is, that which we call *natural death*; and ſuppoſing that God ſhould preſerve the Body for ever, or reſtore it at the day of Judgment to its full ſubſtance and perfect organs, yet the man would be dead for ever, if the Soul for ever ſhould continue ſeparate from the Body. So that the other life, that is, the ſtate of Reſurrection, is a re-uniting Soul and Body. And although in a Philoſophical ſence the Reſurrection is of the Body, that is, a reſtitution of our fleſh and bloud and bones, and is called *Reſurrection* as the entrance into the ſtate of Reſurrection may have the denomination of the whole; yet in the ſence of Scripture the Reſurrection is the reſtitution of our life, the renovation of the whole man, the ſtate of Re-union; and untill that be, the man is not, but he is dead, and only his eſſential parts are depoſited and laid up in truſt; and therefore whatſoever the Soul does or perceives in its incomplete condition; is but to it as imbalming and honourable funerals to the Body, and a ſafe monument to preſerve it in order to a living again; and the felicities of the interval are wholly in order to the next life. And therefore if there were to be no Reſurrection, as theſe intermedial joys ſhould not be at all; ſo, as they are, they are but relative and incomplete; and therefore all our hopes, all our felicities depend upon the Reſurrection; without it we ſhould never be perſons, men or women: and then the ſtate of Separation could be nothing but a phantaſm, trees ever in bloſſom, never bearing fruit, corn for ever in the blade, eggs always in the ſhell, a hope eternal, never to paſs into fruition, that is, for ever to be deluded, for ever to be miſerable. And therefore it was an elegant expreſſion of S. *Paul*, *Our life is hid with Chriſt in God*; that is, our life is paſſed into cuſtody, the duſt of our body is numbred, and the Spirit is refreſhed, viſited and preſerved in celeſtial manſions: but it is not properly called a life; for all this while the man is dead, Coloſſ. 3. 3.

dead, and ſhall then live when *Chriſt* produces this hidden life at the great day of reſtitution. 1 John 3. 2. But our faith of all this Article is well wrapt up in the words of S. *John*: *Beloved, now we are the Sons of God, and it doth not yet appear what we ſhall be; but we know that when he ſhall appear we ſhall be like him, for we ſhall ſee him as he is.* The middle ſtate is not it which Scripture hath propounded to our Faith, or to our Hope; the reward is then when *Chriſt* ſhall appear: but in the mean time the Soul can converſe with God and with Angels, juſt as the holy Prophets did in their Dreams, in which they received great degrees of favour and revelation. But this is not to be reckoned any more than an entrance or a waiting for the ſtate of our Felicity. And ſince the glories of Heaven is the great fruit of Election, we may conſider that the Body is not predeſtinate, nor the Soul, alone, but the whole Man; and untill the parts embrace again in an eſſential complexion, it cannot be expected either of them ſhould receive the portion of the predeſtinate. But the article and the event of future things is rarely ſet in order by S. *Paul*; Heb. 12. 22, 23. *But ye are come into the mount Sion, and to the City of the living God, the heavenly Jeruſalem, and to an innumerable company of Angels, To the general aſſembly and Church of the firſt born, which are written in Heaven, and to God the Judge of all,* (and then follows after this *general aſſembly*, after *the Judge of all* appears, [*to the ſpirits of juſt men made perfect*] that is, re-united to their bodies, and entring into glory. The beginning of the contrary Opinion brought ſome new practices and appendent perſuaſions into the Church, or at leaſt promoted them much. For thoſe Doctours who, receding from the Primitive belief of this Article, taught that the glories of Heaven are fully communicated to the Souls before the day of Judgment, did alſo upon that ſtock teach the Invocation of Saints, whom they believed to be received into glory, and inſenſibly alſo brought in the opinion of Purgatory, that the leſs perfect Souls might be glorified in the time that they aſſigned them. But the ſafer opinion and more agreeable to Piety is that which I have now deſcribed from Scripture and the pureſt Ages of the Church.

Ὅταν ἐν τῷ ὑπνοῦν καθ' ἑαυτὴν γένηται ἡ ψυχὴ, τότε τὴν ἴδιον ἀπολαβοῦσα φύσιν, προμαντεύεταί τε καὶ προαγορεύει τὰ μέλλοντα· τοιαύτη δέ ἐστι καὶ ἐν τῷ κατὰ τὸν θάνατον χωρίζεσθαι τῶν σωμάτων. Ariſt. *apud* Sextum Empiric.

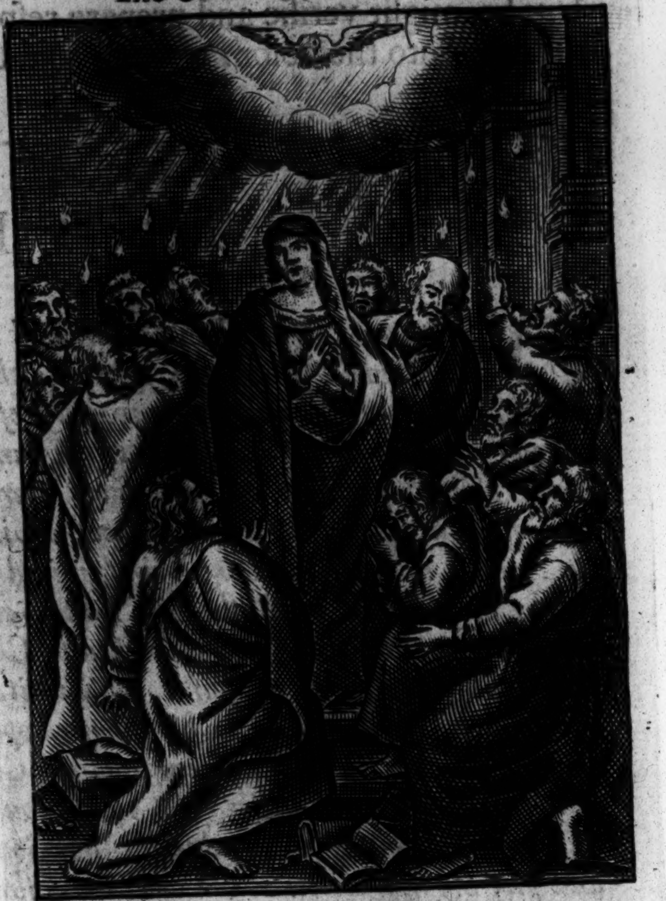
16. When *Jeſus* appeared to the Apoſtles, he gave them his *Peace* for a Benediction, and when he departed, he left them *Peace* for a Legacy, and gave them, according to two former promiſes, the power of making *Peace*, and reconciling Souls to God by a miniſterial act; ſo conveying his Father's mercy, which himſelf procured by his Paſſion, and actuates by his Interceſſion and the giving of his Grace, that he might comply with our infirmities, and miniſter to our needs by inſtruments even and proportionate to our ſelves; making our brethren the conduits of his Grace, that the excellent effect of the Spirit might not deſcend upon us, as the Law upon Mount *Sinai*, in expreſſes of greatneſs and terrour, but in earthen veſſels, and images of infirmity; ſo God manifeſting his power in the ſmallneſs of the Inſtrument, and deſcending to our needs, not only in giving the grace of Pardon, but alſo in the manner of its miniſtration. And I meditate upon the greatneſs of this Mercy, by comparing this Grace of God, and the bleſſing of the Judgment and Sentence we receive at the hand of the Church, with the Judgment which God makes at the hour of death upon them who have deſpiſed this mercy, and neglected all the other parts of their duty. The one is a Judgment of mercy, the other of vengeance: In the one the Devil is the Accuſer, and Heaven and Earth bear witneſs; in the other the penitent ſinner accuſes himſelf: In that the ſinner gets a pardon, in the other he finds no remedy: In that all his good deeds are remembred and reurned, and his ſins are blotted out; in the other all his evil deeds are repreſented with horror and a ſting, and remain for ever: In the firſt the ſinner changes his ſtate for a ſtate of Grace, and only ſmarts in ſome temporal auſterities and acts of exteriour mortification; in the ſecond his temporal eſtate is changed to an eternity of Pain: In the firſt the ſinner ſuffers the ſhame of one man or one ſociety, which is ſweetned by conſolation, and homilies of mercy and health; in the latter all his ſins are laid open before all the world, and himſelf confounded in eternal amazement and confuſions: In the Judgment of the Church the ſinner is honoured by all for returning to the boſom of his Mother, and the embraces of his heavenly Father; in the judgment of vengeance he is laughed at by God, and mocked by accurſed ſpirits, and periſhes without pity: In this he is prayed for by none, helped by none, comforted by none, and he makes himſelf a companion of Devils to everlaſting ages; but in the judgment of Repentance and Tribunal of the Church the penitent ſinner is prayed for by a whole army of militant Saints, and cauſes joy to all the Church triumphant. And to eſtabliſh this Tribunal in the Church, and to tranſmit pardon to penitent ſinners, and a ſalutary judgment upon the perſon and the crime, and to appoint Phyſicians

Our Lords Aſcenſion.



Acts. 1: 9. And when he had ſpoken theſe things, while they beheld, he was taken up; & a Cloud receiued him out of their ſight. 10 And while they ſtedfaſtly looked toward heaven, behold two men ſtood by them in white apparell. 11. Which alſo said, this same Ieſus ſhall so come, as you haue seen him go into heaven.

The Chriſtian Pententecoſt.



Acts. 2:1. And when yͤ day of Pentecost was fully come they were all with one accord in one place 3 And there appeared unto them cloven tongues like as of fire & it Sate upon each of them 4 And they were all filled with the Holy Ghost.

and Guardians of the Soul, was one of the deſigns and mercies of the Reſurrection of *Jeſus*. And let not any Chriſtian man either by falſe opinion, or an unbelieving ſpirit, or a nincurious apprehenſion, undervalue or neglect this miniſtery, which *Chriſt* hath ſo ſacredly and ſolemnly eſtabliſhed. Happy is he that daſhes his ſins againſt the rock upon which the Church is built, that the Church gathering up the planks and fragments of the ſhipwreck, and the ſhivers of the broken heart, may reunite them, pouring oil into the wounds made by the blows of ſin, and *reſtoring with meekneſs*, gentleneſs, care, counſel and authority, perſons *overtaken in a fault*. For that act of Miniſtery is not ineffectual which God hath promiſed ſhall be ratified in Heaven; and that Authority is not contemptible which the Holy *Jeſus* conveyed by breathing upon his Church the Holy Ghoſt. But *Chriſt* intended that thoſe whom he had made Guides of our Souls, and Judges of our Conſciences in order to counſel and miniſterial pardon, ſhould alſo be uſed by us in all caſes of our Souls; and that we go to Heaven the way he hath appointed, that is, by offices and miniſteries Eccleſiaſtical.

17. When our Bleſſed Lord had ſo confirmed the Faith of the Church, and appointed an Eccleſiaſtical Miniſtery, he had but one work more to do upon earth, and that was the Inſtitution of the holy Sacrament of Baptiſm: which he ordained as a ſolemn Initiation and myſterious Profeſſion of the Faith upon which the Church is built; making it a ſolemn Publication of our Profeſſion, the rite of Stipulation or entring Covenant with our Lord, the ſolemnity of the Paction Evangelical in which we undertake to be Diſciples to the Holy *Jeſus*, that is, to believe his Doctrine, to fear his Threatnings to rely upon his Promiſes, and to obey his Commandments all the days of our life. And he for his part actually performs much, and promiſes more: he takes off all the guilt of our preceeding days, purging our Souls, and making them clean as in the day of innocence; promiſing withall, that if we perform our undertaking, and remain in the ſtate in which he now puts us, he will * continually aſſiſt us with his Spirit, prevent and attend us with his Grace, he will deliver us from the power of the Devil, he will keep our Souls in mercifull, joyfull and ſafe cuſtody till the great day of the Lord, he will then raiſe our Bodies from the Grave, he will make them to be ſpiritual and immortal,

Mark 16. 16.
Act. 2. 38. & 22. 16.
Rom. 6. 3, 4.
Eph. 4. 5. &c.
1 Cor. 12. 13.
Coloſſ. 2. 13.
Galat. 3. 27.
1 Pet. 3. 21.
* Matt. 28. 20.

mortal, he will re-unite them to our Souls, and beatifie both Bodies and Souls in his own Kingdom, admitting them into eternal and unſpeakable glories. All which that he might verifie and prepare reſpectively, in the preſence of his Diſciples he aſcended into the boſom of God, and the eternal comprehenſions of celeſtial Glory.

The PRAYER.

O Holy and Eternal Jeſus, *who haſt overcome Death, and triumped over all the powers of Hell, Darkneſs, Sin and the Grave, manifeſting the truth of thy Promiſes, the power of thy Divinity, the majeſty of thy Perſon, the rewards of thy Glory, and the mercies and excellent deſigns of thy Evangelical Kingdom, by thy glorious and powerfull Reſurrection, preſerve my Soul from eternal death, and make me to riſe from the death of Sin, and to live the life of Grace, loving thy perfections, adoring thy Mercy, purſuing the intereſt of thy Kingdom, being united to the Church under thee our Head, conforming to thy holy Laws, eſtabliſhed in Faith, entertained and confirmed with a modeſt, humble and certain Hope, and ſanctified by Charity; that I, engraving thee in my heart, and ſubmitting to thee in my ſpirit, and imitating thee in thy glorious example, may be partaker of thy Reſurrection, which is my hope and my deſire, the ſupport of my Faith, the object of my Joy, and the ſtrength of my Confidence. In thee, Holy* Jeſus, *do I truſt: I confeſs thy Faith, I believe all that thou haſt taught; I deſire to perform all thy injunctions, and my own undertaking. My Soul is in thy hand, do thou ſupport and guide it, and pity my infirmities: and when thou ſhalt reveal thy great Day, ſhew to me the mercies and effects of thy Advocation and Interceſſion and Redemption.* Thou ſhalt anſwer for me, O Lord my God; *for* in thee have I truſted, let me never be confounded. *Thou art juſt, thou art mercifull, thou art gracious and compaſſionate, thou haſt done miracles and prodigies of favour to me and all the world. Let not thoſe great actions and ſufferings be ineffective, but make me capable and receptive of thy Mercies, and then I am certain to receive them. I am thine, O ſave me: thou art mine, O Holy* Jeſus, *O dwell with me for ever; and let me dwell with thee, adoring and praiſing the eternal glories of* ***God the Father, Son, and Holy Ghoſt.*** Amen.

THE END.

ἍΓΙΟΣ ἈΘΆΝΑΤΟΣ.

THE TABLE TO The Life of CHRIST.

Where are more Numbers than one, the firſt Number denotes the Page, the latter the Number of the Section.

A.

Abſolution of dying Perſons of what benefit 407. 23. *Whether to be given to all that deſire it* 408. 24.
Acceptable Year of the Lord, *what it means* 186. 22.
Actions of Jeſus *confuted his Accuſers* 390. 2.
Acts of Vertue to be done by ſick and dying Perſons 405, 406. 19, 20.
Accuſation of Criminals not to be aggravated odiouſly 393. 8. *It ought to be only for Purpoſes of Charity* ibid. *Accuſation of innocent Perſons ought to be born patiently by the innocent* 393. 9.
Accuſation of Jeſus 352. 24.
Adam *buried in* Golgotha 354. 31.
Adoption of Sons 316. 7.
Advent of our Lord muſt be entertained with joy 156. 3.
Adultery made more criminal under the Goſpel than under the Law 249. 37, &c. *Adultery of the Eyes* 250. 36.
Adrian *the Emperour built a Temple to* Venus *and* Adonis *in the place of* Chriſt's *Birth* 14. 6.
Agony of Jeſus *in the Garden* 350. 20.
Ageſilaus *was more commended for his Modeſty and Obedience, than for his proſperous good Conduct* 50. 25.
Albes or white Garments wore by the Church, and why 393. 9, 10.
Alms intended for a defenſative againſt Covetouſneſs 258. 1. *Ordinarily to be according to our ability* ibid. *Sometimes beyond, in what caſes* ibid. *Neceſſities of all indigent People are the object of our Alms* 259. 3. *Manner of Alms an Office of Chriſtian prudence* ibid.
The two Altars in Solomon's *Temple, what they did repreſent* 83. 4.
Ambitious ſeeking Eccleſiaſtical Dignities very criminal 96. 2.
Ambition is an affliction to him that hath it 69, 70. 6.
Amorous young Man cured of his Vanity by a Stratagem 273. 2.
Angels miniſtred at the Birth of Jeſus 14. 4. *Angels invited Shepherds to ſee the new-born Prince* 26. 4. *Angels multiplied into a Choir to ſing* Gloria Patri *at the Birth of* Chriſt 26. 5. *Angels taught the Church the Chriſtian Hymn* ibid. *That the Star appearing to the Wiſe-men was an Angel, the Opinion of the* Greeks 27. 8. *They rejoyced greatly when Mankind was redeemed* 29. 1. *They that fell, not admitted to repentance, and why* 198. 2. *Are appointed to obſerve them that faſt piouſly* 274. 3. *One of them comforted* Jeſus 385. 5. *In what manner* ibid. *One of them rolled the Stone from the Grave of* Jeſus 419. 1. *They were Guardians of the Sepulchre* 427. 10.
Anger forbidden in the 6. *Commandments* 245. 28. *In what caſes allowable* ibid. *Rules and meaſures of a lawful anger* 246. 31. *How long to abide* 245. 30. *That of the Heart forbidden* ibid. 27. *Remedies againſt it* 248. 35.
Annas *chief of the Sanhedrim* 351. 23. *He ſent* Jeſus *to* Caiaphas ibid.
Anniverſaries of Chriſt's *Nativity, Reſurrection and Aſcenſion to be religiouſly obſerved* 243. 24, 26. *Of Saints* ibid.
Anna *the Propheteſs received* Chriſt *as a reward to her long Faſting and Prayer* 36. 5. & 53. 6.
Mark Anthony, *to ſtir the people's affections, preſented the Body of* Cæſar 56. 9.
Antichriſt's pretence not furthered but hindred by his Miracles 280. 11.
Apoſtaſie from Chriſtianity unpardonable; in what ſenſe true 201. 10, 11.
Apoſtles choſen by Chriſt 290. 5. *Sent to preach by two and two* ibid. *Rejoyce at their power over Devils* 203. 17. *Who ſaw the Transfiguration, ſaw alſo the Agony* 383. 2.
Apocryphal Miracles feigned of Chriſt's *younger years* 153. 8.
Arſenius *ſad and troubled upon his Death-bed* 402. 11.
Arms not to be taken up againſt our Prince for Religion 492. 11.
Aſcenſion of Jeſus *into Heaven* 421. 5.
Attention to our Prayers. Vide *Prayers.*
St. Auguſtine *entered into the Tomb of* Cæſar 114. 36.
Authority of Eccleſiaſtical Cenſures 430, 16. *Of the contempt of Authority in ſmaller Impoſitions* 46. 20, 21.
Auguſtus Cæſar *refuſed to be called Lord about the time of* Chriſt's *Nativity* 25. 2.

B.

Balaam's *Prophecy of* Chriſt's *Star* 27. 8. *His Prayer explicated* 303. 14.

Babes of Bethlehem *had the Reward of Martyrs* 72. 11.

Baptiſm ſanctifies the worthy Suſcipient 97. 4. *Baptiſm is the only ſtate wherein our ſins in this life are declared to be fully and abſolutely pardoned* 314. 3. *In it all our ſins are forgiven* 199. 7. *To it Faith and Repentance are neceſſary Preparatories* ibid. *It is neceſſary before the Reception of the Euchariſt* 349, 16. & 374. 12. *Ordained by* Chriſt 431. 17. *What it operates and ſignifies* ibid. Vid. *Diſc. of Baptiſm* 106. *Baptiſm not only pardons for the preſent, but puts into a laſting ſtate of eaſier pardon for the future* 203. 17.

S. Barbara *to execution miraculouſly veil'd* 394. 10.

Baſil *re-called from Exile for his reverend and grave ſaying his Offices* 178. 13. *Prayed for Head-ach* 85. 9.

The Baptiſt's *Character of himſelf* 151. 1. *His Death, and the occaſion* 169. 5. *His Death revenged* 169. 6.

Beginners in Religion to be ruled by an experienced Guide 109, 110. 22. *They have a conditional certainty of Salvation* 316. 7.

Beginnings of evil to be reſiſted 111. 26.

Birth of Chriſt *illuſtrated with Miracles* 25. 1. *Its place turned to a Church* 14. 6. *Peace univerſal at his Birth* 25. 3. *It was ſignified to* Jews *and* Gentiles *in the perſons of Shepherds and Wiſemen* 31. 1. & 34. 12.

Whether Saints enjoy the Beatifick Viſion before the day of Judgment 423. 1. & 429. 15.

Binding Jeſus *with Cords, with circumſtances of Cruelty* 387. 10.

Blaſphemy falſly charged upon Jeſus 325. 23.

Bloody Sweat of Chriſt *what it did then effect, and what it did then preſigure* 385. 6.

Bleſſings of the Goſpel 429. 16. *Aſſurance of Bleſſing made to them who are, or do, where, or what God commands* 68. 3.

Breaſts that are dry, a curſe 22.

Bramble of Judæa *an Emblem of Anger* 245. 30.

Buffeting of Jeſus *foretold by a Sibyl* 389, 390. 1.

C.

Cambyſes *ſent the* Æthiopian *King a Box of Nard* 291. 9.

Care for our Families how far to regard the future 258. 2.

Ceadwalla's *Vow* 270. 20.

Centurion of the Iron Legion comes to Chriſt 291. 7.

Charity makes us partake of the Joys and Sufferings of all Chriſtians 29. 2. *It is the meaſure of our own Peace* 29, 30. 5. *Charity of Chriſtians converted* Pachomius 79. 2. *It is conſiſtent with repeating our own right* 256. 9. *It is part of the definition of Chriſtian Faith* 161. 5, 6. *Charity of Chriſtians greater than civil Relations* 158. 8. *Is the laſt of Graces* 171. 5. *Being exerciſed toward* Chriſt's *Servants is accepted as done to* Chriſt 189. 4. *It muſt encreaſe with our Wealth* 258. 2.

St. Chad *pray'd for others in ſtormy times* 340. 7.

Chaſtity wittily repreſented by Libanius 111. 27. *Eaſier to die for it than to live with it* 230. 15. *Chaſtity of the Mind, of the Eyes, of all the Members, enjoined* 249. 38. *It abſtains from all undecencies* ibid.

Caiaphas *propheſied and determined the Death of* Jeſus 345. 2. *He rent his Cloaths againſt the Law* 352. 25.

Caſual and contingent Cauſes cut off the life of a ſinner 308. 24.

Certainty of Salvation 313. per. tot.

Cheap Offering not accepted, when a better may be given 177. 12.

Children of God expoſed to Temptations 98. 7, 8.

CHRIST *choſe to do all the Miniſteries of Religion* 96. 1. *His Paſſion in every minute was ſufficient for Reconcilement of all the World* 1. Exh. 3. *The ſurpluſage for Example* ibid. Chriſt *paid more for our Obedience than our Pardon* Exh. 3. *He for himſelf merited the exaltation of his Humanity, his Name, his Kingdom &c.* 413. 5. *How and to what purpoſes he overcame Death* 426. 7. *He is our Pattern* 2. Exh. 7. *How far imitable by us* 4. Exh. 11. *His Sufferings of value infinite* 1. Exh. 3. *He honoured Virginity and Marriage in the choice of his Mother* ibid. *He manifeſted his power in the inſtances of Mercy* 5. Exh. 11. & 278. 2. *He is to be followed in the like proportion as he followed his Father* V. 11. 5. Exh. 11. *His life eaſie, compliant and imitable* 9. 4. & IV. 8, 9. *It helps us to its own imitation* 3, 4. Exh. 8, 9. ibid. *His life is imitable by Practice and Religion* VI. Exh. 15, 16. *He is God and Man* 16. 6. *He was firſt revealed to poor men* 30. 6. *By his Humility, his Poverty and Uneaſineſs, fought againſt the Luſt of the Fleſh, of the Eyes, and the pride of Life* 30. 8. *He put himſelf to pain to be reckoned among Sinners* 37. 3. *He was redeemed at firſt, and ſold at laſt, for an ignoble price* 52. 3. *He is beſt reliſhed by them who leaſt reliſh worldly things* 53. 5. *He is a Phyſician and a Lawgiver* 249. 36. *His ſervants are moſt honourable* 253. 5. *He did no Miracles before 30 years of age* 154. 6, 8. *He entertains five Diſciples* ibid. *He is to be ſought for in his Ordinances* 156. 4. *He ejected the Merchants out of the Temple* 169. 6. *He mingled no Injury with his Zeal* 170. 4. *He baptized* Peter *only* 181. 1. *He ends the* Samaritan's *Qu. about the place of Worſhip* 182. 4. *He made a Covenant of Faith and Repentance* 200. 9. *This Covenant is conſigned in Baptiſm* ibid. *His Miracles were greater than any man did before him* 277. 2. *His Paſſion cured our Miſeries* 411. 2. *He was* viator, *not* comprehenſor, *in his Paſſion* 413. 5. *His Prayer for his Enemies was effectual* 416. 10. *He firſt aſcended into Heaven* 419. 1.

His

His ſide ſtreamed forth two Sacraments 426. 4. He raiſed the Widow's Son to life 291. 7. He ſhewed the power of a God with the Infirmities of a Man 387. 9. Crowned with thorns 395. 11. His Commiſſion to Peter 419. 4. & 420. 4. He is our Advocate for actions relative to him 360. 8, 9. A King 28. 13. A Star was his evidence ibid.

Chriſtians ought to be exemplary in their Lives 231. 1. Their Righteouſneſs to exceed the Phariſaical 232, 233. Chriſtian prudence 157. 6. Chriſtian ſimplicity 157. 6. They for the moſt part chuſe not their Religion 160. 1. They are to be like Children 325. 15. Chriſtian Liberty not to be betrayed 331. 8.

Chriſtianity an eaſie Yoke 295. 1. More pleaſant than Sin ibid. More natural ibid. & Vide Præf. Not ſo troubleſome as ſin 297. It is the way of Peace 299. 7. Of content ibid. & 300. Of Riches and of long Life 302. 13, 14. & ſeq. Of Health ibid. Of Wiſdom 308. 27.

Church deſerves great Revenues, but needs them not 70. 8, 9. Her endowments are of advantage to the people ibid. Dangerous for the Church to be rich in Temporal poſſeſſions ibid. Church ought to be more apt to remit of Temporal rights than others ibid. Church-tribunal to be of great mercy 430. 16. Compared with God's Tribunal ibid. It is impregnable againſt Hell-gates 321. 9. Built upon the Confeſſion of Peter ibid.

Churches built upon Mount Tabor 322. 11. They are Holy places, to what ſenſe, and to what purpoſes 172. How to be uſed 176. 11. Church in Paradiſe called the preſence of God 175. 7. The reſidence of Angels ibid. 8 Their beſt ornament is the holineſs of Worſhippers 178. 14. They are deſecrated by Vice ibid.

Circumciſion an earneſt of the Paſſion 36. 1. Not declared to be remiſſive of original ſin ibid.

Circumciſion of Chriſt ſerved many purpoſes 37. 2. It was an act of Obedience ibid.

Complying with Cuſtoms of civility ſometimes a Temptation 108. 16.

Company-keeping to be avoided as it can ibid.

Communion of Saints profitable and pleaſant 75.

Comforts more neceſſary to new Converts 33. 9.

Clergy's duty under the Parable of a Steward 326. 26.

Covetouſneſs its fruits 361. 10. 390.

Confeſſion to a Miniſter of Religion 218. 51.

Contrition alone not ſufficient for Pardon ibid.

Conſecration of the Euchariſt myſterious 369. 2.

Cure of Souls a dangerous and grave Employment 96. 2.

D.

DEſcription of Jeſus by way of Meditation and Myſtery 16. 5, 6.

Deſpair how to be cured 401. 10.

Decalogue expounded 231.

Death happening untimely doth not always conſign to damnation 336. Preparation to Death 397. & ſeq. It comes by all accidents ibid. Deaths ſudden and rare ibid. Death-bed Repentance too late 339. 5. (Vide Repentance.) It is deſirable 405. 19. How far it may be prayed againſt ibid. To be ſubmitted to in all caſes ibid. Death of Man ſanctified and conquered by Chriſt's Death 426. 7. & 405. 19.

Dying perſons how to be treated and aſſiſted 400. 6.

Devils confeſſed Chriſt 290. 4. That the Devil had the managing of the Roman Empire, was the opinion of ſome wiſe men 100. 14. One deaf and dumb ejected 321. 7. He furniſhes evil perſons with apt inſtruments 361. 10. How they did appear to Jeſus in the Deſart 95. 7. they are impotent in their malice 100. Can hurt no Soul without its conſent ibid. 13.

The Tribute of the Didrachm 322. 13.

Diligence in our Calling accepted, though our Calling be mean 32.

Diſpenſations not to be accepted too freely 37.

Diſobedience to God in great and ſmall inſtances compared 44. 12, 13. Diſobedience to God and man compared 46. A deliberate choice of the ſmalleſt diſobedience in its formality is deſtructive, though in the matter it be otherwiſe pardonable 44. 12.

Defence of our ſelves permitted 252. 2. Not againſt our Prince ibid. Defence of our innocence in Judgment permitted 252.

Dove deſcending on Chriſt was myſterious 97. 5.

Doubting the iſſue of our Prayers, in what ſenſe lawful 267. 15. Doubting in an Article, how to be cured 400. 8.

Duels unlawful 253. 5. & ſeq.

E.

EGyptian Idols fell to the ground at Chriſt's coming thither 67. 9. In Egypt Chriſt dwelt in a Garden of Balſam ibid. Egyptians worſhipped an Infant in a Cradle, and a Virgin in a Bed ibid.

Envy reproved by the example of Angels 29. 2. Envy ſpiritual 360. 9.

Eat for neceſſity not delight 87. 15.

Eli's Family ſhort-lived 308. 24. Cured by Repentance ibid.

Election what it ſignifies in Scripture 313. 2. It depends upon Duty 314. Uncertain to us ibid.

Eccleſiaſtical Regiment how differing from Secular 323. 14. Eccleſiaſtical power verified in Heaven 323. 16. Eccleſiaſtical perſons bound to communicate often 379. 18.

Eccleſiaſtical Perſons are to imitate Chriſt in Meekneſs, Innocence, Suffering 393. 8, 9.

Eccleſiaſtical Judicatories compared with the Divine 430.

Earneſt of the Spirit what it ſignifies 316. 7.

Eclipſe of the Sun at the Paſſion was miraculous 355. 34.

Enemies occaſion to us of much good 386. 8.

Erring perſons how to be treated 188. 2. & 10. 7.

Evil counſels come to nought 85. 2. Though they ſucceed, it is not Proſperity ibid.

Elizabeth carried her Son the Baptiſt into the Wilderneſs 77. 1. She died after 40 days ibid.

Example of Preachers is the beſt Sermon 78. 5. & 364. 4.

Examples of Divine Judgments 338. 5.

Eſau's Repentance 391. 7.

Excuſes from frequent Communion not valid 379. 20.

Evenneſs and moderation of a religious ſtate moſt neceſſary for young beginners, and ſafeſt for all men 407, 408.

Expences unneceſſary to be cut off and ſpent in Alms 252. 2.

F.

FAlſe witneſs highly criminal 250. 40.

Familiarity with God, what it ſhould ſignify 33. 26.

Faith deſcribed 160. 2. Charity is part of its conſtitution ibid. However it be produced whether it be proved or not, it is ſufficient 157. 7. & 162. 1. Pref. 28. Faith of ignorant and knowing men compared 160. 1, 2. Faith of Chriſtians how it differs from that of Devils 163. 7. Excellencies and effects of Faith 163. 9. & ſeq. The marks of a truly Chriſtian Faith ibid. Vide Diſc. of Faith per tot.

Faſting before the Sacrament 272. 1. Degrees, manner and rules of Faſting 274. & 275. It is no duty of it ſelf, but in order to certain ends 272. 1. Why Jeſus faſted forty days 128. 9. Vide Diſc. of Faſting per tot.

Fear hallowed by Chriſt's fear 384. 3. It is the firſt of Graces 171. 5.

Farewel-Sermon made by Jeſus 350. 19.

Flaminius condemned to death for wanton Cruelty 168. 5.

Fornication againſt the Law of God in all Ages 249. 37. Permitted to ſtrangers among the Jews ibid.

Forgiving Injuries a Chriſtian duty 252.

G.

GAdara built by Pompey 184. 15. Full of Sepulchres and Witches ibid.

Gabriel, miniſters to the exaltation of his inferiours 3, 4.

Galilæans, why ſlain by Pilate, and what they were 326. 27.

Garden, why choſen for the place of the Agony 364. & 383. 2.

Gentleneſs a duty of Chriſtians 323. 16.

Giacchettus of Geneva his death in the midſt of his Luſt 338. 5.

GOD, his Gifts effects of Predeſtination 156. 5. Thoſe Gifts how to be prayed for 261, 264. Conſideration of his Preſence a good remedy againſt Temptations 112. 29. The Viſion of God preſerveth the Bleſſed Souls from Sin ibid. 30. God's method in bringing us to him, and treating us after 32. 4. He gives his Servants more than they look for 155. He gives more Grace to them that uſe the firſt well ibid. &. 32. 6. He rejoyces in his own works of mercy 187. 1. And in ours 227. 13. He requires not always the greateſt degree of Vertue 234. 11. He is never wanting in neceſſaries to us 32. He changes his purpoſe of the death of a man for ſeveral reaſons 308. 24. He works his ends by unlikely means 427. God certainly ſupports thoſe in their neceſſities, who are doing his work 68. 3.

Gold, and Frankincenſe, and Myrrhe, what ſignification they had in the gift of the Magi 34. 11. & 28. 12.

Grace, it helps our Faculties, but creates no new ones 31 2. It works ſeverally at ſeveral times 32. Being refuſed it hardens our hearts 387. 369.

Government ſupported by Chriſtianity 68. 7.

Goſpel and the Law, how they differ 193. 3. & 296. & 232. 3.

H.

HAſty perſons and actions always unreaſonable, ſometimes criminal 15. 1.

Herod mocked by the Magi 65. 1. & 84. 1. His ſtratagem to ſurprize all the male-children 66. The cauſe why he ſlew Zacharias 66. 5. Cæſar's ſaying concerning him 66. 3. He felt the Divine vengeance 67. 6. His Malice near his death defeated 67. 7. He pretended Religion to his ſecret deſign 68. 1. He ſlew 14000 Infants 66. 4. Fear of the Child Jeſus proceeded from his miſtake 70. 7. The Tetrarch overthrown by the King of Arabia 169. 6. His reception of Chriſt 352. 26. Is careleſs of inquiring after Chriſt. 393. 9.

Herodians what they are 290. 3.

Herodias's Daughter beheaded with Ice 169. 6. She and Herod baniſhed ibid.

Heron the Monk abuſed with an illuſion 61. 23.

Herminigilda refuſed to communicate with an Arian Biſhop 188. 2.

Hereticks ſerved their ends of Hereſie upon Women, upon whom alſo they ſerved their Luſt 189. 5.

Heroical actions of Repentance at our Death-bed more prevalent than any other hope then left 217. 49.

Health promiſed and conſigned in the Goſpel by Miracles and by an ordinary Miniſtery 304. 15, 16. Ther

There were two High-Prieſts, the one Preſident of the Rites of the Temple, the other of the great Council 351. 23.

Honour done to us to be returned to God 9. 6. *It is due to what the ſupreme Power ſeparates from common uſages* 172. 3. *How it is to be eſtimated* 253. 5.

Honourable and Sacred all one 173.

St. Hilarion *a great Faſter* 273. 2.

St. Hierom'*s advice concerning Faſting* ibid.

Holy Ghoſt deſcending upon Jeſus *at his Baptiſm* 94. 3.

Holineſs of Religious places 172. *It is a great preſervative of Life* 302. 13.

Hope of Salvation encreaſes according to degrees of holy walking 315. *Neceſſary in our Prayers* 267.

Houſe of John Mark *conſecrated into a Church* 174. 5.

Hoſanna, *what it ſignifies* 347. 6. *Only ſung to God* ibid.

Humane Nature by the Incarnation exalted above the Angels 3.

Humane infirmity to be pitied, not to be upbraided 384.

Humility of Jeſus 14. *The ſureſt way to Heaven* 37. *Of the Baptiſt* 68. *It makes good Men more honourable* 186. *Its excellencies* 302. 11, 12. & 367. *Its properties and acts* 364. & ſeq. *Humility of the young Marq. of* Caſtilion 367. 9.

Hunger after Righteouſneſs 373. 11. *Hunger and Thirſt ſpiritual, how they differ* ibid. *Its acts and reward* ibid.

Husbands converted by their Wives 189. 3.

I.

Jairus *begs help of* Jeſus *for his Daughter* 185. 20. *His Daughter reſtored to life.* 186. 21.

Jeſus *diſcourſing wonderfully with the Doctors* 75. 1. *He wrought in the Carpenter's Trade before and after* Joſeph'*s death* 74. 6. *Baptized by* John 93. 1. *Attended by good Angels in the Wilderneſs* 95. *Was angry when the Devil tempted him to diſhonour God* 95. 8. & 101. 15. *He ſlept in a ſtorm* 184. 14. *Preached the firſt year in peace* 186. 22. *Appeared ſeveral times after his Reſurrection* 419. *He was known in the breaking of Bread* ibid. *He had but two days of Triumph all his life* 359. 5. *And they both allayed with ſorrow* ibid. & 360. *He was uſed inhoſpitably at* Jeruſalem ibid. *Infinitely loving* 360. *He received all his Diſciples with a Kiſs* 386. 8. *Civil to his Enemies, and beneficial to his Friends* ibid. *He was ſtripp'd naked, and why* 394. 10. *He came eating and drinking, and why* 291. *He invites all to him* ibid. *The Phariſees report him mad* 291. *He refuſed to be made a King* 319. 1. *Transfigured* 322. 13. *He ſhamed the Accuſers of the Adultreſs* 324. 20. *He teaches his Diſciples to pray the ſecond time* 326. 26. *Refuſes to judge a Title of Land* ibid. *Bleſſeth Infants* 327. 30. *The Price of him* 349. 14. *All his great Actions in his Life had a mixture of Divinity and Humanity* 387. 9. *He was not compelled to bear the tranſverſe Beam of the Croſs* 354. 30. *He wept for* Lazarus 345. *And over* Jeruſalem 347. 7. *Anſwered the Phariſees concerning Tribute to* Cæſar 347. 10. *Prayed againſt the bitter Cup* 450. 20. *Smitten upon the Face* 351. *Accuſed of Blaſphemy before the High-Prieſt* ibid. *Of Treaſon before* Pilate 352. 26. *Nailed with four Nails* 354. 31. *Provided for his Mother after his death* 355. 33. *Recited the two and twentieth Pſalm or part of it, upon the Croſs* ibid. *He felt the firſt Recompence of his Sorrows in the ſtate of Separation* 426. *At the Reſurrection he did redintegrate all his Body but the five Wounds* ibid. *He aroſe with a glorified Body* 427. *But veil'd with a Cloud of common Appearance* ibid.

Jewiſh *Women hoped to be the Mother of the* Meſſias 2. 5.

Jews *looked to be juſtified by external Innocence* 243. 26. *They were ſcrupulous in Rites, careleſs of moral Duties* 392. 7. *Could not put any man to death at* Eaſter 352. 26. *They eat not till the Solemnity of their Feſtivals is over* 272. 1.

Jezabel *pretended Religion to her deſign of Murder and Theft* 68. 1.

Illuſions come often in likeneſs of Viſions 61. 23.

Sins of Infirmity explicated 105. 10. & ſeq.

Intentions, though good, excuſe not evil Actions 107. 13.

Incontinence deſtroys the Spirit of Government 189. 5.

Inſtruments weak and unlikely uſed by God to great purpoſes 197.

Incarnation of Jeſus *inſtrumental to God's glory and our peace* 131.

Inevitable Infirmities conſiſtent with a ſtate of Grace 207.

Injuries great and little to be forgiven 252.

Intention of Spirit how neceſſary in our Prayers 267. 17.

Images, their Lawfulneſs or Unlawfulneſs conſidered 237. 16. *Admitted into the Church with difficulty and by degrees* 237. 16. *Images of* Jupiter *and* Diana Cyndias *did ridiculous and weak Miracles* 279. 7.

Impriſonment ſanctified by the binding of Jeſus 387.

Ingratitude of Judas 360. 9.

John *the Baptiſt his Life and Death* 66. 5. & 77. & 78. & 79. & 93. & 292. 18. *His Baptiſm* 93. *Whether the form of it were in the Name of* Chriſt *to come* ibid.

Joys Spiritual increaſe by Communication 156. 3. *Joys of Eternity recompence all our Sorrows in every inſtant of their frui-*

tion 426. *Joys ſudden and violent are to be allayed by reflection on the vileſt of our Sins* 196. 7.

John *Patriarch of* Alexandria *appeaſed the anger of* Patricius 245. 30.

Innocence is ſecurity againſt evil Actions 10.

Juſtice of God in puniſhing Jeſus *cleared* 415. 7, 8.

Several degrees of Juſtification anſwerable to ſeveral degrees of Faith 162.7.

Judgment of Life and Death is to be only by the Supreme Power, or his Deputy 253.

A Jew *condemned of Idolatry for throwing Stones (though in deteſtation) at the Idol of* Mercury 354. 32.

Judging our Brother, how far prohibited 260.5.

Judas's *Name written in Heaven, and blotted out again* 313. 1. *His manner of death* 352. 25. *Ingrateful* 360. 8. *He valued the Ointment at the ſame rate he ſold his Lord* 361. 11. *He enjoyed his Mony not ten hours* 386. 7.

Julian *deſired, but could not be a Magician* 361. 10.

Judgment of God upon Sinners, their Cauſes and manner 336. 1. & ſeq. *Judgments National* 340. 8. *Not eaſily underſtood by Men* 339. 5.

Joſeph *of* Arimathea *embalmed the Body of* Jeſus 356.38.

Whether Judas *received the Holy Sacrament* 375. 13.

K.

K*ING and Church have the ſame Friends and Enemies* 336.

Kingdom of Chriſt *not of this World* 352. *What it is* 392.8. *Kingdom of God, what* 263.5. *Kingdom of Grace and Glory* ibid.

A King came to Jeſus *in behalf of his Son* 182. 6. *Kings ſpecially to be prayed for* 365.13. *Kings Enemies how to be prayed againſt* ibid.

To kill the aſſaulting Perſon, in what caſes lawful 253.3.

L.

L*AWS evil make a National Sin* 341.10. *Law of Nature*, Vide *Pref.* per tot. & 20. 7. *Laws of Man to be obeyed, but not always to be thought moſt reaſonable* 42. 7. & 48. 21. *Laws of God and Man, in reſpect of the greatneſs of the Subject-matter, compared* 46. & 49. *Laws of Men bind not to death, or an inſufferable calamity, rather than not to break them* 48. 21. *Laws of Superiours not to be too freely diſputed by Subjects* 49. 23. *Laws of Order to be obſerved even when the firſt Reaſon ceaſes* 52. 1.

It is not ſafe to do all that is lawful 45. 15, 16.

Law and Goſpel how differ 194. 3. & 232. 3. & 295. *St.* Paul *often, by a fiction of Perſons, ſpeaks of himſelf not as in the ſtate of Regeneration under the Goſpel, but as under the Imperfections of the Law* 104. 8 *Law of Nature perfected by Chriſtianity* Præf. *Law of* Moſes *a Law of Works, how* 232. *Law of* Jeſus *a Law of the Spirit, and not of Works, in what ſenſe* ibid.

Law-ſuits to be managed charitably 256. *When lawfull to be undertaken* ibid.

Lazarus *reſtored to life* 345.2.

Leonigildus *kill'd his Daughter for not communicating with the* Arians 188. 2.

Leven of Herod, *what* 321. 8.

Lepers cured 324. 18. *Sent to the Prieſt* ibid. *Vnthankful* ibid.

The Levantine *Churches afflicted, the cauſe uncertain* 338. 4.

St. Laurence *his Grid-iron leſs hot than his Love* 358. 2. 7. Exh. 17.

Life of Man cut off for Sin 303. & 305. *It hath ſeveral periods* ibid. & 274. *Good life neceſſary to make our Prayers acceptable* 266. 13. *A compariſon between a life in Solitude and in Society* 80. 5.

Lord's Supper the greateſt of Chriſtian Rites 369. *It manifeſts God's Power* 371. 4. *His Wiſdom and his Charity* 371. 5, 6. *It is a Sacrament of Vnion* 371. 5, 6. *A Sacrament and a Sacrifice, in what ſenſe* 472. 7. *As it is an act of the Eccleſiaſtical Officer, of what efficacy* 373. 8. *It is expreſſed in myſterous words, when the value is recited* 373. *Not to be adminiſtred to vitious perſons* 374. 12. *Whether Perſons vitious under ſuſpicion only are to be deprived of it* 376. 13. *How to be received* 377. 15. *What deportment to be uſed after it* 378. 17. *To be received by dying Perſons* 407. 23. *Of what benefit it is to them* ibid.

Love and Obedience Duties of the firſt Commandment 234. 8. *Love and Obedience reconciled* 427. 9. *Love of God, its extenſion* 234. 9. *Its intention* ibid. n. 11. *Love, the fulfilling of the Law, explicated* 233. 5. *It conſiſts in latitude* 236. 13. *It muſt exclude all affection to Sin* ibid. 14. *Signs of true Love to God* 236. 14. *Love to God with all our Hearts poſſible, and in what ſenſe* ibid. *Love of God, and love of Money, compared* 361.11.

Lord's Day, by what authority to be obſerved 244. 24. *And how* ibid.

Lucian's Cynick *an Hypocrite* 366. 7.

Likeneſs to God being deſired at firſt ruined us, now reſtores us 364. 3.

Lying in that degree is criminal as it is injurious 250. 40.

M.

M*Arriage honoured by* Chriſt's *preſence, and the firſt Miracle* 154. *Hallowed to a Myſtery* 158. 8.

Marriage-breakers are more criminal now than under Moſes's *Law* 158. *The ſmaller Vndecencies muſt be prevented or deprecated* 4.

Of

Of Martyrdom 229. 18.

Magi *at the ſight of* Chriſt's *Poverty renounce the World, and retire into Philoſophy* 28. 13.

Mary, *a Virgin always* 14. & 2. *An excellent Perſonage* 2, 3. & 8. *She conceived* Jeſus *without Sin, and brought him forth without Pain* 13. *Her joy at the Prophecies concerning her Son attempered with Predictions of his Paſſion* 30. 4. *Full of Fears, when ſhe loſt* Jeſus 73. 1. *She went to the temple to pray, and there found him* ibid. *Full of Piety in her countenance and deportment* 113. 32. *She converted many to thoughts of Chaſtity by her countenance and aſpect* ibid.

Mary Magdalen'*s Story* 377. 9. & 360. 5. & 391. 9. & 346. 5. &. 349. 13.

Mary'*s Choice preferred* 326. 26.

Mark *forſook* Jeſus *upon a Scandal taken, but was reduced by St.* Peter 320. 3.

Malchus *an* Idumæan *Slave ſmote* Jeſus *on the Face* 389. 1.

Meditation deſcribed 54. *It turns the underſtanding into Spirit* 55. *Its Parts, Actions, manner of Exerciſe, Fruits, and Effects Diſc.* 3. per tot. 54.

Men ought not to run into the Miniſtery, till they are called 99. 3.

Ordinary Means and Miniſteries are to be uſed when they are to be had, whereof the Star appearing to the Wiſe Men was an Emblem 33. 6.

What is ſignified by the Inheritance of the Earth in the reward of Meekneſs 224. 9. *The Parts, Actions and Reward of Meekneſs* ibid.

Mortification deſcribed, its Parts, Actions, Rules, Deſigns and Benefits 82.

Maſter of the Feaſt, his Office among the Jews 152. 5.

Mercy a mark of Predeſtination 227. *To be expreſſed in Affections and Actions* ibid. *Its Object, Acts, Reward* ibid.

Merope'*s anſwer to* Polyphontes 254.6.

A Maſon's *withered hand cured by* Jeſus 290. 3.

Members of Chriſt *ought not to be ſoft and nice* 393. 9.

Miſeries of this Life not always tokens of precedent Sin 325. & 326.

Miracles of Chriſt *and his Apoſtles weekly imitated by the Devil* 279. 7. *Greater than the pretences of their Enemies* 280. 10. *Which were done by* Chriſt *were primarily for conviction of the* Jews, *thoſe by the Apoſtles for the* Gentiles 279. 6. Vide 277. *Were confirmed by Prophecies of* Jeſus ibid.

Mount Olivet *the place of the* Romans *firſt Incamping* 347. 7.

Mourning a Duty, its Acts, Duty, Reward 223.

Multitudes fed by Chriſt 319. & 321. 7.

N.

NAME of God put into H. places, in what ſenſe 172. 1. *Name of* Jeſus, *its myſteriouſneſs explicated* 39. 8. *Its excellency and efficacy* ibid.

Good Name to be ſought after 367.

Names of ſome of the LXXII 325. 24.

Names of ſome that were ſuppoſed to riſe after the Paſſion of Jeſus 425. 3.

Good Nature an Inſtrument of Vertue 91. 24.

Nard piſtick poured upon Jeſus'*s Head and Feet* 346. 5. & 361 11.

Natural to love God when we underſtand him 296. 3.

Natures of Chriſt *communicated in Effects* 387 .9.

National Sins and Judgments 340. 8. *Their Cure* ibid.

Neceſſity to Sin laid upon no man 105. 9.

Neceſſity to be obeyed before poſitive Conſtitutions 289.

Neceſſity of Holy Living 204. 19.

Neceſſities of our ſelves and other men in ſeveral manner to be prayed for 265. 12.

Nicodemus *his Colloquy with* Jeſus 167.

New Creation at the Paſſion 431.

Nero *firſt among the* Romans *anointed with Nard* 291. 9.

Nurſing Children a duty of Mothers 19.

O.

OATHS forbidden, and how 240. *Oaths in Judicature, if contradictory, not to be admitted* 241. *Oaths Promiſſory not to be exacted by Princes but in great neceſſity* 240. Vide *Swearing.*

Obedience to God and Man, its Parts, Actions, Neceſſity, Definition and Conſtitution 41. & 224. & 205. *Obedience in ſmall inſtances ſtated* 44. 12, 13. *Obedience to God our only ſecurity for defence and proviſions* 68. 3.

Obedience of Jeſus *to his Parents* 72. *Obedience and Love ſtrove in the Holy Woman, and how reconciled* 427. 9.

Occaſions of Sin to be avoided 110. 24.

Offending Hand or Eye to be cut off or pulled out 323. 17.

Ordinary means of Salvation to be purſued 32. 5.

Original Sin diſputed to evil purpoſes 37. *Conſidered and ſtated in order to practice* 38. 4.

Opinion of our ſelves ought to be ſmall and true 365. 5. *It was the Duke of* Candia'*s Harbinger* 365. 6. *In what mean opinion of our ſelves conſiſts* ibid.

Oſwy'*s Vow* 270. 19.

Outward ſtate adds reverence to Religion 177. 12.

P.

PAradiſe diſtinct from Heaven 424. 1. *Place of* God's *ſpecial appearance in Paradiſe* 175. 7.

Patriarchs why deſirous to be buried in the Land

Land of Promiſe 425. 3.

Pardon of Sins by Chriſt *is moſt properly of Sins committed before Baptiſm* 195. *Pardon of Sins after Baptiſm how conſigned* 200. & 201. *It is more uncertain and difficult* ibid. *It is leſs and to fewer purpoſes* 204. *Always imperfect after Baptiſm* ibid. *It is by Parts* ibid. *Poſſibility of Pardon hath a period in this life* 210.

Patrons to preſent able perſons to their Benefices 194. 2. *How far lawful to preferr their Kindred* ibid.

Parents in order of nature next to God 244. 25. *Duty to Parents the band of Republicks* ibid. *What it conſiſts of* ibid.

Paſſion of Jeſus 355. & 412. *Paſſions ſanctified by* Jeſus 384. 3.

Paſchal Rites repreſentative of moral Duties 364.

Patience to be preſerved by Innocents accuſed 393. *And in Sickneſs* 404. 17.

Paul *calling himſelf the greateſt Sinner, in what ſenſe he underſtood it* 264. 8. *He hoped for Salvation more confidently towards his end* 317. 9.

Palms cut down for the Reception of Jeſus 347.

Perſecution an earneſt of future Bliſs 229. 18. *It is lawful to fly it* 290. & 69. 4. *Not to fight againſt it* 70. *The Duty of Suffering explicated* 229. 18.

Peacefulneſs, its Acts and Reward 228. 17.

Peace derivative from God by Chriſt 29. 5.

Perſonal Privileges not to be inſiſted upon ſo much as ſtrict Duty 37. *Perſonal Infirmity of Princes excuſes not our Diſobedience* 46.

Perſon of a man firſt accepted, and then his Gift, in what ſenſe true 33.

Parental Piety of the Virgin Mary 15.

Perſon of Chriſt *of great excellency* ibid.

Preſentation of Jeſus *the only Preſent that was commenſurate to* God's *Excellency* 52.

Poverty of Chriſt's *Birth in many circumſtances* 15. Chriſt *choſe his Portion among the poor of this World* 52. 3. *Poverty better than Riches* ibid. & 222. 3. *No ſhame to be poor* ibid. & 29. & 15. 4. Chriſt *was revealed firſt to poor men* 29. *Poverty of ſpirit deſcribed* 222. *Its Parts, Acts and Offices* ibid.

Peter *for want of Faith ready to drown* 320.

Providence of God provides Bread for us 264. *It unites cauſes deſperate in one event* 13. *Providence of God diſpoſes evil men to evil events* 66. *And good men to good, ſecretly, but certainly* ibid. *It is wholly to be relied upon for proviſions and defence* 67. & 71. & 99. *It ſupplies all our needs* 358. & 361. & 371. *Sometimes it ſhortens man's life* 307. 22.

St. Paphnutius *converted a Harlot by the argument of the Divine Preſence* 113. 32.

Plato's *reproof of* Diogenes 112. 30.

Preachers ought to be of good Example 79. 2.

Ambitious ſeeking of Prelacy hath been the Peſt of the Church 96. 2.

For liberty of Propheſying 187. 2. & 233. 18.

Presbyters have no power by Divine right to reject from the Communion thoſe that preſent themſelves, and deſire to receive it 376. 13.

Paſſions, if violent, though for God, are irregular 10. & 270.

Publick and private Devotions compared 75. 2.

Preſence of God an Antidote againſt Temptations 168. 29.

Publication to be made of the Divine Excellencies 9.

Proſperity dangerous; how to be managed ibid.

Podavivus *his imitation of* Wenceſlaus 4. Exh. 10.

Prodigies of Greatneſs and Goodneſs in Chriſt's *Perſon* 16.

Prayer the eaſieſt and moſt pleaſant Duty, and yet we are averſe from it, and why 83. *A great Remedy againſt Temptation* 115. 37. *It muſt be joyned with our own endeavour* ibid. *Its Definition, Conditions, Matter, Manner, Efficacy, Excellency, Rules* 267. *Lord's Prayer explicated* 267. *Mental and Vocal Prayers compared* 271. 23.

Preſumption in dying perſons carefully to be diſtinguiſhed from Confidence 403. 15. *Means of curing it* ibid. *Preſumption upon falſe Opinions in Religion how to be cured* 402.

Phyſicians to be obeyed in Sickneſs, or ſuffered, how far 404. 18.

Predeſtination to be ſearched for in the Books of Scripture and Conſcience 313. *It is* God's *great Secret, not to be inquired into curiouſly* ibid. *It was revealed to the Apoſtles concerning their own particulars, and how* ibid. *It was conditional* ibid. *The ground of true Joy* 223. 17. *To be eſtimated above Privileges* ibid.

Phavorinus *his Diſcourſe concerning enquiring into Fortunes* 313. 2.

Preparation to the Lord's *Supper* 374. 11. *Of two ſorts,* viz. *of Neceſſity, and of Ornament* 365. *A Duty of unlimited time* ibid. *Preparation to Death no other but a holy Life* 397. 1.

Parables 292. 10. & 326. 25. & 323. & 345.

Pilat's *uſage and deportment towards* Jeſus 395. & 252. 26. *He broke the* Jewiſh *and* Tiberian *Law in the Execution of* Jeſus 352. 28. *Sent to* Rome *by* Vitellius 395. 12. *Baniſhed to* Vienna ibid. *Killed himſelf* ibid.

Prayer of Jeſus *in the Garden made excellent by all the requiſites of Prayer* 384. 4.

Prelates are Shepherds and Fiſhers 330. *Their Duty and Qualifications* ibid. & 153.

Pride incident to ſpiritual Perſons 100. & 88. *Gifts extraordinary ought not to make us proud* 156.

Promiſe to God, and ſwearing by him in the matter of Vows, is all one 269. 20.

Promiſes made to ſingle Graces not effectual, but in conjunction with all parts of our Duty 218. *Promiſes Temporal do alſo belong to the Goſpel* 302.

Pierre Calceon *condemned the* Pucelle *of* France 337. 4.

Peter *rebuked for fighting* 322. 21. *Rebuked the Saying of his Lord concerning the Paſſion* 321. 10. *He was ſharply reproved for it* ibid. & 358. 2. *He received the power of the Keys for himſelf and his Succeſſors in the Apoſtolate* 322. & 324. *Denied his Maſter* 351. 23. *Repented* ibid. & 391.

Prophets muſt avoid ſuſpicion of Incontinence 189. 4.

Prophecy of Jeſus 349.

Prudence of a Chriſtian deſcribed 156.

Piety an excellent diſpoſition to juſtifying Faith 190.

Publican an Office of Honour among the Romans 185. 18. *Hated by the* Jews *and* Greeks ibid.

Prejudice an enemy to Religion 189. *It brings a Curſe* ibid.

Publick fame a Rule of Honour 172

Purity Evangelical deſcribed 228. *Its Acts and Reward* ibid.

Q.

*Q*varrel between* Jews *and* Samaritans 182. *The ground of it* ibid.

Queſtion of Original Sin ſtated in order to practice 38. 4. & 296. 3.

Queſtions.

Whether we are bound to ſuffer Death or Impriſonment, rather than break a human Law 47. 21.

Whether Chriſt did truly or in appearance only increaſe in Wiſdom 74. 5.

Whether is more advantage to Piety, a retired and contemplative, or a publick and active Life 80. 5, 6.

Whether way of ſerving God is better, the way of Underſtanding, or the way of Affections 42. 8. & 424. 11.

Whether Faith of ignorant Perſons produced by inſufficient Arguments be acceptable 157. 7. & 159.

Whether purpoſes of good life upon our Death-bed can be effectual 212. 39.

How long time muſt Repentance of an evil Life begin before our Death 217. 48.

Whether we be always bound to do abſolutely the beſt thing 234. 11.

Whether it be lawful for Chriſtians to ſwear 238. 18.

Whether it be lawful to ſwear by a Creature in ſuch caſes, wherein it is permitted to ſwear by God 241. 23.

Whether a Virgin may not kill a Raviſher 255. 7.

Whether it be lawful to pray for Revenge 257. 10.

Whether it be lawful for Chriſtians to go to Law, and in what caſes 255. 8.

Whether actual intention in our Prayers be ſimply neceſſary 267. 16.

Whether is better, Publick or Private Prayer 270. 22. & 75.

Whether is better, Vocal or Mental Prayer 271 23.

Whether a Chriſtian ought to be, or can be, in this Life ordinarily certain of Salvation 313.

Whether a thing in its own nature indifferent is to be thrown off, if it have been abuſed to Superſtition 330. 6.

Whether it be lawful to fight a Duel 253. 5, 6. &c.

Whether Men be to be kept from receiving the Sacrament for private Sins 376. 13.

Whether is better, to communicate often, or ſeldom 378. 18.

Whether a Death-bed Penitent, after a wicked Life, is to be abſolved, if he deſires it 403. 13.

Whether the ſame perſon is to be communicated 407. 23.

Whether Chriſt *was in the ſtate of Comprehenſion during his Paſſion* 413. & 414.

Whether Chriſt *ſuffered the pains of Hell upon the Croſs* ibid.

How the Divine Juſtice could conſiſt with puniſhing the innocent Jeſus 415. 7, 8.

Whether Saints enjoy the Beatifick Viſion before the Day of Judgment 423. & 429. 15.

R.

*R*aſhneſs an enemy to good Councels and happy Events* 11.

Religion as excellent in its ſilent Affections, as in its exterior Actions 4. & 30. *Religion, its Comforts and Refreſhments* 58. *When neceſſary* ibid. *Not greedily to be ſought after* 100. 11, 12. Vide *Spiritual Sadneſs. Religion pretended to evil purpoſes* 66. 1. *It is a publick Vertue* 75. *It obſerves the ſmalleſt things* 272. *Its Pretence does not hallow every Action* 170. *Religion of Holy Places* 171. *In differing Religions how the Parties are to demean themſelves* 187. *Miniſters of Religion to be content, if their Labours be not ſucceſsful* 195. *They are to have a Calling from the Church* 196. *Ought to live well* ibid. *Religion of a Chriſtian purifies and reigns in the Soul* 232. 3. *It beſt ſerves our Temporal Ends* 303. *Not to be neglected upon pretence of Charity* 346. *Affections of Religion are eſtimated by their own Excellency, not by the Donative, ſo it be our beſt* 360. 8.

Religious Actions to be ſubmitted to the Conduct of ſpiritual Guides 48. A religious Perſon left a Viſion to obey his Orders 49. 25. Religious Actions to be repeated often by ſick and dying Perſons 406.

Rebellion againſt Prince and Prieſt more ſeverely puniſhed than Murmurers againſt God 50. 26.

Repentance neceſſary to Humane Nature 198. The ends of its Inſtitution 198. Revealed firſt by Chriſt as a Law 199. Not allowed in the Law of Moſes for greater Crimes ibid. Repentance and Faith the two Hands to apprehend Chriſt ibid. After Baptiſm not ſo clearly expreſſed to be accepted, nor upon the ſame Terms as before 199. & 201. It is a Collection of holy Duties 210. The extirpation of all vicious Habits ibid. Deſcribed ibid. It is not meerly a Sorrow 211. 36. Nor meerly a Purpoſe 212. Too late upon our Deathbed 214. Publick Repentance muſt uſe the Inſtruments of the Church 218. Muſt begin immediately after Sin 391. & 398. Promoted by the Devil when it is too late 392. 7. Repentance of Eſau ibid. Repentance accidentally may have advantages beyond Innocence 391.

Repenting often, and ſinning often, and ſtill changing is a ſign of an ill condition 106.

Revenues not to be greedily ſought for by Eccleſiaſticks 71. 9. They are dangerous to all Men ibid.

That the Roman Empire was permitted to the power and management of the Devil, the Opinion of ſome 100. 14.

How the Righteouſneſs of Chriſtians muſt exceed the Righteouſneſs of Phariſees 233.

Revenge forbidden 245. & 253. Præf. n. 40.

Recidivation or relapſe into a ſtate of ſin unpardonable, and how 156.

Reproachful Language prohibited 247.

Reprehenſion of evil perſons may be in language properly expreſſive of the Crime ibid.

Reſiſting evil in what ſenſe lawful 225.

Reverence of poſture to be uſed in Prayer 271. 23.

Remedies againſt Anger 248. 35.

Repetition of Prayers 270.

Relations ſecular muſt be quitted for Religion, in what ſenſe 320. They muſt not hinder Religious Duties 236.

Reformation begins ill, if it begins with Sacrilege 171. 5.

Reward propounded in the beginning and end of Chriſtian Duties 222. It makes the labour eaſie 295. 1.

Reſtitution to the ſtate of Grace is diviſible, and by parts 314. Reſtitution made by Zacchæus 346.4.

Reſurrection proved and deſcribed by Jeſus 348. 11. All Relations of Kindred or Affinity ceaſe then ibid. Reſurrection of Jeſus 393. Given for a ſign 160. & 279. It is the ſupport of Chriſtianity 428.

Reſignation of himſelf to be made by a dying or ſick Perſon 405. 17.

Rich Men leſs diſpoſed for reception of Chriſtianity 29.

Riches are ſureſt and to beſt purpoſes obtained by Chriſtianity 301. 10.

Rites of Burial among the Jews laſted forty Days 419.

S.

SArabitæ great Mortifiers, but not obedient 49. 24.

Sacrilege a robbing of God 52.

Saints to inherit the Earth, in what ſenſe 224. 9.

Sacraments ineffectual without the conjunction of ſomething moral 97. They operate by way of Prayers ibid.

Sacrament of the Lord's Supper inſtituted 349. 17. Its manner ibid. To be received faſting 272. Of the Preſence of Chriſt's Body in it 370. 3.

Sabbath of the Jews aboliſhed 327. 28. & 243. 25. Primitive Chriſtians kept both the Sabbath and the Lord's Day 243. 24. Second Sabbath after the firſt, what it means 290. 2.

Sabbatisk Pool ſtreamed only upon the Sabbath 327. 28.

Salome preſented John Baptiſt's Head to her Mother 169. She was killed with Ice Ibid.

Samaritan's were Schiſmaticks 182. 3. They hated the Jews ibid. They were caſt in their Appeal to Ptolemy ibid.

Samaritan Woman, a Concubine after the death of her fifth Husband 187. 1.

Scandal cannot be given by any thing that is our Duty 328. & 334. 13. Sin of Scandal, and the indiſcretion of Scandal 330. 6. Scandalous perſons who 328. & 334. 13. No Man can ſay that himſelf is Scandalized 333. 10. The Rules, Meaſure, and Judgment of Scandal 328. Between a Friend and an Enemy how we are to do in the Queſtion of Scandal 334. 12. Scandal how to be avoided in making and executing Laws 334. 14.

State of Separation 423. & 429. 15.

The Pool of Siloam 325. 21.

Scorn muſt not be caſt upon our calamitous Brother 339.

Secular perſons tied to a frequent Communion 379. 19.

Secular aud ſpiritual Objects their difference 380. 21.

Serapion's Reproof of a young proud Monk 366. 7.

Sepulchre of Jeſus ſealed 501. 39.

Sermon of Chriſt upon the Mount 183. 11. His Farewel-

Farewel-Sermon 350. 19.

Severity to our ſelves and Gentleneſs to others, a Duty 324. 17.

Senſuality. Vide *Temptations.*

Simon's *name changed* 151. 2. *His Wife's Mother cured* 184. 12.

Simeon Stylites *commended for Obedience* 49. 24.

Simon Magus *brought a new Sin into the World* 104. 6.

Sins of Infirmity. Vide *Infirmity.*

Sins ſmall in themſelves are made great when they come by deſign 44. 12. *when they are acted by deliberation* ibid. *when they are often repeated, and not interrupted by Repentance* ibid. 13. *when they are affected* 45. 14.

Sin pleaſant at the firſt, bitter in the end 159. *it carries a whip with it* 170. *They are forgiven when the Puniſhment is remitted* 184. *After Pardon they may return in guilt* 211. *It is more troubleſome than Vertue is* 297. 4. *Not cared for, unleſs it be difficult* 299. 6. *It ſhortens our lives naturally* 305. 19. *It made* Jeſus *weep* 359. *To be accounted as great Blemiſhes to our ſelves as we account them to others* 365. 6. *Sinners Prayers not heard, in what ſence* 266. 13. *Sinners in need are to be relieved* 258. *Sinners are Fools* 310. 28. *State of Sin totally oppoſed to the Mercies of the Covenant* 200. *Sin againſt the Holy Ghoſt, what it is* 201. 10.

Simplicity of Spirit, a Chriſtian Duty 157.

Shame of Luſt more violent to Nature than the Severities of Continence 295.

The good Shepherd 325.

Shepherds by Night watchful had a Revelation of Chriſt 29.

Spiritual Shepherds muſt be watchful ibid. *Spiritual Sadneſs is often a Mercy, and a Grace* 236. *When otherwiſe* 160. *Spiritual Perſons apt to be tempted to Pride* 86. & 100. *Spiritual Mourning* 224. *Spiritual Pleaſures diſtinguiſhed from Temporal* 191. *Spiritual good things how to be prayed for* 266. & 262. *Spiritual Envy* 360. 8.

Spirit makes Religion eaſie 395. *It is the earneſt of Salvation* 316. *Spirit of Adoption* ibid. *It is quenched by ſome* ibid. *Spirit is chiefly to be offered to God* 176.

Solemnities of Chriſt*'s Kingdom* 392

Souldiers plunged Jeſus *into the Brook* Cedron 388. 11. *They pierced his Side* 355. *They mock and beat him* 351. & 353. *They cover his Face at his Attachment* 351. *They fell to the ground at the glory of his Perſon* ibid.

Sun's *Eclipſe at the Paſſion, miraculous* 354.

Stones of the Temple, of what bigneſs 348. 12.

Star at Chriſt*'s Birth moved irregularly* 27. 9. *That the Star appearing to the Wiſe-Men was an Angel, the Opinion of the* Greeks 27. 8.

Swine kept by the Jews, *and why* 194.

Statue of Braſs erected by the Woman cured of her Bloody Iſſue 185. 20.

Succeſs of our endeavours depends on God 196. 5.

Sudden Joys are dangerous 196. 7.

Schiſm to be avoided in the Occaſions 194.

Swearing in common Talk a great Crime 304. *By Creatures, forbidden* ibid.

Suits at Law, with what Cautions permitted 264.

Syrophœnician *importunate with* Jeſus *for her Daughter* 321. 6.

Solomon's *Porch a fragment of the firſt Temple* 327. 29.

Sweat of Chriſt *in the Agony, as great as drops of Blood* 350. 20. & 385. 6.

T

Table with Nails faſtned to Chriſt*'s Garment, when he bore the Croſs* 413. 2.

Teachers of others ſhould be exemplary 33. & 79. *They ſhould learn firſt of their Superiours* 75. *Not to make too much haſte into the Employment* 79.

Tereſa à Jeſu, *her Vow* 235. 12.

Temporal Privileges inferiour to Spiritual 292.

Temporal good things how to be prayed for 261

Temptation not always a ſign of immortification 91. *Not to be voluntarily entred into* 91. & 110. *Not always an argument of God's Diſfavour* 97. & 361. *It is every man's Lot* 205. *Not always to be removed by Prayer* 102. *The ſeveral manners of Temptation* ibid. *Remedies againſt it* 112. 29. & ſeq.

1. *Conſideration,*
    1. *Of the Preſence of God* 112. 29.
    2. *Of Death* 114. 34.
2. *Prayer* 115. 37.

Temple of Jeruſalem, *how many High-Prieſts it had in Succeſſion* 303. 14.

Tranſmigration of Souls maintained by the Phariſees 321. 8.

Tribute to be paid 347.

Traitor diſcovered by a Sop 350.

Trinity meeting at the Baptiſm of our Bleſſed Lord by ſome manner of exteriour Communication 94. 3.

Triumphant riding of Jeſus 359. 4.

Thief upon the Croſs pardoned, and in what ſence 200. 8. *An excellent Penitent* 354. 32.

Themiſtocles *appeaſed King* Admetus *by offering his Son to his ſight* 372. 7.

Thomas's *Infidelity* 420. 3.

Tongue-murther 247.

V

Vain Repetitions in Prayer to be avoided 270.
Value of the Silver pieces Judas had 349. 14. Value of Jeſus in this World was always at a low rate. 57. 4.
Veſpaſian upon the Prophecies concerning the Meſſias flatter'd himſelf into hopes of the Empire 25. 2.
Vinegar and Gall offered to Jeſus 355. 35.
Virginity preferred before Marriage 327.
Vertue is honourable 301. 11. productive of Content 299. 7. more pleaſant than Vice 69. 6.
The holy Virgin incouraged Joſeph of Arimathæa To a publick Confeſſion of Jeſus 356. 38. She cauſed Miniſters to take her Son's Body from the Croſs 356. Full of ſorrow at the Paſſion 356. 37. She was ſaluted Bleſſed by a Capernaite. 292. 12.
Vice a great Spender 301. 9. It differs from Vertue ſometimes but in one nice degree 45. 15. Why we are more prone to Vice than Vertue 37. 4.
A Virgin ſhut her ſelf up twelve years in a Sepulchre to cure her Temptation 114. 34.
Vicious perſons not to be admitted to the Sacrament 374. 12.
Unitive way of Religion to be practiſed with caution 60. 20.
Vows are a good inſtance of Importunity in Prayer 270. 20. To be made with much caution and prudence. ibid.
Uncleanneſs of Body and Spirit forbidden to Chriſtians 249.

W

Water-pots among the Jews at Feaſts, and why 152. 7.
Way to Heaven narrow, in what ſenſe 297.
Waſhing the Feet an hoſpital civility to Strangers 350. 16. Waſhing the Diſciples Feet ibid.
Wandring thoughts in Prayer to be prayed againſt 268.
Watchfulneſs deſigned in the Parable of the ten Virgins 348.
Want cannot be where God undertakes the Proviſion. 77.
Wenceſlaus King of Bohemia led his Servant by a vigorous example 4. Exh. 10.
Widows two Mites accepted 348.
Widowhood harder to preſerve Continence than Virginity 86.
Wiſe mens expectation leſſened at the ſight of the Babe lying in a Stable 28. But not offended ibid. They publickly confeſs him 33.
Wilderneſs choſen by Chriſt, he was not involuntarily driven by the evil Spirit. 95.
Works of Religion upon our Death-bed, after a pious Life, are of great concernment 403
Women muſt be lovers of Privacy 9. Inſtrumental to Converſion of men 182. 3. to Hereſie 189. 5. Not to be converſed withal too freely by Spiritual perſons ibid. They contracted Religious Friendſhips with Apoſtles and Biſhops ibid. 6. Cautions concerning Converſation with Women ibid. They miniſtred to Chriſt 293. 17. Go early to the Sepulchre 419.
Will for the Deed accepted, how to be underſtood 213, 41. Will of God is to be choſen before our own 247, & 267.
World to be refuſed when the Devil offers it 100.
Wine mixed with Myrrh offered to Jeſus 353.

Y

Yoke of Chriſtianity eaſie 295. Yoke of Moſes and Yoke of Sin broken by Chriſt. 295. 1.

Z

Zeal of Elias not imitable by us 324. 18.
Zeal of Prayer of great efficacy 269. 18.
It diſcompoſed Moſes and Eliſha 85. 8.
Zacchæus his Repentance 346. 4.
Zebedee's Sons Petition ibid.
Zachary ſlain by Herod, and why 66. 5. His Blood left a Tincture in the Pavement for a long while after. ibid.

The End of the TABLE.

ten
348.
rovi-
77.
nt by
n. 10.
348.
than
86.
of the
fended
33.
volun-
95.
r a pi-
403
mental
89. 5.
Spiri-
ligious
bid. 6.
Women
. Go
419.
derſtood
fore our
& 267.
ffers it
100.
353.

of Mo-
Chriſt.
295. 1.

24. 18.
69. 18.
85. 8.
346. 4.
ibid.
. His
or a long
ibid.